

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

The Two Sacred Treatises of S^t LUKE,

Viz.

His *Gospel* and the *Acts of the Apostles*,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended, according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also Each Treatise is divided into Proper *Sections* and *Paragraphs*: and withall it is observ'd, What *Supplements* to the two Gospels of *St Matthew* and *Mark* are given us by *St Luke* in his Gospel. To the End of each Treatise is subjoin'd a *Synopsis* of the Contents thereof.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

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O X F O R D,

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VICE-CAN.

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1719.*



Advertisement.

THE *Acts of the Apostles* being writ by St Luke, as well as the *Gospel* that go's under his Name, I have therefore judg'd it Proper to publish *Both* the said sacred *Treatises of St Luke together*.

As the *Gospel of St John* was writ the *Last* of All the Books of the New Testament, so it is the *Only one* that remains *to be Publish'd* with my Paraphrase: which it will be, as fast as it can be work'd off by the Press.

I design (God willing) to *paraphrase* (&c.) in like manner the *Books of the Old Testament*; and have by God's Blessing prepar'd in the Main for the Press the *five Books of Moses*: Which will therefore be speedily put to the Press, and publish'd as fast as they can be wrought off. The *Book of Daniel* has been publish'd some time since, in order to the Better Understanding of the Book of the *Revelation*.

ERRATA in St Luke's Gospel.

Page 2. line 1. read 1 Tim. 5. 18. p 7. l. 14. r. Eighth of the twenty four. p. 21. l. 6. from bottom r. into the Province. p. 97. l. 17. of the Paraphrase r. the Month Tifri. p. 120. v. 6. r. παλείται. p. 142. v. 25. r. σκρφεῖς. p. 153. v. 11. r. If therefore ye have not been. p. 158. v. 7. r. ἀνάπτου. p. 201. l. 9. from the bottom r. should forsake thee, I would never. p. 206. v. 70. r. ὑμῖς λίγαι ὃ, πῖρὶ εἶμα. p. 222. v. 42. r. ἰχθῦς.

ERRATA in the Acts of the Apostles.

Page 4. verse 12. read Olivet which is near to Jerusalem, being distant but a Sabbath-days journey. And so read in the Paraph. p. 16. v. 31. r. ἡ ψυχὴ αὐτοῦ. p. 27. v. 11. r. Οὗτος ἐστὶν ὁ λίθος ὃ ἐξημνηθεῖς. p. 29. l. 9. from bottom r. Eye and Ear-Witnesses. p. 38. v. 25. r. ἀπὸ γυναικῶν. ibid. v. 31. r. σωτηρῶν. p. 51. v. 33. r. γὰρ ἀχά. p. 53. l. 7. from bottom of Paraph. r. to the Rites. p. 93. l. 2. of Paraph. r. men have their. p. 111. l. 13. from bottom r. to Circumcise the Gentile Converts. p. 119. l. 2 from bottom r. well reported of. p. 158. v. 20. r. ἀδελφεῖ. p. 177. v. 5. of the Paraph. r. which from Jesus of Nazareth. p. 197. l. 16. of Paraph. r. Michaelmas-flowes. p. 206. v. 20. r. περιλάλησαι.

The *Contents*, or several *Sections*, into which the following *Paraphrase* of the *Gospel* according to St LUKE, and of his Treatise of the *Acts of the Apostles*, is distinguish'd.

The several *Sections* (&c.) into which the following *Paraphrase* of St Luke's *Gospel* is divided.

St LUKE'S own Preface or Introduction to his *Gospel*; which takes up Chap. I. 1—4. and begins Page 5.

SECTION I.

Containing an Account of the *Conception* and *Birth* both of *John Baptist* the Fore-runner of *Christ*, and of *Christ* himself; together with such other Particulars, as are taken Notice of by St Luke, till *Christ* began to be about thirty Years of Age, and was baptiz'd by John. Which Particulars take up Chap. I and II. and begin Page 7.

SECTION II.

Containing such Particulars as are taken Notice of by St Luke, in reference to the *Baptism* of *Christ*, when he began to be about thirty Years of Age; and from thence to his *Entering on the more publick Part of his Ministry* after the Imprisonment of John the Baptist, when *Christ* was in the thirty second Year of his Age. Which Particulars take up Chap. III. 1—IV. 13. and begin Page 31.

SECTION III.

Containing such Particulars as are taken Notice of by St Luke, From *Christ's Entering on the more Publick part of his Ministry*, which was some time after the *Passover* that was in the thirty second Year of his Life (but A. D. 30.) To the *Passover* next ensuing, or in the thirty third Year of his Life (but A. D. 31.) Which Particulars take up Chap. IV. 14—V. ult. and begin Page 43.

SECTION IV.

Containing such Particulars as are taken Notice of by St Luke, From the *Passover* that was in the thirty third Year of *Christ's* Life (or A. D. 31.) To a little before the *Passover* in the thirty fourth Year of his Life (or A. D. 32.) Which Particulars take up Chap. VI. 1—IX. 9. and begin Page 57.

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SECT. V.

Containing such Particulars as are related by *St Luke*, From a *little before the Passover* that was in the *thirty fourth Year* of *Christ's Life* (or A. D. 32.) To *Christ's first Departure out of Galilee* after the Imprisonment of the Baptist, namely to keep at *Jerusalem* the Feast of *Tabernacles*, which was in the *same Year* aforementioned. Which Particulars take up Chap. IX. 10 — 51. and begin Page 89.

SECT. VI.

Containing such Particulars as are related by *St Luke*, From *Christ's Departing from Galilee* to go to *Jerusalem* in order to keep there the *Feast of Tabernacles*, which was in the *thirty fourth Year* of his *Life* (or A. D. 32.) To *Christ's Departure again from Jerusalem* after the said Feast. Which Particulars take up Chap. IX. 51 — X. 16. and are wholly pass'd over by *St Matthew* and *Mark*; and begin in this Paraphrase Page 97.

SECT. VII.

Containing such Particulars as are taken notice of by *St Luke*, and were transacted (as seems most probable) *Between Christ's Departure from Jerusalem*, after he had been there at the *Feast of Tabernacles* in the *thirty fourth Year* of his *Life* (or A. D. 32.) and his *Return to Jerusalem* at the *Feast of the Dedication* in the same Year. Which Particulars are likewise wholly pass'd over by *St Matthew* and *Mark*; and take up Chap. X. 17 — XIII. ult. of this Gospel; and begin in this Paraphrase Page 103.

SECT. VIII.

Containing such Particulars as are related by *St Luke*, and were transacted (as seems most probable) *After Christ's Departure from Jerusalem*, when he had been there at the *Feast of the Dedication*, in the *thirty fourth Year* of his *Life* (or A. D. 32.) and *Before his Beginning his last Return to Jerusalem*, in the *thirty fifth Year* of his *Life* (or A. D. 33.) Which Particulars are likewise wholly pass'd over by *St Matthew* and *Mark*, and take up Chap. XIV. 1 — XVII. 10. of this Gospel; and begin in this Paraphrase Page 139.

SECT. IX.

Containing such Particulars as are taken notice of by *St Luke* in our Saviour's *last Journey to Jerusalem*, in order to keep there his *last Passover*, which was in the *thirty fifth Year* of his *Life* (or A. D. 33.) Which Particulars take up Chap. XVII. 11 — XIX. 28. and begin Page 161.

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Containing an Account of *Christ's Coming to the Mount of Olives*, and *Riding thence to Jerusalem*; with such other Particulars as are related by

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by St *Luke*, and were done on the *First-day* of the *Passion-week*, now commonly call'd *Palm-sunday*. Which Particulars take up Ch. XIX. 29 — 46. and begin

Page 177.

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Page 181.

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Containing such Particulars as were transacted on the *Third Day* or *Tuesday* of the *Passion-week*, and *before the Evening thereof*; and which are related by St *Luke* Chap. XX. 1—XXI. 4. and begin also

Page 181.

SECT. XIII.

Containing an Account of Christ's Discourse to his Disciples, *After he came out of the Temple* at Evening on the *Third Day* or *Tuesday* of the *Passion-week*; namely concerning the *Destruction of the Temple*, and *the last Judgement*. Which Discourse takes up Chap. XXI. 5 — ult. and begins

Page 189.

SECT. XIV.

Containing such Particulars as were transacted on the *Fourth Day* or *Wednesday* of the *Passion-week*, and are related by St *Luke* Chap. XXII. 1, 2. and begin

Page 195.

SECT. XV.

Containing such Particulars as were transacted on the *Fifth Day* or *Thursday* of the *Passion-week*; namely *before the Evening* or *Sun-set* that day; and which are related by St *Luke* Chap. XXII. 3 — 13. and begin also

Page 195.

SECT. XVI.

Containing such Particulars as were transacted from *Thursday-Evening* to *Friday-Evening* in the *Passion-week*, that is, on the *Passover-day* it self, which was in the *thirty fifth Year* of Christ's *Life*, but A.D. 33. Which Particulars take up Chap. XXII. 14 — XXIII. ult. and begin

Page 197.

SECT. XVII.

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The several Sections, into which the following Paraphrase of the Acts of the Apostles is distinguished.

SECTION I.

Containing an Account of our *Lord's Ascension*, the *Election of Matthias* to be an Apostle, the *Descent of the Holy Ghost*, and other Particulars, which were transacted before the Ending of A. D. 33. or not long after. Which Particulars take up the *first five Chapters*, and begin
Page 3.

SECT. II.

Containing such Particulars as are suppos'd to have been transacted during A. D. 34. viz. the *first Ordination of Deacons*, the *Death of Stephen*, the *Conversion of the Samaritans*, and *Baptizing of the Ethiopick Eunuch* &c. Which take up Chap. VI, VII, VIII. and begin
Page 43.

SECT. III.

Containing an Account of *Saul's* (or *St Paul's*) *Conversion* A. D. 35. and his preaching at *Damascus* and *Jerusalem*, and his being sent thence to *Tarsus* at the end of A. D. 38. or beginning of A. D. 39. Which Particulars take up Chap. IX. 1 — 31. and begin
Page 67.

SECT. IV.

Containing an Account of *two Miracles* perform'd by *St Peter*, one at *Lydda*, and the other at *Joppa*; and of *Cornelius* sending for him by the Direction of GOD, and of *Cornelius* with his Family &c. becoming *Christians* &c. Which Particulars seem to have been transacted A. D. 39 and 40. and take up Ch. IX. 32 — XI. 18. and begin Page 73.

SECT. V.

Containing an Account of Particulars transacted from the *First preaching* (A. D. 41.) of the Gospel at *Antioch in Syria*, to *Barnabas* and *Paul's Return* from *Jerusalem* to *Antioch*. Which Particulars take up Chap. XI. 19 — XII. ult. and begin
Page 87.

SECT. VI.

Containing an Account of the *planting Christianity* by *St Paul* and *Barnabas*, From their *First setting forth* on that *Design* from *Antioch* in *Syria*, A. D. 34 ending or 35 beginning, To their *Return thither* A. D. 47. Which Particulars take up Chap. XIII and XIV. and begin
Page 95.

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Containing an Account of *St Paul's* planting or preaching the Gospel, From his *Second Departure* on that Design from *Antioch* A. D. 50, To his *Return* to *Antioch* A. D. 54. Which takes up Chap. XV. 36 — XVIII. 22. and begins Page 119.

S E C T. IX.

Containing an Account of *St Paul's* preaching the Gospel, From his *Third Departure* on that Design from *Antioch* A. D. 54, To his *Return* to *Antioch* A. D. 58. Which takes up Chap. XVIII. 23 — XXI. 17. and begins Page 139.

S E C T. X.

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S E C T. XI.

Containing an Account of *St Paul*, From his being sent a *Prisoner* from *Jerusalem* to *Cesarea* A. D. 58, To his being sent likewise a *Prisoner* from *Cesarea* to *Rome* two Years after, viz. A. D. 60. Which Particulars take up Chap. XXIII. 31 — XXVI. ult. and begin Page 175.

S E C T. XII.

Containing an Account of *St Paul's Voyage* from *Cesarea* (A. D. 60.) to *Puteoli* in *Italy*; and of his *Journey* thence to *Rome*, where he arriv'd about Febr. A. D. 61. and lastly, of his Kind Treatment he met with there for *Two Years*, viz. to the Ending of A. D. 62. where *St Luke* ends this his Treatise of the Acts of the Apostles. Which Account begins Page 195.

THE

The G O S P E L

ACCORDING TO

St L U K E.

THE PREFACE.

THERE is no Doubt, I know of, among the Learned, but that St *Luke* was born at *Antioch* the chief City of *Syria*. And this City abounding with Jews, who had here their Synagogues and Schools of Education, it is very probable, that St *Luke* was a *Profelyte* to the *Jewish* Religion, before he was converted to Christianity; which last was done most probably by St *Paul*, (a) to whom therefore St *Luke* became afterwards a Companion and Fellow-labourer in the Ministry of the Gospel.

I.
St *Luke* who.

As our Evangelist tells us himself, that he receiv'd his Informations, in respect to his Gospel, from Those that had been (b) *Eye-Witnesses* of what he related therein; so it is also the Tradition of Antiquity, that he was further assisted in writing his Gospel by St *Paul*, who without doubt inform'd him of such things, as he had receiv'd from Christ himself. Hence it is suppos'd by some of the most Learned, both among the Ancients and Moderns, that this is the Gospel which St *Paul* calls *my Gospel* more than (c) Once. It is indeed Observable, that as St *Paul* in 1 *Cor.* 15. 5. mentions Christ's being *seen of Peter* Before he was seen of the *Twelve* or other Apostles; so *this* Appearance of Christ to *Peter* is taken notice of in no other Gospel but St *Luke's*, Chap. 24. 34. As also it is Observable, that St *Paul* accounted this Gospel to be truly

II.
The Ordinary
Means or Helps,
which St *Luke*
had to write his
Gospel.

(a) That St *Luke* was one of the *Seventy*, is grounded on no good Authority of Antiquity.

(b) *Luke* 1. 2, 3.

(c) *Rom.* 2. 16. and 16. 25. and 2 *Tim.* 2. 8.

Scripture, inasmuch as he cites it expressly as such in 1 *Tim.* 5. 8. For the *SCRIPTURE* says, — "Ἀλλος ὁ ἐργάτης τῷ μισθῷ ἀντὶδ." which Words are no where in the Bible but in *Luke* 10. 7. Such then, as are above mention'd, were the *ordinary Means* or *Helps*, which our Evangelist had to write his Gospel, besides the extraordinary Assistance of the Holy Spirit.

III.
This Gospel contains very considerable *Supplements* to the two former.

That St *Luke* had also *seen*, and carefully *perus'd*, the two foregoing Gospels of St *Matthew* and *Mark*, is not reasonably to be doubted (not so much on (*d*) Other Accounts mention'd by Some, as) on This Account, viz. That as on the One hand he either *passes over*, or else is very *short in relating* what the two former Evangelists *had related*; so on the Other hand He has given us *considerable Supplements* in respect of several Parts of the Gospel-history, which are *omitted* by the two former Evangelists. Such is the Account of the *Conception* and *Birth* of *John* the Baptist; as also of the *Conception* of *CHRIST* himself, and the *Manner of his Birth* at *Bethlehem*, and his *Presentation* in the Temple, and *Going up to the Passover* at *twelve Years* of Age: Which Particulars take up the two first Chapters of this Gospel. And yet That is a much larger Supplement, wherein this Evangelist gives us an Account of *CHRIST's Ministry*, From his *First leaving Galilee* after his coming thither upon the Imprisonment of the Baptist, To his *Last leaving* or *passing thro' Galilee*, and coming thence into *Peræa* or the Country beyond *Jordan*, in order to his keeping the Passover in *Jerusalem*, at which he was Crucify'd: Which Supplement takes up All from Chap. IX. 51. to XVIII. 15. So that the two *Supplements* already mention'd (to pass over some other less considerable; as the *Account of Christ's Appearing* to the *Two Disciples* going to *Emmaus*, Chap. XXIV. 13—35, &c.) take up no fewer than *Ten whole Chapters*, besides *part of Two other* of the *Twenty four* which make up this Gospel. So Much of the Gospel-history do we owe particularly to St *Luke*.

IV.
Of the Time when, and Place where this Gospel was writ.

We are inform'd by *Irenæus* (Lib. 3. Cap. 1.) that St *Luke* writ his Gospel after the *Exodus* of St *Paul*; which that it is to be understood, not of St *Paul's Death*, but of his *Departure from Rome*, is sufficiently evident (*e*) from what has been above observ'd concerning St *Paul's* citing some Words of this Gospel in his first Epistle to Timothy. Whence it plainly follows, that this Gospel, according to the two Observations here made, must be writ *sometime between St Paul's Departure from Rome*, and his *Writing the first Epistle to Timothy*, that is, between *A. D.* 62 and 65. But there are Some, who having no Regard to the

(*d*) See Dr *Mill's* Prolegomena concerning this Gospel.

(*e*) And consequently this is a Confirmation, that the said *Exodus* is to be understood in the same sense with reference to the Time of St *Mark's* writing his Gospel. Of which see the Preface to St *Mark's* Gospel.

Testimony

Testimony of *Irenæus*, upon their own meer Conjecture place the Writing of this Gospel between *A. D.* 51 and 58. and suppose it to have been done at *Philippi* in *Macedonia*. Whereas *Jerom* supposes it written in the *Confines of Achaia and Bœotia*, grounding his Supposition (as is probable) on the Tradition that *St Luke preach'd at Thebes*, which he understood of *Thebes in Bœotia*; whereas according to the said Tradition it was rather *Thebes in Egypt*, whence (*f*) Others make this Gospel writ at *Alexandria in Egypt*. So that hence it appears only, that nothing of Certainty can be determin'd as to the *Place* where it was writ.

(*f*) The Syriack Interpreter in the Title at the Beginning, and the Writer of the Apostolical Constitutions.

TO KATA The GOSPEL
 Λ Ο Υ Κ Α Ν ACCORDING TO
 ΕΥΑΓΓΕΛΙΟΝ. S^t L U K E.

T E X T.

T R A N S L A T I O N.

Chap. I.

Κεφ. α'. **Ε** Πειδὺπερ πολλοὶ ἐπε-
 χείρησαν ἀνατάξασθαι
 διήγησιν περὶ τῶν πε-
 πληροφορημένων ἐν ἡμῖν πραγμά-
 των, ² καθὼς παρέδωκαν ἡμῖν οἱ
 ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
 γινόμενοι τοῦ λόγου. ³ ἔδοξε καί-
 μοι, παρηκολουθήκοντι ἀνωγειν πᾶ-
 σιν ἀκριβῶς, καθεξῆς σοι γράψαι,
 κράττε Θεόφιλε. ⁴ ἵνα ὁπίσθως
 περὶ ὧν κατελήθης λόγων τὴν ἀσφα-
 λειαν.

F Orasmuch as many have
 taken in hand to set forth
 in order a * narrative of
 those things which are
 most surely believ'd among us,
² Even as they deliver'd
 them unto us, who from the
 beginning were eye-witnesses,
 and ministers of the word:
³ It seem'd good to me also,
 having had perfect understand-
 ing of all things from the very
 first, to write unto thee in or-
 der, most excellent Theophilus;
⁴ That thou mightst know
 the certainty of those things
 wherein thou hast been in-
 structed.

5 Ἐγένετο

A N N O T A T I O N S.

(a) So the Original Word primarily signifies.

(b) As for the contrary Opinion, viz. that the *Narratives* here referr'd to by St Luke were full of Fabulous Stories or False Accounts of things, there seems to be no good ground for it, either here in St Luke, or in any other Primitive Writer.

(c) See the third Paragraph of my Preface to this Gospel.

(d) Tho' it be true, that the word *Theophilus* do's literally signify a *Lover of God*, and so is applicable to every good Christian in general, and may be Only a *Feign'd Name*; yet it seems more probable that it was here us'd by St Luke as the *real* and *proper* Name of a particular Person, since the Title of *Most excellent* is adjoin'd to the said Name, a Title usually given only to Great Persons. We may probably suppose him (says Dr *Cave* in his *Life of St Luke*) to have been some Magistrate, whom St Luke had converted and baptiz'd, and to whom he dedicated

The G O S P E L

A C C O R D I N G T O

S^t L U K E.

P A R A P H R A S E.

St L U K E's own Preface or Introduction to his Gospel.

Chap. I. **F**Orasmuch as many have taken in hand to set forth in Order a Narrative, *i. e. to draw up and publish an Historical Account* of those things relating to the Life and Doctrine of Christ, which were lately (a) transacted and are most surely believ'd among us Christians, 2 even as they deliver'd or told them unto us Christians, who from the very Beginning of these things were Eye-witnesses of them, and Ministers or Attendants on Christ during his Ministration of the Word or Preaching of the Gospel: and alibo' they, that have writ such Narratives or Accounts, have writ nothing (b) but what is True; yet forasmuch as they have either quite omitted several things, as both the foregoing Evangelists St Matthew and St Mark, or else have not set them down according to the Order of Time, wherein they were transacted, (as St Matthew from Chap. 4. to Ch. 14.) 3 For these Reasons it seem'd good to Me also, having (a) exactly trac'd, and so had perfect Knowledge of All things relating hereto from the very first, to write unto thee not only a Fuller Account hereof than has been hitherto writ, namely by taking Notice and Enlarging more especially on those Passages relating to our Saviour's Life and Doctrine, which have been (c) omitted by former Writers; but also to set down at least the Main Passages in the Order wherein they were transacted: This Method I have judg'd Best to observe in writing this Historical Account design'd for thy Use, most (d) excellent Theophilus; 4 namely, that thou might'st the better know the Certainty of Those things relating to Christianity, wherein thou hast been catechiz'd or instructed in order to fit thee for Baptism.

S E C T.

A N N O T A T I O N S.

dedicated his Gospel (and also Treatise of the Acts of the Apostles) not only as a Testimony of honourable Respect, but as a Means of giving him farther Certainty and Assurance of those things, wherein he had been instructed by him.

(e) See

T E X T.

TRANSLATION.

5 **Ε**Γένετο ἐν ταῖς ἡμέραις Ηρώδης ὁ βασιλέως τῆς Ἰουδαίας, ἱερεὺς πρὸς οὐνοῦ Ζαχαρίας, ὅς ἐφημερίας Ἀβιά. καὶ ἡ γυναὶκὶς αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 Ἡ δὲ δίχχοι ἀμφοτέροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ διακρίμασι τοῦ Κυρίου ἀμεμπτοί. 7 Καὶ ἔκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀμφοτέροι περὶ ἐκκοπῆς ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῇ ἱερατείᾳ αὐτοῦ ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναι τι τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τῷ θυμιάσματι, εἰσέλθων εἰς τὸν ναὸν τοῦ Κυρίου. 10 Καὶ ὡς τὸ πλῆθος τῶν λαῶν ὡς προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. 11 Ὡς δὲ αὐτὸς ἀγγελοῦ Κυρίου ἐστὶς ἐκ δεξιῶν τοῦ θυσαστηρίου τοῦ θυμιάματος.

5 **T**Here was in the days of Herod the king of Judea, a certain priest nam'd Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elifabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elifabeth was barren, and they were both now well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appear'd unto him an angel of the Lord, standing on the right side of the altar of incense.

12 Καὶ

P A R A P H R A S E.

S E C T I O N I.

Containing an Account of the Conception and Birth both of John Baptist the Fore-runner of Christ, and of CHRIST himself; together with such other Particulars as are taken notice of by St LUKE, till Christ began to be about thirty Years of Age, and was baptiz'd by John. Which Particulars take up Chap. I and II.

5 Whereas

PARAPHRASE.

W Hereas the two foregoing Evangelists quite pass over the Conception and Birth of John the Baptist, S. Luke has seen fit to supply this Defect in the other two Gospels, and to begin his Gospel with an Account thereof; forasmuch as not only the Baptist was the Fore-runner of Christ, and so such an Account did very properly relate to the History of Christ himself; but also forasmuch as the Conception and Birth of the Baptist was Supernatural or Miraculous, and attended with several Circumstances very Remarkable and Usefull to be known, in order to give the greater Evidence, as of the Eminency of the Baptist, so also and more especially of the Eminency of Christ himself. It is then to be known, that there was in the days of Herod the King of Judea, largely taken for the whole Country of the Jews, whence the said Herod was surnam'd the Great, a certain Priest nam'd Zacharias, of the Course of Abia, i. e. of the Family of Abia, and so of the Eight of the (e) twenty four Courses of the Priests, which were to minister in the Temple by Turns; and his Wife was of the Daughters of Aaron, and her Name was Elisabeth. 6 And they were both Righteous before God, as walking in all the Commandments and Ordinances of the Lord, with such Sincerity and Care, as to be Blameless in respect of any wilfull Neglect of their Duty, or Transgression of the said Commandments or Ordinances. 7 And they had no Child, because that Elisabeth was barren, and they were both now well stricken in years. 8 And it came to pass, that while he executed the Priests Office before God in the Order of his Course, 9 according to the Custom of the Priests, whose Course it was to perform Service in the Temple, to determine by Lot what Office or Part of the said Temple-service each should perform, his Office by Lot was to burn Incense, when he went, at the accustomed Hours of Divine Service, into the Temple of the Lord more properly so call'd, or the Cover'd part of the Temple, namely into the First part thereof call'd the Sanctuary (f) or Holy, where stood the Altar of Incense. 10 And, as the said Incense under the Law did typify or denote (g) the Prayers of the Saints, so agreeably thereto it was now (h) become Customary for the People to say each their own Prayers silently or to themselves without the said Sanctuary, while the Priest burnt the Incense: and agreeably to this Custom the whole Multitude of the People then present at Divine Service were praying without the said Sanctuary, at the time of burning the Incense. 11 And there appear'd unto him an Angel of the Lord, standing on the right side of the Altar of Incense. 12 And

I.
The Conception
of John the Ba-
ptist.

ANNOTATIONS.

(e) See 1 Chron. 24. 10 and 19.

(f) Compare Exod. 40. 21—28. with Hebr. 9. 2, &c.

(g) See Revel. 5. 8. and also Rev. 8. 3, 4.

(h) There is no Precept in the Law concerning any Prayer to be said at this or any other time. And therefore it is Uncertain, whether this Custom obtain'd from the Beginning of the Temple-service; or when else it first took its Rise. This Custom is refer'd to Revel. 8. 1—3.

(i) Thus

TEXT.

TRANSLATION.

12 Καὶ ἐπαράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβῆς Ζαχαρία· διότι ἐσκημάθη ἡ δεισις σου· καὶ ἡ γυνὴ σε ἐλισσάσεται γυνήσῃ υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ὅτι τῇ γυνήσῃ αὐτοῦ χαρήσονται. 15 Ἐσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνοι καὶ σίκερα οὐ μὴ πίνη· καὶ πνεύματος ἁγίου πληθήσεται ἐπ' αὐτὸν. 16 Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ὅτι στρέψῃ ὅτι Κύριον τὸν Θεὸν αὐτοῦ. 17 Καὶ αὐτὸς περιελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ὅτι στρέψῃ καρδίας πατέρων ὅτι τέκνα, καὶ ἀπειθήνους ὅτι φρονήσῃ δικαίων, ἐτοιμάσας

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoyce at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be fill'd with the holy Ghost, even from his mothers womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers * with the children, and the disobedient to the wisdom of the just, to make ready

Κυρίου

ANNOTATIONS.

(i) Thus say *Josephus* and *Philo*, as *Dr Hammond* has observ'd.

(k) The Import of which Name is, *God has been Gracious*; whereby may be denoted God's Graciousness, either to *Zachary* and *Elizabeth* particularly, viz. in giving them a Son in their Old Age; or else to the whole Jewish Nation, and indeed to All Mankind in general, in being about Now to send the so long promis'd *Messias* into the World; and in Order thereto, and as a Token thereof, to send his *Fore-runner*, who was to have this Name *John* impos'd upon him.

(l) That the Jewish Nation in general did expect the Coming of the *Messias*, about the time that our Saviour was born, is attested not only by their Own, but even by Heathen Writers.

(m) In the Hebrew Text of *Malachi* 4. 6. whence this Passage is taken, the Preposition *וְ* may be render'd, not only *to*, but *with*, as it is in other Places of the Old Test. viz. *Exod.* 12. 8, 9. *Deut.* 22. 6. and *1 Sam.* 14. 33. Now it is usual in the Hellenistical Writings, such as is the Septuagint Version, to take the Greek correspondent Words in the same Latitude as the Hebrew Words, to which they primarily answer. Hence *ὁ*, answering to *וְ*, is to be understood in the same

P A R A P H R A S E.

12 And when Zacharias saw him, he was troubled, and Fear fell upon him. 13 But the Angel said unto him, Fear not Zacharias: for thy Prayer (*it being now Customary (g) for the Priest himself within the Sanctuary, as well as the People without, to pray while the Incense was burning; and his Prayer was for the Welfare and Happiness, as of the (i) Jewish Nation in particular and more especially, so of the whole World in general: This therefore thy Prayer, says the Angel to Zachary) is heard, God designing now speedily to send the Messias or Saviour of Mankind; and as a peculiar Blessing to thy self and Wife, and in Answer to the Prayers you have often put up to God for that End, thy Wife Elisabeth shall bear thee a Son, and thou shalt call his Name (k) John.* 14 And thou shalt have Joy and Gladness, and also as Many others as piously wait for, and (l) about this time expect the Coming of the Messias, according to the Prophecies of him, shall rejoyce at his Birth, i.e. his being born to be the Fore-runner of the Messias. 15 For accordingly, as he grows up, he shall appear to be Great in the sight of the Lord, i.e. an extraordinary Person sent by God; and as a Nazarite, or one set apart in a peculiar manner for the Service of God, he shall drink neither Wine nor strong Drink; and he shall be fill'd with an extraordinary measure of Grace by the Holy Ghost, even from his Mothers Womb, as shall appear from his more than ordinary Sense of Religion and Piety from his very Minority. 16 And when he is come to Ripeness of Years to teach and instruct others, Many of the Children of Israel shall he turn to a sincere Obedience of the Will or Commands of the Lord their God, from their former evil Ways. 17 And, i.e. namely he shall go before him, i.e. the Messias, who is no other than the Lord God of Israel mention'd in the foregoing Verse, in the Spirit and Power of Elias, i.e. with the same Zeal, Courage and Authority as Elias (or Elijah) did of Old; endeavouring to turn the Hearts of the Fathers (m) with the Children, and so All the Disobedient among the Jews, to the Wisdom of the Just, in minding and practising what is Good, in order hereby to make ready a People

A N N O T A T I O N S.

same Sense in the forecited Greek Text of Malachi, as *וְיָ* is; and consequently *וְיָ* (put by St Luke for *וְיָ*) in the same sense in this Luke 1. 7. wherein the said Text of Malachi is cited in part according to the Septuagint Version. Wherefore as *וְיָ*, according to the use of it in the Hebrew, may signify *with*, so *וְיָ* and *וְיָ* agreeably thereto may also signify *with*, according to the Hellenistical use of it. And this Sense seems much preferable to the Common Rendering, as being more Easy and Natural. For whereas Commentators are much divided as to the Meaning of that Expression, *Turn the hearts of the Fathers TO the Children*; the Meaning of this other Expression, *Turn the hearts of the Fathers WITH the Children*, is Obvious, and can well be but only This, that John the Baptist should endeavour to turn the hearts both of Fathers and Children to the Wisdom of the Just, and so to make a general Reformation of the Disobedient.

TEXT.

TRANSLATION.

Κυρίῳ λαὸν χαλεπικωσμένον. 18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τῆτο; ἐγὼ γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου οὐ βεβηκῆα ἐν ταῖς ἡμέραις αὐτῆς.

19 Καὶ ἀποκρίθεις ὁ ἄγγελος, εἶπεν αὐτῷ· Εγὼ εἰμι Γαβριὴλ ὁ παριστῆκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι ταῦτα.

20 Καὶ ἰδὼς, ἔσησιν ὡπῶν, καὶ μὴ διωάμενος λαλῆσαι, ἄχρὶ ἥς ἡμέρας γήνηται ταῦτα· ἀνθ' οὗ οὐκ ὀπίστευσας τοῖς λόγοις μου, οὐπὲν πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21 Καὶ ἰὼ ὁ λαὸς πρεσβυτέρων τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χειρίζειν αὐτὸν ἐν τῷ ναῷ.

22 Εξελθὼν δὲ οὐκ ἠδυνάτο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπασίας ἰάρεται ἐν τῷ ναῷ· καὶ αὐτὸς ἰὼ ἀφανίζων αὐτοῖς· καὶ διέμεινε κωφός.

23 Καὶ ἐγένετο ὡς ἐπλήθυνον αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

24 Μετὰ δὲ ταύταις ταῖς ἡμέραις συνέλαβει ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ διεκρύβει ἑαυτῇ μῆνας πέντε, λέγουσα·

25 Οἷός μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέδεν ἀφελῆναι τὸ ὀνειδὸς μου ἐν ἀνθρώποις.

a people prepar'd for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be perform'd; because thou believest not my words, which shall be fulfill'd in their * due time.

21 And the people waited for Zacharias, and marvel'd that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceiv'd that he had seen a vision in the temple; for he beckon'd unto them, and remain'd speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplish'd, he departed to his own house.

24 And after those days his wife Elisabeth conceiv'd, and hid her self five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he look'd on me, to take away my reproach among men.

T E X T.

T R A N S L A T I O N.

26 Εν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πό-
λιν τὴν Γαλιλαίας ἣν ὄνομα Ναζαρέθ,
27 πρὸς παρθένον μεμνησμένην

26 And in the sixth month,
the angel Gabriel was sent from
God unto a city of Galilee,
nam'd Nazareth,
27 To a virgin espous'd to
ἀνδρὶ

P A R A P H R A S E.

People prepar'd by him as his Harbinger or Fore-runner, for receiving or acknowledging and believing in the Lord, Messias, or Christ, when he should appear. 18 And Zacharias said unto the Angel, Whereby shall I know that this you tell me shall certainly come to pass? for I am an old Man, and my Wife well stricken in years, so as to be past Child-bearing according to the Common Course of Nature. 19 And the Angel answering said unto him, I am (n) Gabriel, One of the seven Arch-angels that stand in the more immediate Presence of God in Heaven: and as I was sent of Old to Daniel and Others, so now I am sent to speak unto thee, and to shew thee these glad Tidings. 20 And behold, since thou requirest a Sign to assure thee, that what I say shall come to pass, thou shalt have a Sign, viz. thou shalt be Dumb, and not able to speak, until the Day that these things shall be perform'd; and so this Sign shall also be a just Punishment of thee, because thou believest not my Words, which shall be fulfill'd in their due time. 21 And the People waited for Zacharias, and marvel'd that he tarried so long in the Sanctuary of the Temple. 22 And when he came out, he could not speak unto them: and they perceiv'd that he had seen a Vision in the Temple; for he beckon'd unto them, and remain'd speechless. 23 And it came to pass, that as soon as the Days of his Ministration, or performing the Temple-service according to the Order of his Course, were accomplish'd, he departed from Jerusalem into the Hill-country of Judea to his own House, said by the Ancients to have been at Hebron. 24 And presently after those days of his Ministration, his Wife Elizabeth conceiv'd, and hid her self, i. e. retir'd somewhither where she might dwell privately for five Months; which she did partly to avoid the Discourses and Impertinencies of the People, and partly to have the more time for her Devotion and Returning Thanks to God for this wonderful Mercy, saying, 25 Thus graciously has the Lord dealt with me in the days wherein he look'd on me, to take away my Reproach, viz. the Reproach of Barrenness, which was a very Great one, among Men, i. e. the Jews.

26 And in the sixth Month after Elizabeths Conceiving, the same Angel Gabriel was sent from God unto a City of Galilee, nam'd Nazareth, 27 to a Virgin espous'd to a Man whose name was Joseph, of the

II.
The Conception
of CHRIST.

(n) See Dan. 8. 16. and 9. 21, &c. Tobit 12. 15. and Note (c) on my Paraphrase of Revel 1. 4.

TEXT.

TRANSLATION.

ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δα-
βίδ· καὶ τὸ ὄνομα τῆς παρθένου,
Μαριάμ. 28 Καὶ εἰσελθὼν ὁ ἄγ-
γελος πρὸς αὐτήν, εἶπε· Χαῖρε
κεχαριτωμένη· ὁ Κύριος μετὰ σὺ·
εὐλογημένη σὺ ἐν γυναιξίν. 29 Ἡ
δὲ ἰδοῦσα διεταράχθη ὅτι τῷ λό-
γῳ αὐτοῦ· καὶ διελογίζετο ποταπὸς
εἴη ὁ ἀσπασμὸς οὗτος. 30 Καὶ
εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φο-
βοῦ Μαριάμ· ὥρες γὰρ χάριν πα-
ρὰ τοῦ Θεοῦ. 31 Καὶ ἰδοὺ, συλ-
λήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν· καὶ
καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.
32 Οὗτος ἔσται μέγας, καὶ υἱὸς
ὑψίστου κληθήσεται· καὶ δώσῃ αὐτῷ
Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ
τῷ πατρὸς αὐτοῦ. 33 Καὶ βα-
σιλεύσῃ ὅτι τὸν οἶκον Ἰακώβ εἰς τὰς
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ἔσται τέλος. 34 Εἶπε δὲ Μαριὰμ
πρὸς τὸν ἄγγελον· Πῶς ἔσται τῷτο,
ἐπεὶ ἄνδρα ἔγνωσκω; 35 Καὶ
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ·
Πνεῦμα ἅγιον ἐπελεύσεται ὅτι σε,
καὶ δυνάμις ὑψίστου ὁπισκιάσῃ σοι·
διὸ καὶ τὸ γινώμενον ἐκ σοῦ ἅγιον,
κληθήσεται υἱὸς Θεοῦ. 36 Καὶ ἰδοὺ,
ἐλισσάβητ ἡ συγγενὴς σου, καὶ αὐ-
τὴ σπυρμηνεῖται υἱόν ἐν γήρα· αὐτῆς·

a man whose name was Joseph, of the house of David; and the virgins name *was* Mary.

28 And the angel came in unto her, and said, Hail thou that art highly favour'd; the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be call'd the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answer'd and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be call'd the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceiv'd a son in her old age:

TEXT.

TRANSLATION.

ἡ ὥστος μὲν ἔκτος ὅστιν αὐτῇ τῇ χα- & this is the sixth month with
 λυμένη τείρα. 37 Ὅτι ἔκ ἀδυνατίης her who was call'd barren.
 ὡς τὸ Θεῷ παῖν ῥῆμα. 38 Εἶπε 37 For with God nothing
 δὲ Μαριάμ. Ἰδοὺ, ἡ δούλη Κυρίου. shall be impossible.
 38 And Mary said, Behold,
 the handmaid of the Lord, be
 γένοιτό

PARAPHRASE.

House of David; and the Virgins Name was Mary. 28 And the An-
 gel came in unto her, and said, Hail thou that art highly favour'd; the
 Lord is with thee: blessed art thou among Women. 29 And when she
 saw him, she was troubled at his saying, and cast in her Mind what
 manner of Salutation this should be. 30 And the Angel said unto her,
 Fear not, Mary: for thou hast found favour with God. 31 And be-
 hold, *immediately from this time* thou shalt conceive in thy Womb,
 and bring forth a Son, and shalt call his Name JESUS, *i. e. Saviour;*
for (o) he shall save his People from their Sins. 32 He shall be Great,
even no other than the so long promis'd and expected Messias, and shall
 be call'd, *i. e. according to the Hebrew or Scripture way of Speaking, shall*
Really be the Son of the Highest or God; and the Lord God shall give
 unto him as *Man* the Throne (*p*) of *which so much is spoken of in the*
Sacred History among the signal Promises made to his Father or Ancestor
David, viz. the Throne that should be establish'd for Ever. 33 And ac-
 cordingly he shall reign over the *True or Spiritual* House of Jacob, or
 the *Israel (q) of God, i. e. the Church,* for Ever, and of his Kingdom there
 shall be no End. 34 Then said Mary unto the Angel, How shall this
 be, *which you say of my Conceiving immediately from this time,* seeing
 I know not a Man, *i. e. am at present a Virgin?* 35 And the Angel
 answer'd and said unto her, The Holy Ghost shall come upon thee, and
 the Power of the Highest shall overshadow thee: therefore also That
 Holy thing, *i. e. Person* which shall be born of thee, shall *in this respect,*
as well as others, be call'd, *i. e. really be the Son of God.* 36 And be-
 hold, thy Cousin Elizabeth, she hath also conceiv'd a Son in her old
 Age, and this is the sixth Month of *being with Child* with her who was
 afore call'd Barren. *And the same Divine Power, that has caus'd her who*
was both Barren and past the Age of Child-bearing to conceive, can and
will cause you also, tho' continuing a Virgin, to conceive likewise. 37 For
 with God nothing *suitable to his Divine Nature or Perfections* shall be
 impossible. 38 And Mary said *with great Faith and Humility,* Behold,
 I am the Handmaid of the Lord, *ready to submit to his Will in all things,*

(o) See Matt. I. 21.

(p) See 2 Sam. 7. 13, 16, &c.

(q) See Gal. 6. 16. and Rom. 2. 28, 29.

TEXT.

TRANSLATION.

γένοντό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

it unto me according to thy word. And the angel departed from her.

39 Αναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τινὲς ὄρειναι μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

39 And Mary arose in those days, and went into the hill-country with haste, unto a city of Juda;

40 Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσάσασατο τινὲς Ελισάβετ.

40 And enter'd into the house of Zacharias, and saluted Elifabeth.

41 Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ελισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματι ἁγίῳ ἡ Ελισάβετ.

41 And it came to pass, that when Elifabeth heard the salutation of Mary, the babe leap'd in her womb: and Elifabeth was fill'd with the holy Ghost.

42 Καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν· Εὐλογημένος σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 Καὶ πόθεν μοι τῆτο, ἵνα ἔλθῃ ἡ μήτηρ τῆς Κυρίου μου πρὸς με; 44 Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τῆς ἀσπασμῶν σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leap'd in my womb for joy.

45 Καὶ μαχαρία ἡ πιστεύουσα· ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ ᾠδῇ Κυρίου.

45 And blessed is she that believ'd: for there shall be a performance of those things which were told her from the Lord.

46 Καὶ εἶπε Μαριάμ· Μεγαλιώσῃ ἡ ψυχὴ μου τὸν Κύριον.

46 And Mary said, My soul doth magnify the Lord,

47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ὅτι τῷ Θεῷ τῷ σωτῆρί μου.

47 And my spirit hath rejoiced in God my Saviour.

48 Ὅτι ἐπέβλεψεν ὅτι τὰ ταπεινώσιν τῆς δούλης αὐτοῦ. Ἰδοὺ ἄρα, ἀπὸ νῦν μαχαρισῶ με πάντας αἱ γενεαί.

48 For he hath regarded the low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

49 Ὅτι ἐποίησέ μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

49 For he that is mighty hath done to me great things, and holy is his name.

TEXT.

TRANSLATION.

50 Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

50 And his mercy is on them that fear him, from generation to generation.

51 Εποίησε κράτος ἐν βραχίονι αὐτοῦ.

51 He hath shew'd strength with his Arm.

PARAPHRASE.

and highly sensible of the great Favour shew'd me, in making choice of me, so mean and unworthy a Person, to be the Mother of the Messias: Be it unto me according to thy Word. And the Angel departed from her.

39 And Mary arose in those days, *i. e. presently after*, and went into the Hill-country with haste, unto *Hebron*, the City of the Tribe of Juda, where Zacharias dwelt: 40 And she enter'd into the House of Zacharias, and saluted Elizabeth; congratulating her upon her being with Child, and withall informing her with what had lately past between the Angel and her self. 41 And it came to pass, that when Elisabeth heard the

Salutation aforesaid of Mary, the Babe, which she was big with, by the wonderful Direction of Providence, as if it had understood and rejoic'd at the News of Christ's Conception, and had been sensible of the great Honour which it self should have in being his Fore-runner or Messenger to prepare his Way, leap'd in her Womb: and Elisabeth was fill'd in a special manner with the Holy Ghost. 42 And, by his Direction and Inspi-

ration, she spake out with a loud Voice, and said, Blessed art thou among Women, in being thus made choice of by God to be the Mother of the Messias, and blessed is the Fruit of thy Womb. 43 And whence is this Honour done to me, that the Mother of my Lord, the Messias or Christ, should come to visit me? 44 For lo, this is so great an Honour, that as soon as the Voice of thy Salutation sounded in mine Ears, the very Babe within me, as if it were sensible of the said Honour, leap'd in my Womb for Joy. 45 And blessed is she, *i. e. you Mary* that believ'd the Message brought you by the Angel: for there shall be a Performance of those things which were told her, *i. e. you Mary*, from the Lord. 46 And then, by the special Inspiration of the Holy Ghost, Mary broke out into an Hymn of Thanksgiving, and said, My Soul do's magnify the Lord, 47 and my Spirit hath rejoic'd in God my Saviour, on account of the most extraordinary Favour he has vouchsaf'd unto me. 48 For he has regarded the low Estate of his Hand-maiden: for behold, He has been so far from slighting me on the account of my mean Condition, that he has done me the Greatest Honour in making choice of me to be the Mother of Christ; on which Score, from henceforth all Generations shall call me Blessed. 49 For that he that is mighty, *i. e. God* has done to me, so mean and unworthy a Person, such Great things, or so great an Honour: and therefore Holy is, or Hallow'd be his Name. 50 And indeed his Mercy, in some special Degree or other, Always is on them that fear him, from Generation to Generation. 51 He has all along shew'd Strength with his Arm,

i. e.

III.

The Virgin Mary makes a Visit to her Cousin Elizabeth, the Mother of the Baptist.

TEXT.

TRANSLATION.

αὐτοῦ· διεσκόρπισεν ὑπερηφάνους
 ἀφαινοῖα καρδίας αὐτῆς. 52 Καθε-
 λε διδάσας ἀπὸ θρόνων, καὶ ὑψωσε
 ταπεινούς. 53 Πενῶντας ἐπέπλη-
 σεν ἀγαθῶν, καὶ πλουτουῦντας ἐξα-
 πέτεϊλε κενούς. 54 Αντελάβετε Ἰσ-
 ραὴλ πατρὸς αὐτοῦ, μνησθῆναι ἐ-
 λέους, 55 (καθὼς ἐλάλησε πρὸς
 τοὺς πατέρας ἡμῶν, πρὸς Ἀβραάμ,
 καὶ πρὸς Ἀσράμην αὐτοῦ) εἰς τὸν αἰ-
 ῶνα. 56 Ἐμεινε δὲ Μαριάμ σὺν
 αὐτῇ ὡσεὶ μῆνας πρῆξι· καὶ ὑπέ-
 σπρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ
 χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν
 υἱόν. 58 Καὶ ἤκουσαν οἱ περὶ οἰκοὶ καὶ
 οἱ συγγεῖναι αὐτῆς, ὅτι ἐμεγάλυνε Κύ-
 ρι· τὸ ἔλεος αὐτοῦ μετ' αὐτῆς·
 καὶ σιωπέχοντο αὐτῇ. 59 Καὶ ἐγένε-
 το, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον πε-
 τεμεῖν τὸ σαρδόν· καὶ ἐκάλεσαν αὐτὸ
 ὅτι πρὸς ὀνόματι τοῦ πατρὸς αὐτοῦ,
 Ζαχαρίας. 60 Καὶ ἀποκριθεῖσα ἡ
 μήτηρ αὐτοῦ, εἶπεν· Οὐχί· ἀλλὰ κλη-
 θήσεται Ἰωάννης. 61 Καὶ εἶπον πρὸς
 αὐτήν· Ὅτι οὐδεὶς ὅστις ἐν τῇ συγ-
 γειᾷ σου, ὃς καλεῖται πρὸς ὀνόματι
 τούτου. 62 Ἐνέειπον δὲ πρὸς πατέρα αὐτοῦ,
 τὸ τί αὐτὸν θέλεις καλεῖσθαι αὐτόν. 63 Καὶ
 αὐτῆς πιακίδιον ἔγραψε, λέγων·

with his arm, he hath scatter'd
 the proud in the imagination
 of their hearts.

52 He hath put down the
 mighty from *their* seats, and
 exalted them of low degree.

53 He hath fill'd the hun-
 gry with good things, and
 the rich he hath sent empty
 away.

54 He hath holpen his ser-
 vant Israel, in remembrance of
 his mercy,

55 (As he spake to our fa-
 thers, to Abraham and to his
 seed) for ever.

56 And Mary abode with
 her about three months, and
 return'd to her own house.

57 Now Elizabeths full time
 came, that she should be deli-
 ver'd; and she brought forth
 a son.

58 And her neighbours and
 her cousins heard how the Lord
 had shew'd great mercy upon
 her; & they joyc'd with her.

59 And it came to pass, that
 on the eighth day they came
 to circumcise the child; and
 they call'd him Zacharias, after
 the name of his father.

60 And his mother answer'd
 and said, Not so; but he shall
 be call'd John.

61 And they said unto her,
 There is none of thy kindred
 that is call'd by this name.

62 And they made signs to
 his father how he would have
 him call'd.

63 And he ask'd for a writ-
 ing-table, and wrote, saying,

Ἰωάννης

TEXT.

TRANSLATION.

Ἰωάννης ὅτι τὸ ὄνομα αὐτοῦ. Καὶ ἐθαύ-
μασαν πάντες. 64 Ἀνέωχθη δὲ τὸ
στόμα αὐτοῦ ὡς χειρῶν, καὶ ἡ γλῶσσα
αὐτοῦ καὶ ἐλάλει εὐλογῶν τὸν Θεόν.
65 Καὶ ἐγένετο ὅτι πάντας φόβος τῆς
φρονησάντων αὐτοῦ. καὶ ἐν ὅλῃ τῇ ὁρευνῇ

His name is John. And they
marvell'd all.

64 And his mouth was o-
pen'd immediately, and his
tongue loos'd, and he spake, and
prais'd God.

65 And fear came on all
that dwelt round about them:
and all these sayings were
theirs

PARAPHRASE.

i. e. given remarkable Instances of his Power and Goodness, in that he has scatter'd the Proud in the very Imagination of their Hearts, i. e. before they have compass'd their proud Designs: or else 52 *he has put down the Mighty from their Seats, i. e. such as were actually advanc'd to high Estate; and on the other hand exalted them of low Degree.* 53 *He has fill'd the Hungry with Good things, i. e. has unexpectedly bless'd the Needy and Destitute with the Comforts of this World which they afore wanted; and on the contrary the Rich he has sent empty away, i. e. brought to the greatest Poverty.* 54 *But in a special manner he has holpen his Servant, i. e. peculiar People Israel, in Remembrance of his Mercy, which he promis'd to shew unto them, as in other respects, so above all in sending into the World a Saviour who should be descended of Them; 55 according as he spake to our Fathers at several Times and in several Ages, viz. first to Abraham, and afterwards to his Seed or Posterity; and indeed this giving unto us and to the World a Saviour is a Blessing for Ever.* 56 *And Mary abode with her, i. e. Elisabeth about three Months, and return'd to her own House.*

57 *Now Elisabeths full time came, that she should be deliver'd; and she brought forth a Son.* 58 *And her Neighbours and her Cousins heard how the Lord had shew'd great Mercy upon her; and they rejoyc'd with her.* 59 *And it came to pass, that on the eighth day they came to circumcise the Child; and they call'd him Zacharias, after the Name of his Father.* 60 *And his Mother, by the Direction of Providence, or Suggestion of the Holy Spirit, answer'd and said, Not so; but he shall be call'd John.* 61 *And they said unto her, There is none of thy Kindred that is call'd by this Name.* 62 *And they made Signs to his Father how he would have him call'd.* 63 *And he by Signs ask'd for a Writing-table, and wrote, saying, His Name is John.* And they marvell'd all. 64 *And his Mouth was open'd immediately, and his Tongue loos'd, and he spake, and prais'd God.* 65 *And Fear came on all that dwelt round about them: and all these Sayings were nois'd*

IV.
The Birth of
the Baptist.

TEXT.

TRANSLATION.

τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παῖδιον τούτο ἔσται; Καὶ χεὶρ Κυρίου ἔω μετ' αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆτασε, λέγων· 68 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπισκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· 69 καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ πατρὸς αὐτοῦ· 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ· 71 Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· 72 Ποιῆσαι ἔλεος μὲν τῷ πατρί ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ· 73 Ὁρκὸν ὃν ὤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι ἡμῖν, ἀφόβως, ἐκ χειρὸς πάντων ἐχθρῶν ἡμῶν ῥυθῆναι, λατρεύειν αὐτῷ, 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέρας ἡμῶν.† 76 Καὶ σὺ παῖδιον, προφήτης ὑψίστου κληθήσῃ· προσπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ· 77 τοῦ δοῦναι γνώσιν σω-

nois'd abroad throughout all the hill-county of Judea.

66 And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was fill'd with the holy Ghost, and prophesy'd, saying,

68 Blessed be the Lord God of Israel, for he hath visited and redeem'd his people;

69 And hath rais'd up an horn of salvation for us, in the house of his servant David;

70 (As he spake by the mouth of his holy prophets, which have been since the world began;)

71 * A salvation from our enemies, and from the hand of all that hate us.

72 To perform the mercy promis'd to our fathers, and to remember his holy covenant:

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being deliver'd out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all * our days.

76 And thou, child, shalt be call'd the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of

την

PARAPHRASE.

abroad throughout all the Hill-country of Judea. 66 And all they that had heard them, laid them up in their Hearts, saying, What manner of Child shall this be? And the Hand of the Lord was with him, *i. e.* God bleſſ'd and prosper'd him in a ſpecial manner.

67 And his Father Zacharias was fill'd with the Holy Ghoſt, and prophesy'd, *i. e.* ſpoke or ſung this Hymn which is partly Prophetical, ſaying, 68 Bleſſed be the Lord God of Iſrael, for he has now, in a moſt ſignal manner, viſited and redeem'd, *i. e.* begun to redeem his People; 69 and to that end has rais'd up an Horn of Salvation, *i. e.* a mighty Saviour for us, in the Houſe of his Servant David, viz. by cauſing the Virgin Mary to Conceive the Meſſias or Chriſt; 70 (as he ſpoke by the Mouth of his holy Prophets, which have been ſince the World began;) 71 namely he has rais'd up a Salvation, *i. e.* a mighty Saviour from our Spiritual Enemies, and from the hand of (r) All that hate us in a ſpiritual manner, or on a ſpiritual account. 72 And this he has done to perform the Mercy promiſ'd to our Fathers, and to ſhew that he do's remember his holy Covenant made with them; 73 namely to perform (r) the Oath which he ſware to our Father Abraham, viz. 74 that he would grant unto us ſuch a Saviour deſcended from him, as that we being deliver'd by the ſaid Saviour out of the Hands or Power of our Spiritual Enemies, the Devil, the World and the Fleſh, might ſerve him without Fear of being overcome by our ſaid Enemies againſt our Wills, and notwithſtanding we ſhould make due uſe of the Means to overcome them preſcrib'd by our Saviour: for on the contrary, by a conſcientious uſe of the ſaid Means we ſhall be enabled to ſerve God, 75 walking in Holineſs and Righteouſneſs before him, all our Days. 76 And thou, my Child, ſhalt be call'd, *i. e.* ſhalt be in an extraordinary manner the Prophet or Fore-runner of the Higheſt, *i. e.* of the Meſſias or Chriſt: for thou ſhalt go before the Face of the ſaid Lord, to prepare his Ways; 77 viz. to give knowledge of Eternal Salvation unto his People, which

V.
The Hymn of
his Father there-
upon.

ANNOTATIONS.

V. 75. † Τῆς ζωῆς is not read in Alex. Cant. and ſeveral other MSS. nor Vulg. Lat. Syr. Gothick, Coptick, Perf. Ethiop. Versions, nor in Irenæus. It has been probably added by way of Explication.

(r) This may be underſtood Literally in reſpect of the Millenary Reign of the Saints on Earth.

(r) The Oath here referr'd to is that recorded Gen. 22. 16 — 18. and what is here ſaid of God's granting unto us, that we ſhould be deliver'd out of the hands of our Enemies, is to be look'd on as an Explication of, and ſo imply'd in thoſe Words, In thy Seed ſhall All the Nations of the Earth be bleſſed.

TEXT.

TRANSLATION.

τηρίας τῶ λαῶ αὐτοῦ, ὃ ἀφέσθ' ἀμαρ-
πῶν αὐτῶν. 78 Ἀφ' ὧν ἀλάλγια ἐλέγς
Θεὸς ἡμῶν, ὃ οἷς ἐπεσκέφατο ἡμᾶς
ἀναβλῆ ἔξ ὑψους. 79 Ὁπιφάνει τοῖς
ἐν σκότει καὶ σκιᾷ θανάτου κατημύνοις,
τῷ κατὰβυῶναι τῆς πόδας ἡμῶν εἰς
ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἠύξανε
καὶ ἐκραίνατο πνεύματι· καὶ ἰὼ ἐν
ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως
αὐτοῦ πρὸς τοὺς Ἰσραήλ.

Κεφ. β'. Εγένετο δὲ ἐν ταῖς ἡμέ-
ραις ἐκείναις, ἔξηλθε δόγμα παρὰ
Καίσαρος Αὐγούστου, ἵνα πορξάφωται
πάντες τὸν οἰκουμενόν. 2 (Αὕτη ἡ
πορξογραφὴ πρώτη ἐγένετο ἡγεμονεύον-
τος τῷ Συρείας Κυρηνίου.) 3 Καὶ ἐπο-
ρεύοντο πάντες πορξάφωται, ἕκα-
στος εἰς τὴν ἰδίαν πόλιν. 4 Αἰέβη
δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ
πόλεως Ναζαρέθ, εἰς τὴν Ἰουδαίαν,
εἰς πόλιν Δαβὶδ, ἣν καλεῖται Βηθ-
λεὲμ, (ἀφ' ἧς τὸ εἶναι αὐτὸν ἐξ οἴκου
καὶ πατρὸς Δαβὶδ) 5 πορξά-
φωται σὺν Μαριὰμ τῇ μεμνησθ-
μένῃ αὐτοῦ γυναικί, οὕση ἐγκύω.

salvation unto his people, by
the remission of their sins,

78 Through the tender mer-
cy of our God; whereby the
day-spring from on high hath
visited us,

79 To give light to them
that sit in darkness, and in the
shadow of death, to guide our
feet into the way of peace.

80 And the child grew, and
waxed strong in spirit, and was
in the deserts till the day of
his shewing unto Israel.

Chap. II.

And it came to pass in those
days, that there went out a
decree from Cesar Augustus,
that all the world should be
tax'd.

2 (And this *tax was first
*levy'd when Cyrenius was go-
vernour of Syria.)

3 And all went to be tax'd,
every one unto his own city.

4 And Joseph also went up
from Galilee, out of the city
of Nazareth, into Judea, unto
the city of David, which is
call'd Bethlehem, (because he
was of the house and lineage of
David)

5 To be tax'd with Mary his
espous'd wife, being great with
child.

6 Εγένετο

ANNOTATIONS.

(1) Zechar. 3. 8. and 6. 12. in the Septuagint Version.

(u) Read my Paraphrase on Matt. 4. 16.

(x) Concerning this Expression, *All the World*, being taken to denote the
Chief Empire of the World in the several Ages of holy Writ, see Dan. 2. 38.
with my Paraphrase and Note (m) thereon.

(y) See Mr Marshall's Chronological Tables.

(z) It

P A R A P H R A S E.

is to be attain'd by sincere Repentance, as a Condition so necessary to the Remission of their Sins, that it need not be here expressly mention'd, but must according to the whole Tenure of Scripture be here presuppos'd to the Remission of Sins: 78 Which Remission shall be granted upon our Repentance, thro' the tender Mercy of our God; whereby the Messias or Christ, who, by reason of the Clear Revelation which he shall make of God's Will in the Gospel, is Figuratively styl'd (1) in the Old T. the Rising Sun, or the Day-spring from on High, i. e. Heaven has visited us, being now conceiv'd in the Womb of the Bl. Virgin Mary, 79 in order to give (u) the Light of true Spiritual or Saving Knowledge by his Gospel to them that sit in (u) the Darkness of Sinfull Ignorance, and so as it were in the Shadow (u) of Death; and by Means of the Light he thus gives unto us, to guide our Feet into the Way of Peace, i. e. to shew us the true Way to Eternal Happiness. 80 And the Child John grew, and wax'd strong in the Spirit, i. e. gave every Day more and more Evidences of his being endu'd with the Holy Spirit in an extraordinary manner; and when he was come to Ripeness of Tears, he was, i. e. kept himself in the Deserts till the Day or Time appointed of God for his shewing unto Israel or the Jews, as a Prophet sent from God.

Chap. II. And it came to pass in those days, i. e. not long after this, that there went out a Decree from Cesar Augustus, the then Roman Emperor, that all (x) the World, i. e. Roman Empire should be tax'd, i. e. every Person therein should have his Name and Condition of Life set down in the manner of Court-rolls, in order to the better knowing how to lay a Tax thro' the Empire or on the several Provinces thereof, when there should be Occasion. 2 (And altho' this Decree in order to the said Tax came forth about this Time, yet this Tax was first actually levy'd not till (y) about nine Tears after, when Cyrenius, or (as the Latins write the Name) Quirinius was Governor of Syria, being sent thither by Augustus to levy the said Tax according to the Valuation of Estates formerly made, viz. upon the Coming forth of the Decree aforementioned.) 3 And all went to give in their Names and Conditions, in order to be tax'd, when the Emperor should see fit, Every one unto his own City, i. e. to the City where the Ancestors of his Family were born, or to the District and Jurisdiction of which the Village they were born in did belong; the Decree publish'd by the Emperor ordering that this method should be observ'd in Registering the Names and Conditions of Persons. 4 And accordingly Joseph also, as well as others, went up from Galilee, out of the City of Nazareth where he dwelt, in the Province of Judea, unto the City of David which is call'd Bethlehem, (because he was of the House and Lineage or Pedigree of David) 5 to give in his Name and Condition there, in order to be tax'd, together with Mary his espous'd Wife, who tho' being great with Child, yet was forc'd, in Obedience to the foremention'd Decree, to come to Bethlehem, she being also of the Family of David, to give

VI.
The Birth of
CHRIST.

TEXT.

TRANSLATION.

6 Εγένετο δὲ ὡς τῷ εἶναι αὐτὸς ἐκεῖ,
ἐπλήθυνον αἱ ἡμέραι τῷ τεκεῖν αὐ-
τῷ. 7 Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν
πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν,
καὶ ἀνέκλινεν αὐτὸν ὡς τῇ φάτιν·
διότι οὐκ ἦν αὐτοῖς τόπος ὡς τῷ
καταλύματι.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρα
τῇ αὐτῇ ἀρκαλιῶντες, καὶ φυλάσ-
σοντες φυλακὰς τῆς οὐκλὸς ὅτι τι
ποίμην αὐτῶν. 9 Καὶ ἰδὼς, ἄγγε-
λος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυ-
ρίου περιέλαμψεν αὐτούς· καὶ ἐφοβή-
θησαν φόβον μέγαν. 10 Καὶ εἶπεν
αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδὼς
γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν με-
γάλαν, ἥτις ἔσται παντὶ τῷ λαῷ.
11 Ὅτι ἐτέχθη ὑμῖν σήμερον σω-
τὴρ, (ὅς ἐστι Χριστὸς Κύριος) ἐν πόλει
Δαβὶδ. 12 Καὶ τῷτο ὑμῖν τὸ ση-
μεῖον· Εὕρησεν βρέφος ἐσπαργανω-
μένον, κείμενον ἐν τῇ φάτιν. 13 Καὶ
ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ
πλῆθος στρατῶν οὐρανίου, αἰνοῦντων
τὸν Θεόν, καὶ λεγόντων· 14 Δόξα
ὡς ὑψίστοις Θεῷ, καὶ ὅτι τῆς εἰρήνης,
ὡς ἀνθρώποις εὐδοκία. 15 Καὶ ἐγένε-
το, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς
τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἀν-
θρώποι οἱ ποιμένες εἶπον πρὸς ἀλλή-

6 And so it was, that while
they were there, the days were
accomplish'd that she should be
deliver'd.

7 And she brought forth her
first-born son, and wrapp'd
him in swadling cloaths, and
laid him in a manger, because
there was no room for them
in the inn.

8 And there were in the
same country shepherds abiding
in the field, keeping watch
over their flock by night.

9 And lo, the angel of the
Lord came upon them, and the
glory of the Lord shone round
about them; and they were
fore afraid.

10 And the angel said unto
them, Fear not: for behold,
I bring you good tidings of
great joy, which shall be to all
people.

11 For unto you is born
this day, in the city of David,
a Saviour, which is Christ the
Lord.

12 And this shall be a sign
unto you; Ye shall find the babe
wrapp'd in swadling cloaths,
lying in a manger.

13 And suddenly there was
with the angel a multitude of
the heavenly host praising God,
and saying,

14 Glory to God in the
highest, and on earth peace,
good will towards men.

15 And it came to pass, as
*soon as the angels were gone
away from them into heaven,
the shepherds said one to ano-

TEXT.

TRANSLATION.

205. Διέλθωμεν δι' ἑως Βηθλεέμ,
καὶ ἴδωμεν τὸ ῥῆμα τῷτο τὸ γε-
νός, ὃ ὁ Κύριος ἐγνώσειν ἡμῖν.

ther, Let us now go even unto
Bethlehem, and see this thing
which is to come to pass, which
the Lord hath made known
unto us.

16 Καὶ

PARAPHRASE.

give in there her Name and Condition. 6 And so it was, that while they were there, the Days were accomplish'd that she should be deliver'd; the over-ruling Providence of God thus ordering things, that Jesus should be born at Bethlehem, according to the Prophecy of the Place where the Messias was to be born. 7 And she brought forth her first-born Son, and wrapp'd him in swadling Cloaths, and laid him in a Manger, because there was no Room for them in the Inn.

8 And there were in the same Country, *i. e. in the neighbouring Fields to Bethlehem*, Shepherds abiding in the Field, keeping watch over their Flock by Night, as was customary in that Country. 9 And lo, the Angel of the Lord came upon them, and the Glory of the Lord, *i. e. an extraordinary great and glorious Light, such as the Lord is recorded in the O. Test. to appear in*, shone round about them; and they were fore afraid. 10 And the Angel said unto them, Fear not: for behold, I bring you good tidings of great Joy, which shall be to all People. 11 For unto you is born this Day, in the City of David, *i. e. Bethlehem*, a Saviour, which is *the so long promis'd and much expected Messias or CHRIST* the Lord. 12 And this shall be a Sign unto you; Ye shall find the Babe wrapp'd in swadling Cloaths, lying in a Manger. 13 And suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying, 14 Glory be to God *who dwells in the Highest Heavens*, and to Men on Earth be Peace or Reconciliation with God, and so all Spiritual Happiness: for such is the (2) Good Will of God toward Men in giving them the Saviour that is born this Day, that they should be reconcil'd to Him thro' this Saviour, and so attain Everlasting Happiness. 15 And it came to pass, as soon as the Angel, that visibly appear'd to the Shepherds and spake to them, and the other Angels, who accompany'd him and joyn'd with him in singing the foremention'd Hymn, were gone away from them into Heaven, the Shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us.

VII.
His Birth made
known to Shep-
herds by an Angel.

16 And

ANNOTATIONS.

(2) It is not to be omitted, that Alex. and Cant. (the two most Ancient) MSS. instead of ἐν ἀνθρώποις εὐδοκίας have ἐν ἀνθρώποις εὐδοκίας: and herein they are follow'd in Vulg. Latin, Gothick, and Saxon Versions; and by Irenæus, &c. Now according to this Reading, the Sense of the latter Part of this Angelical Hymn will be this: On Earth Peace, even to such Men as God is well pleas'd in, or, as are accepted by God.

(a) Chap.

TEXT.

TRANSLATION.

16 Καὶ ἦλθον ἀπεύσαντες, καὶ ἀνέ-
 ρον τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ,
 καὶ τὸ βρέφους κείμενον ἐν τῇ φάτνῃ.

17 Ἰδόντες δὲ διεγνώρισαν ὅτι τῷ
 ῥήματι τῷ λαληθέντος αὐτοῖς ὅτι
 τῷ παιδίου τούτου. 18 Καὶ πάντες

οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν
 λαληθέντων ὑπὸ τῶν ποιμένων πρὸς
 αὐτούς. 19 Ἡ δὲ Μαριὰμ πάντα

συνετήρει τὰ ῥήματα ταῦτα, συμβά-
 λουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 Καὶ
 ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες ἃ
 αὐτῶντες τῷ Θεῷ ὅτι πᾶσιν οἷς ἠκούσεν, ἃ
 εἶδον κατ'ὅς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθη ἡμέρας ὀκτώ
 τῷ ᾧ τετελείωται τὸ παιδίον, καὶ ἐκλήθη
 τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν
 ὑπὸ τοῦ ἀγγέλου πρὸ ὅτι συλληφθῆ-
 ναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέ-
 ραι τοῦ καθαρισμοῦ τῷ αὐτῶν κατὰ
 τὸν νόμον Μωσέως, ἀνήγαγον αὐ-
 τὸν εἰς Ἱερουσόλυμα, ὡς ἐταῖσαι τῷ
 Κυρίῳ. 23 (κατ'ὅς ἐστι γέγραπται ἐν

νόμῳ Κυρίου. Ὅτι πάντα ἄρσεν ἀφαι-
 τοῖται μητέρα, ἅγιον τῷ Κυρίῳ
 κληθήσεται) 24 καὶ τῷ δοῦναι
 θυσίαν, κατὰ τὸ ἐρημέειον ὡς νόμος
 Κυρίου, ζεύγους περιστερῶν, ἢ δύο
 νεοσσούς περιστερῶν. 25 Καὶ ἰδὲ, ἰὼ

16 And they came with
 haste, and found Mary and Jo-
 seph, and the babe lying in a
 manger.

17 And when they had seen
 it, they made known abroad
 the saying which was told them
 concerning this child.

18 And all they that heard
 it, wonder'd at those things
 which were told them by the
 shepherds.

19 But Mary kept all these
 things, and ponder'd them in
 her heart.

20 And the shepherds re-
 turn'd, glorifying and praising
 God for all the things that they
 had heard, and seen as it was
 told unto them.

21 And when eight days
 were accomplish'd for the cir-
 cumcising of the child, his
 name was call'd JESUS, which
 was so nam'd of the angel
 before he was conceiv'd in the
 womb.

22 And when the days of
 * their purification, according
 to the law of Moses, were ac-
 complish'd, they brought him
 to Jerusalem to present him to
 the Lord,

23 (As it is written in the
 law of the Lord, Every male
 that openeth the womb shall be
 call'd holy to the Lord)

24 And to offer a sacrifice
 according to that which is said
 in the law of the Lord, A pair
 of turtle-doves, or two young
 pigeons.

25 And behold, there was

ἀνθρώπος

P A R A P H R A S E.

16 And they came with haste, and found Mary and Joseph, and the Babe lying in a Manger. 17 And when they had seen it, they made known abroad *all the whole matter, and especially the Saying, or That* which was told them *by the Angel*, concerning the Child, *viz. that he was a Saviour, and That no other than the Messias or Christ the Lord.* 18 And all they that heard it, wonder'd at those things which were told them by the Shepherds. 19 But Mary kept all these things, and ponder'd them in her Heart. 20 And the Shepherds return'd, glorifying and praising God for all the things that they had heard, and seen *at Bethlehem according as it was told unto them by the Angel.*

21 And when eight days were accomplish'd for the Circumcising of the Child *according to the Law*, his Name was call'd JESUS, which was so (a) nam'd of the Angel Gabriel at his Appearance to the Virgin Mary; before he, *i. e. the Child* was conceiv'd in the Womb. *About this time, viz. between the Circumcision of Christ and the Purification, most probably, came the Wise-men from Jerusalem to Bethlehem; which being related at large (b) by St Matthew, is pass'd over by St Luke.*

VIII.
His Circumcision.

22 And when the days of their, *viz. the Jews Purification, i. e. of the Purification (of Women after Child-birth) observ'd by the Jews*, according to the Law (c) of Moses, were accomplish'd, *the Wise-men being but newly gone again from Bethlehem*, they brought him, *viz. the Child Jesus* to Jerusalem to present him to the Lord *in the Temple*; 23 (as it is written in the Law (d) of the Lord, Every Male that opens the Womb, *i. e. every First-born Child that is a Male*, shall be call'd, *i. e. shall be Holy or Consecrated to the Lord*) 24 And also they, *viz. Joseph and Mary* came to Jerusalem for Mary to offer there for her Purification a Sacrifice, according to that which is said in the Law (e) of the Lord, *viz. that she who was not able to offer a Lamb, should offer a Pair of Turtle-doves or two young Pigeons.* 25 And behold, there was a Man in

IX.
His Presentation
in the Temple,
and the Purifica-
tion of his Mo-
ther.

A N N O T A T I O N S.

V. 22. † So it is read in Alex. and some other MSS. and in Syr. Perf. Ethiop. and Gothick Versions, and in Origen. And it is not to be doubted, but this is the true Original Reading, since there can be no Reason for changing *αἰῶν* into *αἰῶν* whereas there is an obvious Reason for changing *αἰῶν* into *αἰῶν* namely because the Plural *αἰῶν* seem'd to attribute Impurity to Christ himself as well as to his Mother. But *αἰῶν* may be understood of the Jews in general, referring namely to Purification as a Custom or Rite enjoyn'd by their Law to all Jewish Women in such Cases. And further supposing *αἰῶν* to be referr'd to Christ himself as well as his Mother, yet this Rite of Purification would no more be a solid Proof, that there was any Impurity in him, than his being actually Baptiz'd is such a Proof; tho' the End of Baptism is to denote the *Washing away of Sin.*

(a) Chap. I. 31.

(b) Matt. 2. 1—11.

(c) Lev. 12. 2.

(d) Exod. 13. 2.

(e) Lev. 12. 6.

TEXT.

TRANSLATION.

ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συ-
μεών· καὶ ὁ ἄνθρωπος ἦτο δίκαιος καὶ
εὐλαβὴς, προσδεχόμενος παράκλησιν
τῷ Ἰσραὴλ· καὶ πνεῦμα ἅγιον ἦν ἐπ'
αὐτόν. 26 Καὶ ἡ αὐτοῦ κεχρημα-
τισμένη ὑπὸ τοῦ ἁγίου πνεύματος τῷ ἁγίου
μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδεῖ τὸ Χριστὸν
Κυρίου. 27 Καὶ ἦλθεν ἐν τῷ πνεύ-
ματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγα-
γεῖν τὸν υἱὸν τῆς νοῦς τοῦ παιδίου Ἰησοῦ, τῷ
ποιῆσαι αὐτὸς κατὰ τὸ ἐντολὴν τῷ
νόμῳ τοῦ αἵματος. 28 καὶ αὐτὸς ἐδέξατο
αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐ-
λόγησε τὸ Θεόν, καὶ εἶπε. 29 Νῦν ἀπο-
λύεις τὸ δούλόν σου, δεσποτά, ὅτι τὸ ῥῆμά
σου, ἐν εἰρήνῃ. 30 Ὅτι εἶδον οἱ ὀφθαλ-
μοί μου τὸ σωτήριόν σου, 31 ὃ ἡτοι-
μάσας ἔχει ὑποσπονδίας πάντων τῶν λαῶν·
32 ὥστε εἰς ἀποκαλύψιν ἐθνῶν, καὶ δεξάν
λαὸν σου Ἰσραὴλ. 33 Καὶ ἡ Ἰωσήφ
καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ὅτι τοῖς
λαλῶμένοις τοῦ αἵματος. 34 Καὶ εὐλό-
γησεν αὐτὸς Συμεών, καὶ εἶπε πρὸς Μα-
ριάμ τὴν μητέρα αὐτοῦ. Ἰδὲ, ἦτο καὶ
εἰς πάντας καὶ ἀνάστασις πολλῶν ἐν τῷ Ἰ-
σραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον.
35 (καὶ σὺ δὲ αὐτῆς τὴν ψυχὴν διελύ-
σε) ὥστε ὅπως ἀνὰ ἀποκαλύψιν
ἐκ πολλῶν καρδιῶν ἀγαλλογασαί.
36 Καὶ ἡ Ἀννα προφῆτις, θυγάτηρ

a man in Jerusalem, whose
name was Simeon; and the
same man was just and devout,
waiting for the consolation of
Israel: and the holy Ghost was
upon him.

26 And it was reveal'd unto
him by the holy Ghost, that
he should not see death before
he had seen the Lord's Christ.

27 And he came by the spi-
rit into the temple: and when
the parents brought in the child
Jesus, to do for him after the
custom of the law,

28 Then took he him up
in his arms, and blest'd God,
and said,

29 Lord, now lettest thou
thy servant depart in peace,
according to thy word.

30 For mine eyes have seen
thy salvation,

31 Which thou hast prepar'd
before the face of all people:

32 A light to lighten the
Gentiles, and the Glory of thy
people Israel.

33 And Joseph and his mo-
ther marvel'd at those things
which were spoken of him.

34 And Simeon blest'd them,
and said unto Mary his mother,
Behold, this child is set for the
fall and rising again of many
in Israel; and for a sign which
shall be spoken against:

35 (Yea, a sword shall pierce
through thy own soul also)
that the thoughts of many
hearts may be reveal'd.

36 And there was one Anna
a prophetess, the daughter of

Φανήλ,

P A R A P H R A S E.

in Jerusalem, whose name was Simeon, and the same Man was just and devout, *i. e. a very pious good Man*, waiting for the Consolation, *i. e. God's Comforting of Israel by the Coming of the Messias*: and the Holy Ghost was upon him, *i. e. he was One of those very few Persons who were in those days endu'd with the Spirit of Prophecy*. 26 And it was reveal'd unto him by the Holy Ghost, that he should not see Death before he had seen the Lord's Christ. 27 And he came by the *Direction of the Spirit into the Temple at that time*: and when the Parents, *viz. Mary his real Parent or Mother, and Joseph his reputed Parent or Father* brought into the Temple the Child Jesus, to do for him, *i. e. to present him to the Lord after the Custom requir'd of the Law*; 28 then took he him up in his Arms, and bless'd God, and said, 29 Lord, now lettest thou thy Servant depart out of this Life in peace, according to thy Word, *i. e. according to what thou wast pleas'd to reveal unto me sometime since (as is mention'd v. 26.)* 30 For mine Eyes have seen now the Messias Styl'd in the O. T. (f) thy Salvation, 31 *because he is the Person which thou hast prepar'd before the Face of all People, i. e. hast design'd of Old to be the Author of Salvation unto All, Gentiles as well as Jews*; 32 *and to that end to be as a Light to lighten the Gentiles, i. e. to make known unto the Gentiles (as well as Jews) the true Way unto Salvation by the preaching of the Gospel; and not only to be a Light in the same respect unto the Jews, but also to be the Glory of thy formerly peculiar People Israel or the Jews, viz. inasmuch as He is descended of them, and shall live among them during his Stay here on Earth.* 33 And Joseph and his Mother marvell'd at those things which were spoken of him. 34 And Simeon bless'd them, and said unto Mary his Mother, Behold, this Child is set or appointed by God for the Fall and Rising again of many in Israel, *viz. for the Fall or Condemnation of such as shall not believe in him, and for the Rising again or Conversion, and so Salvation of such as shall believe in and obey him; and for a Sign or Mark which shall be as it were shot at, by being spoken against by the unbelieving Scribes and Pharisees or Rulers of the Jews*: 35 (yea, great Sorrows and Afflictions like a (g) Sword shall pierce as it were thro' thy own Soul also on his Account) and this shall God in his Wisdom permit, that the Thoughts of many Hearts may be reveal'd, *i. e. that the inward Tempers and Dispositions of Mens Hearts may be discover'd*. 36 And there was one Anna a Prophetess, the Daughter of Phanuel, of the Tribe of Aser;

A N N O T A T I O N S.

(f) *Isai. 49. 6. and 52. 7.*

(g) There being no good Testimony in Ecclesiastical History, that the Virgin Mary was martyr'd, I can't approve of the expounding this Text in that Sense.

T E X T.

T R A N S L A T I O N.

Φαινηλ, ἐκ φυλῆς Ασὴρ· αὕτη ὀρο-
βενηκῆα ἐν ἡμέραις πολλαῖς, ζήσασα
ἔτη μὲν ἀνδρὸς ἐπὶ ἅπλῳ τῷ παρθενίας
αὐτῆς. 37 Καὶ αὕτη χήρα ὡς ἑτῶν
ὀδδὸν ἑκατὸν πικράων, ἣ ἔκ ἀφίστατο ἀπὸ
τοῦ ἱεροῦ, νηστείας καὶ δεήσεσι λατρεύουσα
νύκτα καὶ ἡμέραν. 38 Καὶ αὕτη αὐτῇ
τῇ ὥρᾳ ὁμολογῶσα ἀνθωμολογεῖτο τῷ
Κυρίῳ, καὶ ἐλάλει πρὸς αὐτὴν πᾶσι τοῖς
προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ.

39 Καὶ ὡς ἐπέλεσαν ἅπαντα τὰ
κατὰ τὸ νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν
Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέθ.
40 Τὸ δὲ παιδίον ἠύξανε, καὶ ἔκρα-
ταῖτο πνεύματι, πληρῶν σοφίας·
καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ
κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τῇ
πάσχα. 42 Καὶ ὅτε ἐγένετο ἑτῶν δώ-
δεκα, ἀναβάντων αὐτῶν εἰς Ἱερουσα-
λὴμ κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 Καὶ
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑπο-
στρέφειν αὐτοῦς, ὑπέμεινεν Ἰησοῦς ὁ παῖς

Phanuel, of the tribe of Aser; she was of a great age, and had liv'd with an husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years: which * stay'd not away from the temple, but serv'd God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that look'd for redemption in Jerusalem.

39 And when they had perform'd all things according to the law of the Lord, they return'd into Galilee, to their own city Nazareth.

40 And the child grew, and wax'd strong in spirit, fill'd with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfill'd the days, as they return'd, the child Jesus tarry'd behind

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Aser; she was of a great Age, and had liv'd with an Husband, *i. e.* in the State of Matrimony but seven Years from her Virginity, or being first marry'd. 37 And she was a Widow of about fourscore and four Years Old: who stay'd not away from the Temple at the Times of Divine Service; but, notwithstanding her great Age, serv'd God with observing the usual Fastings, and coming constantly to the publick Prayers Night and Day, *i. e.* Morning and Evening. 38 And she coming into the Tem-
ple

P A R A P H R A S E.

ple in that instant, gave Thanks likewise unto the Lord for vouchsafing her the Happiness to see the Messias, and spake of Him, i. e. declar'd him to be the Messias to All them that she met with, and that, being pious and devout Persons, look'd for the Coming of the Messias about this time, according to the Prophecies of the O. T. for to accomplish that great Redemption of Israel, so often foretold and promis'd, and so much spoken of in the Old Testament.

39 And when they, i. e. Joseph and Mary had perform'd all things, relating both to the Presentation of the Child Jesus in the Temple, and also to the Purification of his Mother, according to the Law of the Lord, Herod (as seems most probable) perceiving by this time that he was mock'd by the Wise-men, and beginning thereupon to think of some other way to find out the Child Jesus to destroy him; Joseph being warn'd hereof from God in a Dream, and directed to flee with the Child and his Mother into Egypt, did accordingly flee thither, and stay there, till he was again inform'd of God in a Dream of the Death of Herod, and all others who sought the Life of the Child Jesus. Whereupon Joseph with the Child and his Mother return'd into the Land of Israel; but hearing that Archelaus did reign in Judea properly so call'd, in the Room of his Father Herod, Joseph was afraid to go thither; and thereupon being warn'd of God in a Dream what to do, he return'd into Galilee to Nazareth, where he dwelt afore he and his Wife came up to Bethlehem in order to be tax'd. Which Journey of Joseph &c. into Egypt and Return thence, being afore related at large by St Matthew, (b) St Luke seems therefore to pass it over, and only to observe, that after the Presentation of Christ &c. they return'd into Galilee, to their own City, i. e. to the City where they dwelt afore, viz. Nazareth. 40 And the Child Jesus grew as to Stature of Body, and wax'd strong in Spirit, i. e. improv'd also in the Faculties of his Mind, being fill'd or endu'd in a most extraordinary manner with divine Wisdom; and the Grace of God was upon him, i. e. the gracious Assistance of the Holy Spirit, and the Favour of God in all other respects was with him in a most eminent degree.

41 Now his Parents, being truly pious Persons, did not make use of any Pretences not to take such a Journey, but in sincere Obedience to the Command of God, went to Jerusalem every Year at the Feast of the Passover. 42 And when he was twelve Years old, they went up to Jerusalem, after the Custom, i. e. their usual manner at the time of the said Feast; and then they took the Child Jesus with them, namely to be examin'd by the Doctors of the Law in the Temple, in order to his being admitted himself to the Passover according to the Custom of the Jews, whose usual Admission to the Passover was at thirteen Years of Age. 43 And when they had fulfill'd the Days, i. e. continu'd at Jerusalem all the days of the said Feast, as they return'd home, the Child Jesus tar-

(b) Matt. 2. 13 — ult.

X.

The Return of Joseph and the V. Mary with the Child Jesus to Nazareth.

XI.

Christ go's up to the Passover at twelve Years old.

ry'd

TEXT.

TRANSLATION.

ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδοῦ· καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. 45 Καὶ μὴ εὗροντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητῶντες αὐτόν. 46 Καὶ ἐγένετο, μετ' ἡμέρας πρῆς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθηζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτοῦ, καὶ ἐπερωτῶντα αὐτόν. 47 Εξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ὅτι τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 Καὶ ἰδόντες αὐτοὶ ἔξεπλάγησαν· καὶ πρὸς αὐτόν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν ὅπως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὁδωόμενοι ἐζητῶμέν σε. 49 Καὶ εἶπε πρὸς αὐτόν· Τί ὅτι ἐζητεῖτέ με; ἔκ ἡδεῖτε ὅτι ἐν τοῖς ὅτι πατρός μου δεῖ εἶναι με; 50 Καὶ αὐτοὶ ὅτι συνῆχον τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέθ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρησεν πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς ὡξένοπτε σοφία καὶ ἡλικία, καὶ χάριτι ὡς Θεῷ καὶ ἀνθρώποις.

Κεφ. γ'. Εἰ ἔτι δὲ πενιχμαδεύετο ὁ ἡγεμονίας Τιβερίου Καίσαρος,

in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turn'd back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonish'd at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? * knew ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: * and his mother kept all these sayings in her heart.

52 And Jesus increas'd in wisdom and stature, and in favour with God and man.

Chap. III.

Now in the fifteenth year of the reign of Tiberius Cæsar,

ἡγεμο-

P A R A P H R A S E.

ry'd behind in Jerusalem; and Joseph and his Mother knew not of it. 44 But they supposing him to have been in the Company, went a Days Journey; and they sought him among their Kinsfolk and Acquaintance. 45 And when they found him not, they turn'd back again to Jerusalem, seeking him. 46 And it came to pass, that after three Days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions. 47 And all that heard him were astonish'd at his Understanding and Answers. 48 And when they saw him, they were amaz'd: and his Mother said unto him, Son, why hast thou thus dealt with us? behold, thy Father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me *thus*? Knew ye not *from all that has been said, or made known unto you, concerning me, that I am the Messias and Son of God, sent by my Father into the World to Redeem the World; and consequently could ye not hence reasonably infer, that I must be about my Father's Business, i. e. the Business for which my Father sent me into the World; and therefore that it was most likely for you to find me in my Father's House the Temple, doing there his said Business as far forth as is proper for me at this time?* 50 And they notwithstanding understood not the true meaning of the Saying, i. e. of *That* which he spake unto them. 51 And however he went down with them from Jerusalem unto Galilee, and came to Nazareth, and was Subject or Obedient unto them, as a dutiful Son ought to be to his Parents; and his Mother, altho' she did not understand them aright, yet kept all these Sayings aforementioned concerning her Son in her Heart, and ponder'd or meditated often upon them. 52 And Jesus increas'd in Wisdom of Mind, and Stature of Body, and in Favour with God and also Man; so Remarkable was he for his extraordinary and excellent Qualifications.

S E C T I O N II.

Containing such Particulars as are taken notice of by St Luke, in reference to the Baptism of Christ, when he began to be about thirty Years of Age; and from thence to his Entering on the more Publick Part of his Ministry after the Imprisonment of John the Baptist, when Christ was in the thirty second Year of his Age. Which Particulars take up Chap. III. 1—Chap. IV. 13..

Chap. III. St Luke, like the other two former Evangelists, introduces the Account of our Saviour's being Baptiz'd, with an Account of John the Baptist's Ministry after this manner: Now in the fifteenth Year of the Reign of the Roman Emperor Tiberius Cesar, Pontius Pilate being

I.
The Baptist begins his Ministry.

TEXT.

TRANSLATION.

ἡγεμονεύοντος Ποντίου Πιλάτου ἡ Ἰουδαίας, καὶ τετραρχῶντος ἡ Γαλιλαίας Ἡρώδης, Φιλίππου δὲ ὁ ἀδελφεὸς αὐτοῦ τετραρχῶντος ἡ Ἰτυρίας καὶ Τραχωνιτιδος χώρας, καὶ Λυσανίου ἡ Ἀβιληνῆς τετραρχῶντος, 2 ἐπ' ἀρχιερέων Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῳ τὸν τῷ Ζαχαρίῳ υἱόν, ὃς τῇ ἐρήμῳ. 3 Καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρον ὅτι Ἰορδάνης, κηρύσσων βάπτισμα μετανοίας εἰς ἅφρονι ἀμαρτιῶν. 4 ὡς γάρ περ ἐν βίβλῳ λόγων Ἡσαΐου ὁ προφήτης, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ετοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βοῦνός τε πενωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδὸν λείαν. 6 καὶ ὅς περ πᾶσα σὰρξ τὸ σωτήριον ὅτι Θεοῦ. 7 Ἐλεγεν οὖν τοῖς ἐκ πορνομοῦντοισι ὅχλοις βαπτισθῆναι ὡς αὐτῷ· Γεννήματα ἐχιδιῶν, τίς ὡς ἐδείξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξῃθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω ὑμῖν, ὅτι διώσκει ὁ Θεὸς ἐκ τῶν λίθων τέκνα τῷ Ἀβραάμ.

Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be fill'd, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptiz'd of him, O generation of vipers, who hath warn'd you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

TEXT.

TRANSLATION.

9 Ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιεῖν καρπὸν καλόν, ἐκκόπτεται

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn

τα

PARAPHRASE.

the Roman Governor of Judea, and Herod (*the Son of that Herod which is mention'd Ch. I. 5.*) being Tetrarch of Galilee, and his Brother Philip Tetrarch of Iturea, and of the Region of Trachonitis, and Lyfanius the Tetrarch of Abilene, 2 Annas and Caiaphas being the *two* High-Priests (*i*) in the larger Sense of the Word, viz. as thereby may be denoted the Two that were of Chief Power and Authority among the Priests, Annas being the (*i*) Nasi, and Caiaphas being the High-priest most properly so call'd, agreeably to the Sense of the Word in the O. Test. the Word of God came unto John the Son of Zacharias, who had hitherto liv'd a private and austere Life in the Wilderness, commanding him now to enter upon his Publick Ministry, or Teaching and Baptizing. 3 And accordingly he came into all the Country about Jordan, preaching the Baptism of Repentance, for the Remission of Sins; 4 as it is written in the Book of the Words of Elaias the Prophet, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Paths straight. 5 Every Valley shall be fill'd, i. e. the truly Humble and Lowly, by embracing the Gospel, shall be exalted to most great and glorious Privileges; and every Mountain and Hill shall be brought low, i. e. the Proud and Haughty shall, upon their being converted by the Gospel, become truly Humble and Lowly; and Those, that have afore walk'd in the Crooked ways of Sin, by the same means shall be made for the future to walk in the Straight way of Godliness, and Those, that have wander'd in the Rough ways of Vice and Impiety, shall be made to walk in the Smooth and most truly Comfortable ways of Virtue and Piety: 6 and all Flesh, Gentiles as well as Jews, shall see the Messias, who is styl'd the Salvation of God, as being sent by God into the World to be the Author of Salvation to All that believe in and obey him; or at least shall have the Means of Salvation made known to them by the Preaching of the Gospel. 7 Then said he to the Multitude that came forth to be baptiz'd of him, namely more especially (*k*) to the Pharisees and Sadducees, O Generation of Vipers, who hath warn'd you to flee from the Wrath to come? 8 Bring forth therefore Fruits worthy of Repentance, and begin not to say within your selves, We have Abraham to our Father: for I say unto you, that God is able of these Stones to raise up Children unto Abraham. 9 And now also the Ax is laid unto the Root of the Trees: every Tree therefore which bringeth not forth good Fruit, is

(*i*) See my Discourse of the Jewish Rulers, Chief Priests, &c. set before the Gospel of S. Matthew, paragr. 5, 6, &c.

(*k*) Compare Matt. 3. 7.

E

hewn

TEXT.

TRANSLATION.

ται, καὶ εἰς πῦρ βάλλεσθαι. 10 Καὶ ἐπιρώπων αὐτὸν οἱ ὄχλοι, λέγοντες· Τί οὖν ποιήσομεν; 11 Αποκριθεὶς δὲ, λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, μεταδότην τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιέτω. 12 Ἡλθον δὲ καὶ τελῶναι βαπτισθῆναι· καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν; 13 Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον πρὸς τὸ ἀφαιταγμένον ὑμῖν, προσέσθε. 14 Επιρώπων δὲ αὐτὸν καὶ στρατιῶται, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς· Μηδὲν ἀφαισθήσεσθε, μηδὲ συκοφαντήσεσθε· ἢ ἀρκεῖτε τοῖς ὀφωνίοις ὑμῶν. 15 Περιοδικῶντος δὲ τοῦ λαοῦ, καὶ ἀφελογίζοντων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης, ἅπασιν λέγων· Εγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἐρχεται δὲ ὁ ἰσχυρότερός μου, ὃ ἔκ ἐμὲ ἰκανὸς λύσσει τὸ ἱμάτιον τὸ ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ πυρὶ. 17 Οὗ τὸ πλῆθος ἐν τῇ χειρὶ αὐτοῦ· καὶ ἀφαισθήσεται τὸ ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. 18 Πολλὰ μὲν ἔτι καὶ

down, and cast into the fire.
10 And the people ask'd him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptiz'd, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he saith unto them, Do violence to no man, neither accuse any falsely, and be content with your * pay.

15 And as the people were in expectation, and all men mus'd in their hearts of John, whether he were the Christ or not;

16 John answer'd, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire.

17 Whose fan is in his hand, and he will thoroughly * cleanse his floor, and will gather the wheat into his garner: but the chaff he will burn with fire unquenchable.

18 And many other things

ἔτι καὶ

TEXT.

TRANSLATION.

ἔπρα παρχαλῶν ἐνηκολίζετο τὸ λαόν.

in his exhortation preach'd he unto the people.

19 Ο δὲ Ἡρώδης ὁ τετραρχῆς, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 προσέθηκε καὶ τούτο ὅτι πάντας,

20 Added yet this above all,

καὶ

PARAPHRASE.

hewn down, and cast into the Fire. 10 Such were the Instructions he gave in general to All; and as to the Duties more peculiar to the several Sorts and Conditions of Men, when the People ask'd him, saying, What shall we do then, that we may not be cast into Hell-fire? 11 He answers and says unto them, He that has two Coats, i. e. one to spare, let him impart it to him that has none; and he that has Meat to spare, let him do likewise, i. e. As ye are to observe all other Common Duties of Life, so especially be carefull that ye shew Charity to the truly Poor and Needy, according to your Ability, by Cloathing the Naked, and Feeding the Hungry, and the like. 12 Then came also Publicans to be baptiz'd, and said unto him, Master, what shall we do, i. e. what more peculiar Duty are we to observe? 13 And he said unto them, You are peculiarly to be Carefull, that ye Exact no more from Others for Taxes and the like, than that which is appointed you by the Law. 14 And the Soldiers likewise demanded of him, saying, And what shall we do more peculiarly? And he said unto them, Your more petuliar Duty is, to do Violence to no Man, neither to accuse any falsely as disaffected to the Government, that you may have the Pillaging or Plundering of them; and to be content with your Pay. 15 And as the People were in expectation that He would make some further Manifestation of himself, and All Men mus'd in their Hearts of John, whether he were the Christ or not; 16 John answer'd, saying unto them all, I indeed baptize you with Water; but one mightier than I cometh, the latchet of whose Shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with Fire. 17 Whose fan is in his Hand, and he will thoroughly cleanse his Floor, and will gather the Wheat into his Garner; but the Chaff he will burn with Fire unquenchable. 18 And many other things in his exhortation preach'd he unto the People. 19 But, to put here together All the History of John Baptist, which is deliver'd by the two former Evangelists separately, or in two distinct places of their Gospels at a considerable distance one from the other; Herod the Tetrarch, being reprov'd by him for Herodias his Brother Philip's Wife, and for all the Evils which Herod had done, 20 added yet this Evil above all he had

TEXT.

TRANSLATION.

ὃ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

21 Ἐγένετο δὲ ὡς τὸ βάπτισθῆναι ἅπαντα τὸ λαόν, ὃ Ἰησοῦ βάπτισθῆντος ὃ προσευχόμενος, ἀνεψυχῆναι τὸ ἔρανον. 22 ὃ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδεν, ὡς εἰ θεοπερὶν, ἐκ αὐτοῦ καὶ φωνὴ ἐξ οὐρανοῦ γενέσθαι, λέγουσαν. Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ὃ σοὶ ἡγορήσατο.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡς εἰ ἐπὶ τριάκοντα ἔτη ὄντος, ὡς ὁμοζήτο) υἱὸς Ἰωσήφ, τοῦ Ἡλίου, 24 τοῦ Ματθαίου, τοῦ Λευῖ, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναοῦμ, τοῦ Εσλίου, τοῦ Ναβγαίου, 26 τοῦ Μααθ, τοῦ Ματταθίου, τοῦ Σεμεί, τοῦ Ἰωσήφ, τοῦ Ἰούδα, 27 τοῦ Ἰωανῆ, τοῦ Ρησα, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηεὶ, 28 τοῦ Μελχί, τοῦ Ἀδδὶ, τοῦ Κωσαμ, τοῦ Ελμωδάμ, τοῦ Ἡρ, 29 τοῦ Ἰωσή, τοῦ Ελιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαίου, τοῦ Ἀβδίου,

of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

that he shut up John in prison.

21 Now *while all the people were baptizing, it came to pass that Jesus also being baptized, and praying, the heaven was open'd;

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleas'd.

23 And Jesus himself began to be about thirty years of age, being (as was suppos'd) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, -which was *the son* of Naum, which was *the son* of Esi, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son*

done afore, that he *first* shut up John in Prison, and then sometime after beheaded him.

21 Now while all *Sorts* of the People were baptizing by John, it came to pass that Jesus also came out of Galilee to be baptiz'd of him; and being baptiz'd, and come out of the Water, while he was praying, the Heaven was open'd; 22 and the Holy Ghost descended in a Bodily Shape, or *visibly*, like a Dove upon him, and a Voice came from Heaven, which said, Thou art my beloved Son, in thee I am well pleas'd.

23 And Jesus himself began (1) now at his Baptism to be about thirty Years of Age; being Really born after a Miraculous manner only of the Virgin Mary, but as was suppos'd the Son of Joseph as well as of his Wife Mary; it being Commonly thought that Jesus was procreated of Both the aforesaid Persons after the ordinary Manner of Procreation. Now this Joseph was Literally or Naturally (m) begot by Jacob, (as Matt. i. 16.) but then being thus begot of Jacob on the Widow of his deceas'd Brother Heli, in order to raise up Seed to his said Brother according to the Law, hence the said Joseph was Legally, or in the Construction of the Law, the Son of the said Heli; and therefore St Luke speaks of him in this Legal Sense, when he says, that Jesus was suppos'd to be the Son of Joseph, who was the Son of Heli. 24 Again it is observable, that tho' Jacob and Heli had Both one and the same Mother, yet they had two different Fathers; Both which were descended from David, but from different Sons of David, viz. Jacob's Father from Solomon, (as Matth. i. 7.) and Heli's Father from Nathan, (v. 31.) thus: who (viz. Heli) was the Son of Matthat, who was the Son of Levi, who was the Son of Melchi, who was the Son of Janna, who was the Son of Joseph, 25 who was the Son of Mattathias, who was the Son of Amos, who was the Son of Naum, who was the Son of Esli, who was the Son of Nage, 26 who was the Son of Maath, who was the Son of Mattathias, who was the Son of Semei, who was the Son of Joseph, who was the Son of Juda, 27 who was the Son of Joanna, who was the Son of Rhefa, who was the Son of Zorobabel, who was the Son of Salathiel, who was the Son of Neri, 28 who was the Son of Melchi, who was the Son of Addi, who was the Son of Cosam, who was the Son of Elmodam, who was the Son of Er, 29 who was the Son of Jose, who was the Son of Eliezer, who was the Son of Jorim, who was the Son of Matthat, who was the

A N N O T A T I O N S.

(1) See my Treatise of the Harmony of the Gospels, §. 11.

(m) There are some who esteem this Pedegree given by St Luke to be the Natural Pedegree of the Virgin Mary, as that given by St Matthew is of Jacob; and consequently Mary to be the Natural Daughter of Heli, she being so call'd in the Talmud. But had it been Really so, it seems very strange, that this should not have been known to the Christians, or Believing Jews as well as the Unbelieving;

TEXT.

TRANSLATION.

30 τῷ Συμεῶν, τῷ Ἰούδα, τῷ Ἰωσήφ,
 τῷ Ἰωάν, τῷ Ἐλιακίμ, 31 τῷ
 Μελεᾷ, τῷ Μαϊνᾷ, τῷ Ματθαῖα,
 τῷ Ναθαν, τῷ Δαβὶδ, 32 τῷ
 Ἰεσαῖ, τῷ Ωβὲδ, τῷ Βοὸζ, τῷ Σαλ-
 μών, τῷ Ναασσών, 33 τῷ Ἀμινα-
 δάβ, τῷ Ἀραμ, τῷ Ἐσρὼν, τῷ Φα-
 ρῆς, τῷ Ἰούδα, 34 τῷ Ἰακώβ, τῷ
 Ἰσαὰκ, τῷ Ἀβραάμ, τῷ Θάρα, τῷ
 Ναχὼρ, 35 τῷ Σαρουχ, τῷ Ρα-
 γαὺ, τῷ Φαλέκ, τῷ Ἑβέρ, τῷ Σαλα,
 36 τῷ Καϊνᾷ, τῷ Ἀρραξάδ, τῷ
 Σήμ, τῷ Νῶε, τῷ Λάμεχ, 37 τῷ
 Μαθουσαλα, τῷ Ἐνὼχ, τῷ Ἰαρέδ,
 τῷ Μαλελεὺλ, τῷ Καϊνᾷ, 38 τῷ
 Ἐνὼς, τῷ Σήθ, τῷ Ἀδάμ, τῷ Θεοῦ.

30 Which was *the son of* Simeon, which was *the son of* Juda, which was *the son of* Joseph, which was *the son of* Jonan, which was *the son of* Eliakim,

31 Which was *the son of* Melea, which was *the son of* Menan, which was *the son of* Mattatha, which was *the son of* Nathan, which was *the son of* David,

32 Which was *the son of* Jesse, which was *the son of* Obed, which was *the son of* Booz, which was *the son of* Salmon, which was *the son of* Naasson,

33 Which was *the son of* Aminadab, which was *the son of* Aram, which was *the son of* Esrom, which was *the son of* Phares, which was *the son of* Juda,

34 Which was *the son of* Jacob, which was *the son of* Isaac, which was *the son of* Abraham, which was *the son of* Thara, which was *the son of* Nachor,

35 Which was *the son of* Saruch, which was *the son of* Ragau, which was *the son of* Phalec, which was *the son of* Heber, which was *the son of* Sala,

36 Which was *the son of* Cainan, which was *the son of* Arphaxad, which was *the son of* Sem, which was *the son of* Noe, which was *the son of* Lamech,

37 Which was *the son of* Mathufala, which was *the son of* Enoch, which was *the son of* Jared, which was *the son of* Maleleel, which was *the son of* Cainan,

38 Which was *the son of* Enos, which was *the son of* Seth, which was *the son of* Adam, which was *the son of* God.

Chap. IV.

Κεφ. δ'. Ἰησοῦς δὲ πνεύματι ἁγίῳ
 πλήρης ἐπέστρεψεν ἀπὸ τῆς Ἰορδάνης· καὶ
 ἦγεν ἐν τῷ πνεύματι εἰς τινὰ ἔρημον,

And Jesus being full of the holy Ghost, return'd from Jordan, and was led by the spirit into the wilderness,

2 ἡμέρας

P A R A P H R A S E.

the Son of Levi, 30 who was the Son of Simeon, who was the Son of Juda, who was the Son of Joseph, who was the Son of Jonan, who was the Son of Eliakim, 31 who was the Son of Melea, who was the Son of Menan, who was the Son of Mattatha, who was the Son of Nathan, who was the Son of David, 32 who was the Son of Jesse, who was the Son of Obed, who was the Son of Booz, who was the Son of Salmon, who was the Son of Naasson, 33 who was the Son of Aminadab, who was the Son of Aram, who was the Son of Elfrom, who was the Son of Phares, who was the Son of Juda, 34 who was the Son of Jacob, who was the Son of Isaac, who was the Son of Abraham, who was the Son of Thara, who was the Son of Nachor, 35 who was the Son of Saruch, who was the Son of Ragau, who was the Son of Phalec, who was the Son of Heber, who was the Son of Sala, 36 who was the Son of Cainan, who was the Son of Arphaxad, who was the Son of Sem, who was the Son of Noe, who was the Son of Lamech, 37 who was the Son of Mathusala, who was the Son of Enoch, who was the Son of Jared, who was the Son of Maleleel, who was the Son of Cainan, 38 who was the Son of Enos, who was the Son of Seth, who was the Son of Adam, who was the Son of God, *not by natural Generation, but by Creation.*

Chap. IV. And Jesus being full of the Holy Ghost, return'd from Jordan *after he had been there baptiz'd*, and was led by the Spirit into the Wildernefs,

IV.
His Temptation
by the Devil.

A N N O T A T I O N S.

ing; and consequently have been deliver'd down to the succeeding Christians in the next most Primitive Ages, who solve the Difference in the two Genealogies in the same manner mention'd in the Paraphrase. Nay, it seems very strange that St Luke should not have known this; for had he known any such thing, and agreeably thereto purpos'd to have given us the *Natural Pedegree of Mary*, he would surely have express'd himself after a very different manner, and more clearly, viz. instead of saying, *Jesus — being (as was suppos'd) the Son of Joseph, who was the Son of Heli*, He would rather have said, *Jesus — being the Son of Mary, who was the Daughter of Heli, &c.*

V. 36. † *Cainan* is not read in the Hebrew or Samaritan Copy of Genesis. However it is thought no wonder that it should be here mention'd by St Luke, when he elsewhere follows the Septuagint, even where it differs from the Hebrew, as *Acts 7. 14*. Of which in its place. It is sufficient to observe here, that there are not wanting some Considerations to induce us to believe, that *Cainan* was added to the Septuagint by some After-hand, and also to St Luke from the LXX. Or if it were not so, yet this do's not at all affect the Authority of this Gospel, since the LXX. might add a Name, which Moses had for Brevity sake omitted; such an Addition or Omission altering nothing as to the Truth of the sacred History; and therefore the like is to be found in several other parts of Scripture.

TEXT.

TRANSLATION.

2 ἡμέρας πενήκοντα πειραζόμενος
ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν
οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συ-
πλεοθεισὼν αὐτῷ, ὑπερὶν ἐπείνασε.

3 Καὶ εἶπεν αὐτῷ ὁ διαβόλος· Εἰ υἱὸς
εἶ ὁ Θεοῦ, εἰπέ τοῦ λίθου τούτου ἵνα γέ-
νηται ἄρτος. 4 Καὶ ἀπεκρίθη Ἰησοῦς
πρὸς αὐτὸν, λέγων· Γέγραπται, ὅτι
οὐκ ἐπ' ἄρτι μόνον ζήσεται ὁ ἄνθρω-
πος, ἀλλ' ὅτι ἐπὶ ᾧ ῥήματι Θεοῦ.

5 Καὶ ἀναγαγὼν αὐτὸν ὁ διαβόλος εἰς
ὄρος ὑψηλόν, ἔδειξεν αὐτῷ πάσας τὰς
βασιλείας τῆ οὐκουμένης ἐν σιγῇ χρόνου.

6 Καὶ εἶπεν αὐτῷ ὁ διαβόλος· Σὺ
δώσω ἔξουσίαν ταύτην ἅπαρ, καὶ ἡ
δόξαν αὐτῶν· ὅτι ἐμοὶ πάντα δέδοται, καὶ
ὃ ἐὰν θέλω, δίδωμι αὐτῷ. 7 Σὺ

οὖν εἰάν προσκυνήσῃς ἐνώπιόν μου, ἔσται
σου πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ,
εἶπεν ὁ Ἰησοῦς· Υπαγε ὀπίσω μου Σα-
τανᾶ· γέγραπται γάρ· Προσκυνήσεις
Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνον λα-
τρεύσεις. 9 Καὶ ἤγαγεν αὐτὸν εἰς

Ιερουσαλὴμ, καὶ ἔστη αὐτὸν ἐπὶ τὸ
πτερύγιον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ· Εἰ
ὁ υἱὸς εἶ ὁ Θεοῦ, βάλε σεαυτὸν ἐν ῥυτί-
κι τούτῳ. 10 γέγραπται γάρ· Οἱ ποῖς
ἀγγέλοις αὐτοῦ ἐπιταῖται περὶ σοῦ,
καὶ ἡσυχιάσου σε. 11 καὶ ὅτι ὅτι ἐπὶ
χειρῶν ἁγγέλων σου, μήποτε πειρασό-

2 Being forty days tempted
of the devil; and in those days
he did eat nothing: and when
they were ended, he afterward
hungred.

3 And the devil said unto
him, If thou be the son of God,
command this stone that it be
made bread.

4 And Jesus answer'd him,
saying, It is written, That man
shall not live by bread alone,
but by every word of God.

5 And the Devil taking him
up into an high mountain,
shew'd unto him all the king-
doms of the world in a mo-
ment of time.

6 And the devil said unto
him, All this power will I give
thee, and the glory of them;
for that is deliver'd unto me,
and to whomsoever I will, I
give it.

7 If thou therefore wilt
worship me, all shall be thine.

8 And Jesus answer'd and
said unto him, Get thee behind
me, Satan: for it is written,
Thou shalt worship the Lord
thy God, and him only shalt
thou serve.

9 And he brought him to
Jerusalem, and set him on a
pinnacle of the temple, and said
unto him, If thou be the Son
of God, cast thy self down
from hence.

10 For it is written, He shall
give his angels charge over
thee, to keep thee.

11 And in their hands they
shall bear thee up, lest at any

TEXT.

TRANSLATION.

ψῆς πρὸς λίθον τὴν ποδὰ σου. 12 Καὶ
ἀποκριθεὶς, εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι
εἴρηται· Οὐκ ἐκπειράσεις Κύριον τὸν
Θεόν σου. 13 Καὶ συντελέσας πάν-
τα πειρασμὸν ὁ διάβολος, ἀπέστη
ἀπ' αὐτοῦ ἄλλοις χρόνοις.

time thou dash thy foot against
a stone.

12 And Jesus answering,
said unto him, It is said, Thou
shalt not tempt the Lord thy
God.

13 And when the devil had
ended all the temptation, he
departed from him for a season.

14 Καὶ

PARAPHRASE.

Wilderness, 2 being forty Days tempted of the Devil; and in those days he did eat nothing: and when they were ended, he afterward hungred. 3 And the Devil said unto him, If thou be the Son of God, command this Stone that it be made Bread. 4 And Jesus answer'd him, saying, It is written, That Man shall not live by Bread alone, but by every Word of God. 5 And (*n*) *after that, but not immediately*, the Devil taking him into an high Mountain, shew'd unto him all the Kingdoms of the World in a moment of Time. 6 And the Devil said unto him, All this Power will I give thee, and the Glory of them; for that is deliver'd unto me, and to whomsoever I will, I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answer'd and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And, *another time, (n) viz. between the two Temptations here aforemention'd, as seems most probable*, he brought him to Jerusalem, and set him on a Pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy self down from hence. 10 For it is written, He shall give his Angels charge over thee, to keep thee. 11 And in *their* hands they shall bear thee up, lest at any time thou dash thy Foot against a Stone. 12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the Devil had ended all the Temptation *here mention'd*, he departed from him for *or until another Season, or proper Occasion for tempting him again*.

SECT.

ANNOTATIONS.

(*n*) The Order wherein St *Matthew* relates these Temptations, Ch. 4. 1—11. seems to be the true Order, wherein they actually succeeded one the other. Read my Paraphrase on the forecited place of St *Matthew* &c.

TEXT.

TRANSLATION.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλι-
λαίαν· καὶ φήμη ἐξῆλθε κατ' ὅλης τῆς
περιχώρου περὶ αὐτοῦ. 15 Καὶ αὐτὸς
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέθ,
οὗ ἦν πετραμμένος· καὶ εἰσῆλθε
κατὰ τὸ εἰωθὸς αὐτοῦ, καὶ τῇ ἡμέρᾳ
τῶν σαββάτων, εἰς τὴν συναγωγὴν
καὶ ἀνέστη ἀναγνῶναι.

17 Καὶ ἐπε-
δόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προ-
φήτου· καὶ ἀναπύξας τὸ βιβλίον,
ᾤρε τὸν τόπον οὗ ἦν γεγραμμένον·

18 Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ ἔνε-
κεν ἔχεισέ με· ἐνταλίσσεσθαι πτω-
χοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς
σωπετισμένους τῇ καρδίᾳ, κηρύξαι
ἐν τῇ σκηνῇ, καὶ τυφλοῖς
ἀνάβλεψιν, ἀποτεῖλαι πετρασμένους
καὶ ἀφροσύνην. 19 κηρύξαι ἐν τῇ Κυ-
ρίου δεκτόν. 20 Καὶ πύξας τὸ
βιβλίον, ἀποδοὺς τῷ ὑποκρίτην,
ἐκάθισεν· καὶ πάντων δὲ τῇ συνα-
γωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες
αὐτόν. 21 Ἦρξατο δὲ λέγειν αὐτοῖς
αὐτὸς· Οἱ σήμερον πεπλήρωται
ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

14 And Jesus return'd in the
power of the spirit into Gali-
lee: and there went out a fame
of him through all the region
round about.

15 And he taught in their
synagogues, being glorify'd of
all.

16 And he came to Nazareth,
where he had been brought up:
and, as his custom was, he went
into the synagogue on the sab-
bath-day, and stood up for to
read.

17 And there was deliver'd
unto him the book of the pro-
phet Esaias; and when he had
open'd the book, he found the
place where it was written:

18 The spirit of the Lord
is upon me, because he hath
anointed me to preach the gos-
pel to the poor, he hath sent
me to heal the broken-hearted,
to preach deliverance to the
captives, & recovering of sight
to the blind, to set at liberty
them that are bruised,

19 To preach the accepta-
ble year of the Lord.

20 And he clos'd the book,
and he gave it again to the mi-
nister, and sat down: and the
eyes of all them that were in
the synagogue were fasten'd on
him.

21 And he began to say un-
to them, This day is this scrip-
ture fulfill'd in your ears.

22 Καὶ

S E C T I O N III.

Containing such Particulars as are taken notice of by St Luke, From Christ's Enttring on the more Publick Part of his Ministry, which was sometime after the Passover that was in the thirty second Year of his Life, (but A. D. 30.) To the Passover next ensuing, or in the thirty third Year of his Life, (but A. D. 31.) Which Particulars take up Chap. IV. 14— Chap. V. ult.

How the Gap here, in this Gospel, as to the Former or more Private Part of Christ's Ministry, is to be supply'd from the Gospel of St John, may be seen in my Paraphrase between Matt. 4. v. 11, and 12. St Luke, like the two former Evangelists, presently after Christ's Temptation, proceeds here to give an Account of his more Publick Ministry in the following manner: 14 And Jesus, having heard that John Baptist was cast into Prison, return'd by the Power of the Spirit, *i. e. by the Direction of the Holy Spirit, by whom He as Man was endu'd with Power to perform the greatest Miracles, from Jerusalem into Galilee; and then and there enter'd upon the more Publick Part of his Ministry, preaching Repentance, and doing great Cures, so that there went out a Fame of him thro' all the Region round about.* 15 And he taught in their Synagogues, being glorify'd, *i. e. mightily admir'd and extoll'd of All, for his Preaching as well as Miracles.*

16 And he came to Nazareth, where he had been brought up, and hitherto generally resided, as at his Dwelling-place; and, as his Custom was, he went into the Synagogue on the Sabbath-day; and now he did not only so, but also stood up, and ask'd for the Bible that belong'd to the said Synagogue to be brought him for to read, and expound some Portion of Scripture, as was usual to be done. 17 And there was deliver'd unto him the Book of the Prophet Isaiah, some Portion of that Book being probably in Course to be then read and expounded; and when he had open'd the Book, he found, or by the Direction of Providence lighted on, the Place, viz. *Isai. 6. 1.* where it was written: 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor, he hath sent me to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bruised, 19 to preach the acceptable Year of the Lord. 20 And he clos'd the Book, and he gave it again to the Minister, and sat down: and the Eyes of all them that were in the Synagogue were fasten'd on him, expecting to hear What Exposition he would give of the Place of Scripture, which he had read. 21 And he began to say unto them, This day is this Prophecy of Scripture fulfill'd in your Ears: for I am the Messias who is here prophesied of, and I am accordingly now sent

T E X T.

TRANSLATION.

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ
ἐθαύμαζον ὅτι τοῖς λόγοις τῷ χαρίτι,
τοῖς ἐκ πορθομένων ἐκ τοῦ στόματος αὐτοῦ,
καὶ ἔλεγον· Οὐχ ὅτις ἐστὶν ὁ υἱὸς Ἰωσήφ;
23 Καὶ εἶπε πρὸς αὐτοὺς· Πάντως ἐρεῖ-
τέ μοι ἢ πᾶβολῶν τῶντιν· Ἰατρὲ,
θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γε-
νόμενα ἐν τῇ Καπερναῦν, ποίησον καὶ
ᾧδε ἐν τῇ πατρίδι σου. 24 Εἶπε δέ·
Αμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης
δεκλός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 Επ'
ἀληθείας δὲ λέγω ὑμῖν, πολλὰ χήραι
ἦσαν ἐν ταῖς ἡμέραις Ἠλίας ἐν τῷ Ἰσραὴλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἑπτὰ ἔτη τρία καὶ
μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ὅτι
παῖσαν ἢ γῆν. 26 Καὶ πρὸς οὗδε-
μίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς
Σάρεπτα τῆς Σιδωνίου, πρὸς γυναί-
κα χήραν. 27 Καὶ πολλοὶ λεπροὶ
ἦσαν ὅτι Ἐλισαίου τοῦ προφήτου ἐν
τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτοῦ ἐκα-
θαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.

22 And all bare him wit-
ness, and wonder'd at the gra-
cious words which proceeded
out of his mouth. And they
said, Is not this Joseph's son?

23 And he said unto them,
Ye will surely say unto me this
proverb, Physician, heal thy
self: whatsoever we have heard
done in Capernaum, do also
here in thy country.

24 And he said, Verily I
say unto you, No prophet
is accepted in his own coun-
try.

25 But I tell you of a truth,
many widows were in Israel
in the days of Elias, when the
heaven was shut up three years
and six months, when great fa-
mine was throughout all the
land:

26 But unto none of them
was Elias sent, *except unto
Sarepta a city of Sidon, unto a
woman that was a widow.

27 And many lepers were
in Israel in the time of *Elisha
the prophet: and none of them
was cleans'd, *except Naaman
the Syrian.

28 Καὶ

A N N O T A T I O N S.

(o) Hence I perceive some are apt to think, that the Coming of Jesus to Na-
zareth at this time was *after* he had dwelt at Capernaum, and done Miracles
there: Whereas upon a diligent Comparing of the several Gospels it will appear
otherwise, and to have been *before* Christ's Dwelling at Capernaum. For as to the
Miracles here refer'd to as done at Capernaum, it is observable that they were
rather some that Christ did during his more Private Ministry, and *before* the Im-
prisonment of the Baptist; and so before his Leaving Nazareth, and coming to
dwell at Capernaum. Agreeably hereto we read that *long before* this Christ was
at Capernaum, and tarry'd there, tho' not many days, John 2. 12.

(p) Compare

sent by God to preach the Gospel to the Poor in Spirit; to heal the Broken-hearted for their Sins; to instruct such as are led Captive by the Devil and Sin, how they may be deliver'd; to instruct those that are Blinded with Sin, how they may recover their Sight; to instruct those that are Bruis'd as it were with heavy Chains of their Sins, how they may be set at Liberty; and in short, to make known unto you, that now is come the Time hitherto typify'd by the Year of Jubilee, viz. the Time wherein God makes known by me the most Gracious Terms or Conditions of your Acceptance or Salvation by him. 22 And All bare him witness, that the Exposition he had given of the foresaid Place of Scripture was so far true without doubt, that thereby was foretold the Coming of the Messias, and the Benefits they should receive from him; and they wonder'd at the Gracious Words which proceeded out of his Mouth, i. e. they wonder'd that he should be thus endu'd with the Grace or Gift of Expressing himself so handsomly and properly, and should be thus enabled to give such excellent Instructions, considering the Meanness of his Education, which they all knew. And hereupon they would not believe that Part of his Exposition, wherein he asserted or intimated himself to be the Messias proph'cy'd of in the foremention'd Place of Scripture; but by way of Contempt of him for pretending to be so Great a Person, they said, Is not this Joseph the Carpenter's Son? 23 And he, perceiving their strange Prejudice against him, said unto them, Ye will surely, i. e. I know ye are ready to say unto me this Proverb, Physician, heal thy self, i. e. as a Physician, who heals others, ought much more to shew his Skill in healing himself when ill; so whatsoever Miracles we Nazarenes have heard done by thee at (o) Capernaum, do also as many and as great here in thy Country or Dwelling-place, to Convince us beyond all exception that thou art the Messias, as thou pretendest to be. 24 And he said, Verily I say unto you, Your Carriage toward me do's not so much surprize me, as it would otherwise; forasmuch as it is an old Observation, that No Prophet is accepted or esteem'd in his own Country so much as elsewhere; the Meanness of his Family, or some other such worldly Respect, being apt to prejudice his own Country-men against him. 25 But I tell you of a Truth, For this Reason it is not agreeable to the Divine Wisdom, that I should perform so many or great Works here, as I have elsewhere. For it is most just, as well as wise in God, to deny to such unreasonably prejudic'd Persons as you are, those extraordinary Means of Grace and Conviction, which he grants to Others, who are better dispos'd to be wrought upon by them. Thus without doubt, Many Widows were in Israel in the days of Elias, when the Heaven was shut up three Years and six Months, when great Famine was throughout all the Land 26 But unto none of them was Elias sent, except unto Sarepta a City of Sidon, unto a Woman that was a Widow. 27 And in like manner many Lepers were in Israel in the time of Elisha the Prophet: and none of them was cleans'd, except Naaman

TEXT.

TRANSLATION.

28 Καὶ ἐπλήσθη^ς πάντες θυμῷ ἐν τῇ
συναγωγῇ, ἀκούοντες αὐτά. 29 Καὶ
ἀναστάντες ἔξεβαλον αὐτὸν ἔξω τῆς
πόλεως· καὶ ἤγαγον αὐτὸν ἕως τῆς
ὀρρούς τῆ ὄρους, ἐφ' ᾗ ἡ πόλις αὐτῶν
ἐκοδόμητο, εἰς τὸ κατὰ κρημίνισαί αὐτόν.
30 Αὐτὸς δὲ διελθὼν ἀπὸ μέσων αὐ-
τῶν, ἐπορεύετο.

31 Καὶ κατήλθεν εἰς Καπερναὺμ,
πόλιν τῆς Γαλιλαίας· καὶ ἠν διδάσκων
αὐτοὺς ἐν τοῖς σάββασι. 32 Καὶ ἐξε-
πλήσοντο ὅτι τῇ διδασκῇ αὐτοῦ· ὅτι
ὡς ἐξουσία ἠν ὁ λόγος αὐτοῦ. 33 Καὶ
ὡς τῇ συναγωγῇ ἠν ἄνθρωπος ἔχων
πνεῦμα δαμονίου ἀκαθάρτου, καὶ ἀνέ-
κραζε φωνῇ μεγάλη, 34 λέγων·
Εἰ, τί ἡμῖν καὶ σοι Ἰησοῦ Ναζαρηθεῖ;
ἦλθες σπολέσαι ἡμᾶς; οἶδά σε τίς
εἶ· ὁ ἅγιος τῆ Θεοῦ. 35 Καὶ ἐπε-
τίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φι-
μώθητι, καὶ ἔξελθε ἔξ αὐτοῦ. Καὶ
ρίψαι αὐτὸν τὸ δαμόνιον εἰς τὸ μέ-
σον, ἔξηλθεν ἀπ' αὐτοῦ, μηδὲν βλά-
ψαι αὐτόν. 36 Καὶ ἐγένετο θαῦμα
ὅτι πάντες· καὶ συνελάλουν πρὸς ἀλλή-
λους, λέγοντες· Τίς ὁ λόγος ὗτος, ὅτι
ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς
ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;
37 Καὶ ἐξεπορεύετο ἡχος πρὸς αὐτῷ
εἰς πάντα τόπον τῆ περιχώρου.

28 And all they in the syna-
gogue, when they heard these
things, were fill'd with wrath,

29 And rose up, and thrust
him out of the city, and led
him unto the brow of the hill
(whereon their city was built)
that they might cast him down
headlong.

30 But he passing through
the midst of them went his way:

31 And came down to Ca-
pernaum, a City of Galilee,
and taught them on the sab-
bath-days.

32 And they were astonish'd
at his doctrine: for his word
was with power.

33 And in the synagogue
there was a man which had a
spirit of an unclean devil, and
cry'd out with a loud voice,

34 Saying, Let us alone;
what have we to do with thee,
thou Jesus of Nazareth? art
thou come to destroy us? I
know thee who thou art; the
holy One of God.

35 And Jesus rebuk'd him,
saying, Hold thy peace, and
come out of him. And when
the devil had thrown him in
the midst, he came out of him,
and hurt him not.

36 And they were all amaz'd,
and spake among themselves,
saying, What a word is this?
for with authority and power
he commandeth the unclean
spirits, and they come out.

37 And the fame of him
went out into every place of
the country round about.

38 Αναστὰς

TEXT.

TRANSLATION.

38 Αναστὰς δὲ ὅκ τ' συναγωγῆς,
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμων· ἡ
πειθερά δὲ τῆς Σίμων· ἡ ὡ συνεχο-
μένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν
αὐτὸν περὶ αὐτῆς. 39 Καὶ ἐπιστὰς
ἐπάνω αὐτῆς, ἐπέτιμισε τὸν πυρετῷ· καὶ

38 And he arose out of the
synagogue, and enter'd into Si-
mon's house: and Simon's wives
mother was taken with a great
fever; and they besought him
for her.

39 And he stood over her,
and rebuk'd the fever, and it

ἀφῆκεν

PARAPHRASE.

Naaman the Syrian: so also now God will not vouchsafe to you, by reason of your Unworthiness or Unbelief, the like gracious Means of Conviction and Happiness, as he will to Others. 28 And all they in the Synagogue, when they heard these things, were fill'd with wrath, 29 and rose up, and thrust him out of the City, and led him unto the Brow of the Hill, (whereon their City was built) that they might cast him down headlong. 30 But his Time for permitting himself to be put to Death being not yet come, he miraculously passing thro' the midst of them undiscover'd, or at least without their being able to apprehend him, went his way from thence.

31 And he came down to Capernaum, a City of Galilee, and thence-
forward (p) dwell there, and taught them on the Sabbath-days. 32 And they were astonish'd at his Doctrine: for his Word was with Power, i. e. his Doctrine was Excellent in it self, and deliver'd with a remarkable Authority and Gravity, and confirm'd by Miracles. 33 And accordingly, on a certain Sabbath-day, in the Synagogue there was (q) a Man which had a Spirit of an unclean Devil, and cry'd out with a loud Voice, 34 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuk'd him, saying, Hold thy peace, and come out of him. And when the Devil had thrown him into Convulsions, and so into the midst of the Synagogue or Congregation there, he came out of him, and hurt him not really, or so as that the ill Effects remain'd after the Devil was cast out; tho' to some he seem'd to be dead. 36 And they were all amaz'd, and spake among themselves, saying, What a Word is this? for with Authority and Power he commandeth the unclean Spirits, and they come out. 37 And the Fame of him went out into every Place of the Country round about.

38 And he arose out of the Synagogue, and enter'd into Simon's (r) House: and Simon's Wives Mother was taken with a great Fever; and they besought him for her. 39 And he stood over her, and rebuk'd

III.

And comes to Capernaum, where he dwells for the future; and casts out a Devil.

IV.

He cures Peter's Wives Mother of a Fever.

(p) Compare Matt. 4. 13.

(q) See Mark 1. 23. and my Paraph. thereon.

(r) See Matt. 8. 14. and Mark 1. 29.

T E X T.

TRANSLATION.

ἀφῆκεν αὐτήν. ὧς χρημα δὲ ἀνα-
στᾶσα διηκόησεν αὐτοῖς.

left her. And immediately
she arose and minister'd unto
them.

40 Διυόντος δὲ τοῦ ἡλίου, πάντες
οἱ εἶχον ἀθενήσας νόσοις ποικίλαις,
ἤγαγον αὐτὸς πρὸς αὐτόν· ὁ δὲ ἐνὶ
ἐκάτῳ αὐτῷ τὰς χεῖρας ἐπιθεῖς, ἐθε-
ράπευεν αὐτούς. 41 Εξήρχετο δὲ
καὶ δαυμῶνια ἀπὸ πολλῶν, κράζοντα καὶ
λέγοντα, Οὐ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ
Θεοῦ. Καὶ ἐπιτιμῶν ἔκ εἰς αὐτὰ λα-
λεῖν, ὅτι ᾔδεισαν τὸ Χριστὸν αὐτὸν εἶναι.

40 Now when the sun was
setting, all they that had a-
ny sick with divers diseases,
brought them unto him: and
he laid his hands on every one
of them, and heal'd them.

41 And devils also came out
of many, crying out, and say-
ing, Thou art Christ the Son
of God. And he rebuking
them, suffer'd them not to
speak: for they knew that he
was Christ.

42 Γενουμένης δὲ ἡμέρας ἐξεληθὼν
ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι
ἐζήτην αὐτόν, καὶ ἦλθον ἕως αὐτοῦ· καὶ
κατέειχον αὐτὸν ἵνα μὴ πορεύεσθαι ἀπ' αὐ-
τοῦ. 43 Οὗ δὲ εἶπε πρὸς αὐτούς. Οὐ
καὶ ταῖς ἐτείχαις πόλεσιν εὐαγγελίσασθαι
με δεῖ τίτῳ βασιλείαν τοῦ Θεοῦ. ὅτι εἰς
τούτο ἀπέσταλμαι. 44 Καὶ ὡς κηρύσ-
σων ἐν ταῖς συναγωγαῖς τῇ Γαλιλαίᾳ.

42 And when it was day,
he departed and went into a
desert place: and the people
sought him, and came unto
him, and stay'd him, that he
should not depart from them.

43 And he said unto them,
I must preach the kingdom of
God to other cities also: for
therefore am I sent.

44 And he preach'd in the
synagogues of Galilee.

Chap. V.

And it came to pass, that as
the people press'd upon him to
hear the word of God, he stood
by the lake of Gennefareth,

2 And saw two ships stand-
ing by the lake: but the fisher-
men were gone out of them,
and were washing *their* nets.

3 And he enter'd into one
of the ships which was Simon's,
and pray'd him that he would
thrust out a little from the
land: and he sat down and

Κεφ. ε'. Εγένετο δὲ ὡς πρὸς τὸν
ὄχλον ἐπιχειρᾶσαι αὐτῷ τοῦ ἀκέναι τὸ
λόγον τοῦ Θεοῦ, καὶ αὐτὸς ὡς ἰσχυρὸς ὤχλη
πρὸς λίμνῳ Γεννησαρέτ. 2 καὶ εἶδε
δύο πλοῖα ἐστῶτα ὧς πρὸς λίμνῳ.
οἱ δὲ ἄλιεῖς ἀποβάιντες ἀπ' αὐτῶν
ἀπέπλυνον τὰ δίχτυα. 3 Εμβὰς δὲ
εἰς ἓν τῶν πλοίων, ὃ ὡς Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τοῦ γῆς ἐπαναγα-
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν

TEXT.

TRANSLATION.

ἐκ τοῦ πλοίου τῆς ὄχλῃς. 4 Ὡς
 δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν
 Σίμωνα· Επανάγαγε εἰς τὸ βάθος, καὶ
 χαλάσατε τὰ δίχτυα ὑμῶν εἰς ἄγρην.

taught the people out of the ship.
 4 Now when he had left
 speaking, he said unto Simon,
 Launch out into the deep, and
 let down your nets for a
 draught.

5 Καὶ

PARAPHRASE.

the Fever, and it left her. And immediately she arose and ministered unto them.

40 Now when the Sun (s) was setting, all they that had any Sick with divers Diseases brought them unto him: and he laid his hands on every one of them, and heal'd them. 41 And Devils also came out of Many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffer'd them not to speak: for they knew that he was Christ.

V.
 And heals several Others.

42 And when it was (s) Day, he departed and went into a desert place: and the People sought him, and came unto him, and stay'd him, that he should not depart from them. 43 And he said unto them, I must preach the Kingdom of God to other Cities also: for therefore am I sent. 44 And he preach'd in the Synagogues of Galilee.

VI.
 He teaches in other places of Galilee.

Chap. V. *St Luke having mention'd (v. 31. of the foregoing Ch.) Christ's coming (from Nazareth) to Capernaum, and immediately after That, his Teaching on the Sabbath-days; thereupon proceeds also in the next place to take notice of his Casting out a Devil on the Sabbath-day, and of what else was done that Day (viz. his Curing Peter's Wifes Mother of a Fever, and healing many others after Sun-set) and the next, when he departed from Capernaum, to preach in the other Cities of Galilee; being thus led by the Connexion of the foregoing Particulars one to the other, to pass over in its proper place, as to order of Time, the Calling of Peter and Andrew, James and John to be his constant Attendants, St Luke now goes back to relate the same after this manner. And it came to pass, that presently after Jesus coming from Nazareth to Capernaum, and (1) before that Sabbath-day on which he cast out the unclean Spirit, and cur'd Peter's Wifes Mother of a Fever, one day as the People press'd upon him to hear the Word of God, he stood by the Lake of Gennefareth, otherwise call'd the Sea of Galilee; 2 and saw two Ships, or Fisher-mens Boats, standing or lying upon the Shoar by the Lake: but the Fisher-men were gone out of them, and were washing their Nets, as they use to do when they have done Fishing for the present. 3 And he enter'd into one of the Ships which was Simon's or Peter's, and pray'd him that he would come into his Ship or Boat again with him, and thrust it out a little from the Land: and he sat down, and taught the People out of the Ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the Deep, and let down your Nets for a Draught.*

VII.
 Christ calls Peter and Andrew, James and John, to be his Constant Attendants.

(s) See Mark 1. 32—39. (1) As appears evidently from Mark 1. 16—39.

G

s And

T E X T.

T R A N S L A T I O N.

5 Καὶ ἀποκριθεὶς ὁ Σίμων, εἶπεν αὐτῷ· Ἐπιτάτα, δι' ὅλης τῆς νυκτὸς κοπίσαντες, οὐδὲν ἐλάβομεν ὅτι δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

6 Καὶ τῷτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολὺ· διεῖρῃ· γυνεὶ δὲ τὸ δίκτυον αὐτῶν. 7 Καὶ

κατέβησαν τοῖς μετόχοις τοῖς ἐν τῷ πλοίῳ, τῷ ἐλθόντι συλλαβεῖν αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

8 Ἰδὼν δὲ Σίμων Πέτρος προσέειπε τοῖς γόνισι τῷ Ἰησοῦ, λέγων· Εξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. 9 Θαμβήσας δὲ διεῖρεν αὐτὸν καὶ πάντας τὰς συνὰς αὐτῶν, ὅτι τῇ ἄρξῃ τῶν ἰχθύων ἢ συνέλαβον.

10 Ομοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱὸς Ζεβεδαίου, οἱ ἦσαν κοιῳνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβῆ· ἀπὸ τῆς νῦν ἀνθρώπους ἔσῃ ζῶσων. 11 Καὶ καταλείποντες τὰ πλοῖα ὅτι τῷ γυνί, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

12 Καὶ ἐγένετο ἐν τῷ αὐτῷ ὅτι μὲν τῷ πόλει, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ὅτι προσέποι, ἐδήξθη αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δυνάσθαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his

χεῖρα,

TEXT.

TRANSLATION.

χείρα, ἢ ἴατο αὐτὸν· εἰπὼν· Θέλω, καθα-
ρίσθης. Καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν
ἀπ' αὐτοῦ. 14 Καὶ αὐτὸς πρὸς ἡμεῖς
αὐτῷ μὴδενὶ εἰπεῖν· Ἀλλὰ ἀπελθὼν
δῆξον σεαυτὸν πρὸς ἱερεῖς, καὶ προσένεγκε

hand, and touch'd him, saying,
I will; be thou clean. And
immediately the leprosy de-
parted from him.

14 And he charg'd him to
tell no man: but go, and shew
thy self to the priest, and offer

θεῖ

PARAPHRASE.

5 And Simon answering said unto him, Master, we have toil'd all the Night, and have taken nothing: nevertheless at thy Word I will let down the Net. 6 And when they, *i. e. Peter and his Brother Andrew*, had this done, they enclos'd a great Multitude of Filhes; and their Net brake. 7 And they beckon'd unto their Partners, which were in the other Ship, that they should come and help them. And they came, and fill'd both the Ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful Man, O Lord; and so unworthy of the Presence of so Great and Divine a Person, as thou art, whom I know to be the Messias from what pass'd formerly between (u) us at Bethabara. 9 And this miraculous Draught of Fishes serv'd to revive a fresh in his Mind the Divinity of Christ's Person: for he was astonish'd, and all that were with him, at the Draught of the Filhes which they had taken: 10 And so was also James and John the Sons of Zebedee, which were Partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch Men. 11 And when they had brought their Ships to Land, (w) they, *i. e. Peter and Andrew, James and John* forsook all their Worldly Employ and Goods, and henceforward follow'd him as his constant Attendants, and according as he had now call'd upon them to do. After this it was that Jesus cast out the unclean Devil (as is related v. 33, &c. of the foregoing Chapter) and then went out of the Synagogue into Peter's House with Andrew, James and John; and then the next day went from Capernaum to preach in the other Cities of Galilee. And accordingly now St Luke goes on hence with the Thread of his History.

12 And it came to pass, when he was in (x) certain City, behold, a Man full of Leprosy; who seeing Jesus, fell on his Face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touch'd him, saying, I will; be thou clean. And immediately the Leprosy departed from him. 14 And he charg'd him to tell no Man: but go, and shew thy self to the Priest, and offer

IX.
He cures
a leper;

(u) See John 1. 41, &c.

(w) Compare Matt. 4. 18—22. and Mark 1. 16—20.

(x) Compare Matt. 8. 2. and Mark 1. 40.

TEXT.

ὡς τῷ καθαρισμῷ σου, καθὼς προσ-
έταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

15 Διήρχετο δὲ μάλλον ὁ λόγος
ὡς αὐτοῦ· καὶ συνήρχοντο ὄχλοι
πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι
ὑπὸ αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

16 Αὐτὸς δὲ ὡς ὑποχωρῶν εἰς ταῖς
ἐρήμους, καὶ προσευχόμενος.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμε-
ρῶν, ὃς αὐτὸς ὡς διδάσκων· καὶ ἦσαν
καθηήμενοι φαρισαῖοι καὶ νομοδιδάκα-
λοι, οἳ ἦσαν ἐκλυθότες ἐκ πάσης κώ-
μης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερου-
σαλήμ. καὶ δυνάμεις Κυρίου ὡς εἰς
τὸ ἰᾶσθαι αὐτούς. 18 Καὶ ἰδὼν, ἄν-
δρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς
ὡς παραλελυμένος· καὶ ἐζήτην αὐτὸν
εἰσενεγκεῖν, καὶ θείων ἐνὶ ὥπιοι αὐτοῦ.

19 Καὶ μὴ εὕροντες ἄλλῃ ποίᾳ εἰσε-
νεγκῶσιν αὐτὸν, ἄλλῃ τὸ ὄχλον, ἀνα-
βάντες ἐπὶ τὸ δῶμα, ἄλλῃ τῶν κε-
ράμων καθήκειν αὐτὸν σὺν τῇ κλινί-
διᾳ εἰς τὸ μέσον ἐμφορᾶν ἔτι Ἰησοῦ.

20 Καὶ ἰδὼν ὅτι πίπτει αὐτῶν, εἶπεν αὐ-
τῷ· Ἄνθρωπε, ἀφένωσί σοι αἱ ἁμαρ-
τίαι σου. 21 Καὶ ἤρξαντο διαλογίζε-
σθαι οἱ γραμματεῖς καὶ οἱ φαρισαῖοι, λέ-
γοντες· Τίς ἐστὶν ὁ ἄνθρωπος ὃς λαλεῖ βλασφη-
μίας; τίς δύναται ἀφέναι ἁμαρτίας εἰ
μὴ μόνος ὁ Θεός; 22 Ἐπιθρῆς δὲ ὁ

TRANSLATION.

for thy cleansing, according as
Moses commanded for a testi-
mony unto them.

15 But so much the more
went there a fame abroad of
him: and great multitudes came
together to hear, and to be
heal'd by him of their infir-
mities.

16 And he withdrew him-
self into the wilderness, and
pray'd.

17 And it came to pass on
a certain day, as he was teach-
ing, that there were Pharisees
and doctors of the law sitting
by, which were come out of
every town of Galilee, and Ju-
dea, and Jerusalem: and the
power of the Lord was present
to heal them.

18 And behold, men brought
in a bed a man which was
taken with a palsy: and they
sought means to bring him in,
and to lay him before him.

19 And when they could
not find by what way they
might bring him in, because
of the multitude, they went
upon the house-top, and let
him down through the tiling
with his couch, into the midst
before Jesus.

20 And when he saw their
faith, he said unto him, Man,
thy sins are forgiven thee.

21 And the scribes and the
Pharisees began to reason, say-
ing, Who is this which speak-
eth blasphemies? Who can
forgive sins but God alone?

22 But when Jesus perceiv'd

T E X T.

T R A N S L A T I O N.

Ἰησοῦς τὸς διαλογισμοὺς αὐτῶν, ἀποκρι-
θὲν εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε
ἐν ταῖς καρδίαις ὑμῶν; 23 Τί ἐστὶν εὐκο-
πώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρ-
τίαι σου· ἢ εἰπεῖν· Ἐλθέτω καὶ πεπατή-
ται; 24 Ἴνα δὲ εἰδῇτε ὅτι ἔχεισιν ἐξουσίαν ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῇ γῆτι ἀφιεῖν ἁμαρτίας,

their thoughts, he answering
said unto them, What reason
ye in your hearts?

23 Whether is easier to
say, Thy sins be forgiven
thee, or to say, Rise up and
walk?

24 But that ye may know
that the Son of man hath power
upon earth to forgive sins,

(εἶπε

P A R A P H R A S E.

for thy Cleansing, according as Moses commanded for a Testimony unto
them. 15 But so much the more went there a Fame abroad of him,
the Leper blazing abroad what Christ had done for him; and great Mul-
titudes came together to hear, and to be heal'd by him of their Infir-
mities: *insomuch that Jesus could no more openly enter into a City where
he was well known, by reason of the vast Multitudes that presently flock'd
about him.* 16 And hereupon he withdrew himself into the Wilderness,
or some solitary Place, that he might have some respite, and leisure for
his own Devotions, and pray'd there.

17 And after some days he enter'd again into Capernaum, (y) and it came
to pass on a certain day, as he was teaching, that there were Pharisees
and Doctors of the Law sitting by, which were come out of every Town
of Galilee, and Judea, and Jerusalem: and he confirm'd his Doctrine by
giving the said Pharisees and Doctors of the Law several Instances of the
Power of the Lord, which was present with him at all times to heal
them that came to him to be heal'd. 18 And behold, at this time par-
ticularly, Men brought in a Bed a Man which was taken with a Palsy:
and they sought means to bring him in, and to lay him before him.
19 And when they could not find by what Way they might bring him
in, because of the Multitude, they went upon the House-top, and let
him down through the Tiling with his Couch, into the midst before
Jesus. 20 And when he saw their Faith, he said unto him, Man, thy
Sins are forgiven thee. 21 And the Scribes and the Pharisees began to
reason, saying, Who is this that speaketh Blasphemies? Who can forgive
Sins but God alone? 22 But when Jesus perceiv'd their Thoughts, he
answering said unto them, What reason ye in your Hearts? 23 Whe-
ther is easier to say, Thy Sins be forgiven thee, or to say, Rise up and
walk? 24 But that ye may know that the Son of Man hath Power
upon Earth to forgive Sins, (he said unto the Sick of the Palsy) I say

X.
And one that
had the Palsy.

(y) Compare Mark 2. 1—12. and Matt. 9. 2.

unto

TEXT.

TRANSLATION.

(εἶπε τῷ παραλελυμένῳ) Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ παραχρῆμα ἀιασὰς ὁ ὥπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. 26 Καὶ ἕκαστος ἔλαβεν ἄπομνησιν, καὶ ἐδοξάζον τὸν Θεόν· καὶ ἐπλήθυνον φόβου, λέγοντες· Ὅτι εἶδμεν ὡς ἐξέδοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐπείσασατο πελῶνι οὐνόματι Λευί, καθήμενον ὑπὲρ τὸν πελῶνιον, καὶ εἶπεν αὐτῷ· Ακολούθη μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀιασὰς ἠκολούθησεν αὐτῷ. 29 Καὶ ἐποίησε δεχθῆναι μεγάλην ὁ Λεὺὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πελῶνι πολλὸς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 Καὶ ἐβόλγουν οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι ὡρὸς τῆς μαθηταίας αὐτοῦ, λέγοντες· Διατί μετὰ πελῶνι καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε ὡρὸς αὐτῶν· Οὐ χρειᾶν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.

33 Οἱ δὲ εἶπον ὡρὸς αὐτὸν· Διατί οἱ μαθηταὶ Ἰωάννου ἡγουμένων πικρὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ

(he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amaz'd, and they glorify'd God, and were fill'd with fear, saying, We have seen strange things to day.

27 And after these things he went forth, and saw a publican nam'd Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and follow'd him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But their Scribes and Pharisees murmur'd against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of

TEXT.

TRANSLATION.

πάν φαισαῖων· οἱ δὲ σοὶ ἐσθίουσι καὶ
πίνουσιν; 34 Ο δὲ εἶπε πρὸς αὐ-
τούς. Μὴ δυνάσθε τὴς υἱοῦς ἔνυμ-
φον, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν
ἔστι, ποιῆσαι νηστεύειν; 35 Ελευσόντων
δὲ ἡμέραν καὶ ὅταν ἀπαρτῇ ἀπ' αὐτῶν
ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις
ταῖς ἡμέραις. 36 Ελεγε δὲ καὶ πᾶ-
ρὰ τοῦτο πρὸς αὐτούς· Οὐκ ὁδεῖς ὅτι-

the Pharisees; but thine eat and
drink?

34 And he said unto them,
Can ye make the Children of
the bride-chamber fast, while
the bridegroom is with them?

35 But the days will come,
when the bridegroom shall be
taken away from them, and
then shall they fast in those
days.

36 And he spake also a pa-
rable unto them, No man put-

βλημα

PARAPHRASE.

unto thee, Arise, and take up thy Couch, and go into thine House.
25 And immediately he rose up before them, and took up that where-
on he lay, and departed to his own House, glorifying God. 26 And
they, *i. e. the Common People*, were all amaz'd, and they glorify'd God,
and were fill'd with Fear and Reverence to the Person of Christ, saying,
We have seen strange things to day; such as we never saw the like be-
fore, and could not have thought any Man could have done.

27 And after these things he went forth (z) toward the Sea-side, and
saw a Publican nam'd Levi, otherwise call'd Matthew, sitting at the
Receipt of Custom: and he said unto him, Follow me. 28 And he left
all, rose up, and follow'd him. 29 And Levi made him a great Feast
in his own House: and there was a great Company of Publicans, and
of others that sat down with them. 30 But their Scribes and Pharisees
murmur'd against his Disciples, saying, Why do ye eat and drink with
Publicans and Sinners? 31 And Jesus answering, said unto them,
They that are whole need not a Physician: but they that are sick.
32 I came not to call the Righteous, but Sinners to Repentance.

33 And they (a) that were Disciples of John Baptist came, some of
them, and said unto him, Why do the Disciples of John fast often, and
on those their Fasting-days make more solemn Prayers, and likewise the
Disciples of the Pharisees; but thine observe no such Fasting-days, but
eat and drink? 34 And he said unto them, Can ye make the Children
of the Bride-chamber fast, while the Bridegroom is with them? 35 But
the days will come, when the Bridegroom shall be taken away from
them, and then shall they fast in those days. 36 And he spake also a
Parable unto them, namely to illustrate the Reasonableness of this his

XI.
He calls Matthew
to be his constant
Attendant.

XII.
He shews why
his Disciples did
not then fast.

(z) See Matt. 9. 9. and Mark 2. 13.

(a) See Mark 2. 18. and Mat. 9. 14.

Proceeding

TEXT.

TRANSLATION.

βλημα ἱματίου χαμινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ χαμινὸν ῥίξῃ, καὶ τῷ παλαιῷ ἔσυμφωνῇ ἐπιβλημα τὸ ληπτὸν τῷ χαμινοῦ.

37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκὸς παλαιός· εἰ δὲ μήγε, ῥήξῃ ὁ νέος οἶνος τὸν ἀσκόν, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ σπολυῖνται. 38 Ἀλλὰ οἶνον νέον εἰς ἀσκὸς χαμινὸς βλητέον· καὶ ἀμφοτέρω σωτηρεύονται. 39 Καὶ οὐδεὶς πίων παλαιόν, εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

Κεφ. Ὶ'. Εγένετο δὲ ἐν σαββάτῳ διδρασκόντων ἀναπορεύεσθαι αὐτὸν ἀπὸ τῶν ἀπολείμων· καὶ ἐπλυνον οἱ μαθηταὶ αὐτοῦ τὸν ἥλιον, καὶ ἡσθιον, ψάροντες ταῖς χερσίν. 2 Τινὲς δὲ τῶν φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὅτι οὐκ ἔξεστι ποιεῖν ἐν τοῖς σαββάτοις; 3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τὸ ἄνεγνωτε ὅτι ἐποίησε Δαβὶδ, ὅποτε ἐπέμεινε αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 Ὡς εἰσῆλθεν εἰς τὸ οἶκον τοῦ Θεοῦ, καὶ τὸν ἄρτον τῶν ὑψίστων ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, ὅτι ἔκ ἐξουσίας φαγεῖν ἐν μη μόνον τοῖς ἱερεῦσι; 5 Καὶ ἐλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

teth a *patch of a new garment upon an old: if otherwise, then both the new maketh a rent, and the * patch that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spill'd, and the bottles * will be lost.

38 But new wine must be put into new bottles; and both are preserv'd.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

Chap. VI.

And it came to pass on the * first sabbath after the second day of unleaven'd bread, that he went through the cornfields: and his disciples pluck'd the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was * hungry, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord * even of the sabbath.

6 Εγένετο

TEXT.

TRANSLATION.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ
διδάσκειν· καὶ ἦν ἄνθρωπος,

6 And it came to pass also
on another sabbath, that he
enter'd into the synagogue and
taught: and there was a man

καὶ

PARAPHRASE.

Proceeding by a plain Similitude: No Man putteth a Patch of a new Garment upon an old: if otherwise, then both the new maketh a Rent, and the Patch that was taken out of the new agreeth not with the old.
37 And no Man putteth new Wine into old Bottles; else the new Wine will burst the Bottles, and be spill'd, and the Bottles will be lost.
38 But new Wine must be put into new Bottles; and both are preserv'd.
39 No Man also having drunk old Wine, *which is smooth, grateful to the Palate, and agreeable to the Stomach*, straightway desires instead of it new, *which is usually harsh to the Palate, and offensive to the Stomach, by reason of the Lees not being yet settled and so clear'd out of it:* for he says, The old is better. *In like manner my Disciples would not be so easily prevail'd upon to leave their old Customs or Rites, and to embrace my new Institution, should I at first clog it with Burdensome, and as yet Unnecessary Impositions.*

SECTION IV.

Containing such Particulars as are taken notice of by St Luke, From the Passover that was in the thirty third Year of Christ's Life (or A. D. 31.) To a little before the Passover in the thirty fourth Year of his Life (or A. D. 32.) Which Particulars take up Chap. VI. 1 — IX. 9.

Chap. VI. And it came to pass on the (b) first Sabbath of the seven which were reckon'd after or from the second Day of Unleaven'd Bread, or of the Passover to Pentecost, that he went thro' the Corn-fields; and his Disciples, being hungry, pluck'd the Ears of Corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days? 3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they which were with him: 4 How he went into the House of God, and did take and eat the Shew-bread, and gave also to them that were with him, which is not lawful to eat but for the Priests alone? 5 And he said unto them, that the Son of Man is Lord even of the Sabbath.

6 And it came to pass also on another Sabbath, that he enter'd into the Synagogue at Capernaum, and taught: and there was a Man whose

(b) This is now generally agreed on by the Learned to be the true Signification of the Original Word. See *Matt. 12. 1.* and *Mark 2. 23.*

H

(c) right

I.
Christ justifies
his Disciples in
plucking and rub-
bing the Ears of
Corn.

II.
He heals a
wither'd Hand.

TEXT.

TRANSLATION.

καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ αὐτοῦ ξηρά.

7 Παρετήρην δὲ αὐτὸν οἱ γραμματεῖς
καὶ οἱ φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θε-
ραπεύσῃ· ἵνα εὕρωσι κατηγόριαν αὐτοῦ.

8 Αὐτὸς δὲ ἠδὲ τὰς διαλογισμὺς αὐ-
τῶν· καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρῷ
ἔχοντι τὴν χεῖρα· Εγείρα, καὶ στήθι εἰς τὸ
μέσον. Ο δὲ ἀναστὰς ἔστη.

9 Εἶπεν
οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Επερωτήσω
ὑμᾶς τι· Ἐξεῖται τοῖς σαββάσιν ἀγαθο-
ποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι,
ἢ ἀπολέσαι;

10 Καὶ περιβλεψάμενος
πάντας αὐτούς, εἶπε τῷ ἀνθρώπῳ· Εκ-
τεινον τὴν χεῖρά σου. Ο δὲ ἐποίησεν
ὅπως· καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς
ἡ ἄλλη. 11 Αὐτοὶ δὲ ἐπλήσθησαν
ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους,
τί αὖν ποιήσεται τῷ Ἰησοῦ.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύ-
ταις, ἐξῆλθεν εἰς τὸ ὄρος προσευξάμενος
καὶ αὐτὸς ἀφ' ἑαυτοῦ νηστεύων ὡς τῇ πεντηκστή
τῷ Θεοῦ.

13 Καὶ ὅτε ἐγένετο ἡμέρα,
προσεφώνησε τὰς μαθηταὶς αὐτοῦ· καὶ
ἐκαλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς
καὶ ἀποστόλους ὠνόμασε. 14 (Σίμωνα,
ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν
ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,
Φίλιππον καὶ Βαρθολομαῖον. 15 Ματ-
θαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν υἱὸν Ἀλ-
φαίου, καὶ Σίμωνα τὸν καλεόμενον Ζηλωτήν.

whose right hand was wither'd.

7 And the scribes and Pha-
risees watch'd him, whether
he would heal on the sabbath-
day: that they might find an
accusation against him.

8 But he knew their thoughts,
and said to the man which had
the wither'd hand, Rise up,
and stand forth in the midst.
And he arose, and stood forth.

9 Then said Jesus unto them,
I will ask you one thing; Is it
lawful on the sabbath-days to
do good, or to do evil? to save
life, or to destroy it?

10 And looking round a-
bout upon them all, he said
unto the man, Stretch forth
thy hand. And he did so: and
his hand was restor'd * as the
other.

11 And they were fill'd with
madness; and commun'd one
with another what they might
do to Jesus.

12 And it came to pass in
those days, that he went out
into a mountain to pray, and
continu'd all night in prayer
to God.

13 And when it was day,
he call'd unto him his disci-
ples: and of them he chose
twelve, whom also he nam'd
Apostles:

14 Simon (whom he also
nam'd Peter) and Andrew his
brother, James and John, Phi-
lip and Bartholomew,

15 Matthew and Thomas,
James the son of Alphaeus, and
Simon call'd * the Zelot,

TEXT.

TRANSLATION.

16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτῃ, ὃς καὶ ἐγένετο πρεσβύτερος.)

16 And Jude the brother of James, & Judas Iscariot, which also was the traitor.

17 Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπῳ πεδινῷ· καὶ ὄχλῳ μαθητῶν αὐτοῦ, καὶ πληθύνῃ πολὺ τῶ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας ἔει-

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem,

PARAPHRASE.

(c) right Hand was wither'd. 7 And the Scribes and Pharisees watch'd him, whether he would heal on the Sabbath-day: that they might find an Accusation against him. 8 But he knew their Thoughts, and said to the Man which had the wither'd Hand, Rise up, and stand forth in the midst. And he arose, and stood forth. 9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath-days to do good, or to do evil? to save Life, or to destroy it? 10 And looking round about upon them all, he said unto the Man, Stretch forth thy Hand. And he did so: and his Hand was restor'd as the other. 11 And they, *i. e. the Scribes and Pharisees mention'd v. 7.* were fill'd with madness, and commun'd one with another what they might do to destroy Jesus. *Whereupon he withdrew, with his Disciples, out of Capernaum, to private solitary Places about the Sea of Galilee.*

12 And it came to pass in those days, *i. e. a little after this*, that he went out (d) into a Mountain to pray, and continu'd all Night in Prayer to God. 13 And when it was Day, he call'd unto him his Disciples: and of them he chose twelve, whom also he nam'd Apostles: 14 Simon (whom he also nam'd Peter) and Andrew his Brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the Son of Alphaeus, and Simon call'd in Hebrew the Cananite, or, which is the same in Greek, the Zelot, 16 and Jude the Brother of James, and Judas Iscariot, which also was the Traitor. 17 And he came down from the Mountain with them, and stood in the Plain adjoining, and there stood with him the whole Company of his Disciples, *i. e. all the rest of his Disciples that were there present, besides the Twelve afore-mention'd, which he had chosen out of them:* and also there was got together there a great Multitude of other People out of all Judea and Jerusalem,

III.
He ordains the twelve Apostles.

ANNOTATIONS.

V. 10. † ὅτις is not read in Alex. Cant. or several other MSS. nor in Vulgar Latin, Syr. Copt. Goth. Versions. It is hardly to be doubted, but it has been added here, as well as Mark 3. 5. from St Matthew.

(c) Compare Matt. 12. 9. and Mark 3. 1.

(d) Compare Mark 3. 13 — 19. and Matt. 10. 1.

H 2

(e) Compare

TEXT.

TRANSLATION.

ρουσαλήμ, καὶ τῆς Τύρου καὶ Σιδωνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν. 18 Καὶ οἱ ὀχλὺς μὲν ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο. 19 Καὶ πᾶς ὁ ὄχλος ἐζήτησεν ἀπείνασθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.

20 Καὶ αὐτὸς ἐπάρας τὰς ὀφθαλμούςς αὐτοῦ εἰς τοὺς μαθηταίους αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρας ἔστιν ἡ βασιλεία τοῦ Θεοῦ. 21 Μακάριοι οἱ πενθῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαύοντες νῦν· ὅτι γελᾶσετε. 22 Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρῶν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 23 Χαίrete ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ ἔραυνῳ· καὶ ταῦτα γὰρ ἐποίησαν τοῖς ψευδοφύταις οἱ πατέρες αὐτῶν. 24 Πλὴν ἡ καὶ ὑμῖν τοῖς πλυσίοις· ὅτι ἀπέχετε τὴν ἐπαγγελίαν τοῦ Θεοῦ. 25 Οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. 26 Οὐαὶ ὑμῖν ὅταν χαλῶς ὑμᾶς εἰπῶσι πάντες οἱ ἄνθρωποι· καὶ ταῦτα γὰρ ἐποίησαν τοῖς ψευδοφύταις οἱ πατέρες αὐτῶν.

rusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be heal'd of their diseases;

18 And they that were vex'd with unclean spirits: and they were heal'd.

19 And the whole multitude sought to touch him: for there went virtue out of him, and heal'd them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be fill'd. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich: for ye have receiv'd your consolation.

25 Woe unto you that are full: for ye shall hunger. Woe unto you that laugh now: for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you: for so did their fathers to the false prophets.

TEXT.

TRANSLATION.

27 Ἀλλ' ὑμῖν λέγω ὅτις ἀκούσιν· Ἀγα-
πάτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιᾶτε
τοῖς μισοῦσιν ὑμᾶς· 28 Εὐλογεῖτε τοὺς

27 But I say unto you which
hear, Love your enemies; do
good to them which hate you :
28 Bless them that curse

καταρα-

PARAPHRASE.

falem, and from the Sea-coast of Tyre and Sidon, which came to hear him, and to be heal'd of their Diseases; 18 And they that were vex'd with unclean Spirits: and they were heal'd. 19 And the whole Multitude fought to touch him: for there went Virtue out of him, and heal'd them all.

20 And being press'd upon by the People that crowded about him, Jesus withdrew from them again to the Top of the (e) Mountain which he had a little before come down from; the Company aforementioned of his Disciples following him, and as many others as came to hear him. And He being sat down lifted up his Eyes on his Disciples, and said, Blessed be ye poor: for yours is the Kingdom of God. 21 Blessed are ye that hunger now: for ye shall be fill'd. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Man's sake. 23 Rejoyce ye in that day, and leap for Joy: for behold, your Reward is great in Heaven: for in the like manner did their Fathers unto the Prophets. 24 But wo unto you that are Rich, so as to be induc'd by your Riches to be Proud and Haughty, and to neglect the Concerns of Eternity, and to indulge your selves in the sinfull Pleasures of this Life: for ye have receiv'd your Consolation here, and are to expect nothing but eternal Misery in the other Life. 25 Wo unto you that are Full, i. e. not sensible of your Spiritual Wants and Condition, and so neglect the Means of Grace, and Duties of Religion, as Prayer, Sacraments, &c. for ye shall hunger, i. e. be made sensible of such your Spiritual Wants hereafter in the other Life, when it shall be too late to remedy them. Wo unto you that laugh now, spending no Time in Humiliation and Sorrow for your Sins: for ye shall mourn and weep for them to all Eternity in Hell. 26 Wo unto you when all even Wicked Men shall speak well of you, as complying with them in their sinfull Practises, or by not Reproving them for the same, or even Encouraging them therein by false Doctrines as well as bad Examples: for so did their Wicked Fathers use to speak well of the false Prophets. 27 But moreover I say (f) unto you which hear me out of a special Desire to do your Duty: Love your Enemies; do good to them which hate you: 28 Bless them that curse you, and

IV.
He delivers his
Sermon on the
Mount.

(e) Compare Matt. 5. 1.

(f) Matt. 5. 44.

TEXT.

TRANSLATION.

καταρωμένους ὑμῖν· καὶ προσεύχεσθε
 ὑπὲρ τῶν ἐπιρραζόντων ὑμᾶς. 29 Τὸ
 τύποντί σε ἐπὶ τῇ σαρόνᾳ, πάρεχε καὶ
 τῇ ἄλλῃ· ὃ δὲ τῷ ἄρσενός σου τὸ
 ἱμάσιον, καὶ τὸν χιτῶνα μὴ κωλύσης.
 30 Παιτὶ δὲ τῷ αὐτῷντί σε, δίδου· ὃ
 δὲ τῷ ἄρσενός ταῦτά, μὴ ἀπαίτη.
 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν
 οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς
 ὁμοίως. 32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγα-
 πῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ;
 καὶ ὅ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
 αὐτοὺς ἀγαπῶσι. 33 Καὶ εἰ ἀγαθο-
 ποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία
 ὑμῖν χάρις ἐστὶ; ὃ δὲ ἁμαρτωλοὶ τὸ
 αὐτὸ ποιοῦσι. 34 Καὶ εἰ δανείζητε
 πρὸς ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν
 χάρις ἐστὶ; ὃ δὲ οἱ ἁμαρτωλοὶ ἁμαρ-
 τωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ
 ἴσα. 35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς
 ὑμῶν, καὶ ἀγαθοποιεῖτε, ὃ δανείζετε
 μηδὲν ἀπελπίζοντες· ὃ ἔστι ὁ μισθὸς
 ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψι-
 στοῦ· ὅτι αὐτὸς χρηστὸς ἐστὶν ἐπὶ τοῦ
 ἀχαίριτος καὶ πονηροῦς. 36 Γίνε-
 σθε ὡς οἱ οἰκτίρμονες, καθὼς ὁ πα-
 τὴρ ὑμῶν οἰκτίρμων ἐστὶ. 37 Καὶ
 μὴ κρίνετε, καὶ ὃ μὴ κρινῆτε· μὴ
 καταδικάζετε, καὶ ὃ μὴ καταδικα-
 θῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε.

you, and pray for them which
 despitefully use you.

29 And unto him that smit-
 eth thee on the *one* cheek, of-
 fer also the other: and him
 that taketh away thy cloke,
 forbid not *to take thy coat* also.

30 Give to every man that
 asketh of thee; and of him that
 taketh away thy goods, ask
them not again.

31 And as ye would that
 men should do to you, do ye
 also to them likewise.

32 For if ye love them
 which love you, what thank
 have ye? for sinners also love
 those that love them.

33 And if ye do good to
 them which do good to you,
 what thank have ye? for sin-
 ners also do even the same.

34 And if ye lend to them
 of whom ye hope to receive,
 what thank have ye? for sin-
 ners also lend to sinners, to re-
 ceive as much again.

35 But love ye your ene-
 mies, and do good, and lend,
 hoping for nothing again: and
 your reward shall be great, and
 ye shall be the children of the
 Highest: for he is kind unto
 the unthankful, and *to* the
 evil.

36 Be ye therefore merci-
 ful, as your Father also is mer-
 ciful.

37 Judge not, and ye shall
 not be judg'd: condemn not,
 and ye shall not be condemn'd:
 forgive, and ye shall be for-
 given:

38 Δίδοτε,

TEXT.

TRANSLATION.

38 Δίδοτε, καὶ δοθήσεται ὑμῖν μέ-
τρον χαλόν, πιπτεσμένον καὶ σισα-
λόμενον ἐν ὑπερχυρόμενον δώσουσιν
εἰς τὸν κόλπον ὑμῶν· πρὶ γὰρ αὐτῷ
μέτρω ὃ μετρεῖτε, ἀνταμετρεῖσεται
ὑμῖν. 39 Εἶπε δὲ παραβολῇ αὐ-
τοῖς· Μὴ πιδύαται τυφλὸς τυφλόν

38 Give, and it shall be giv-
en unto you; good measure,
press'd down, and shaken to-
gether, and running over, shall
men give into your bosom. For
with the same measure that ye
mete withal, it shall be mea-
sur'd to you again.

39 And he spake a parable
unto them, Can the blind lead
ὁδηγεῖν;

PARAPHRASE.

pray for them which despitefully use you. 29 And unto him that (g) smiteth thee on the one Cheek, offer also the other: and him that taketh away thy Cloke, forbid not to take thy Coat also. 30 Give to every Man that asketh of thee *out of real and true Poverty, and so is a proper Object of Charity*; and of him that, *being such an One as is afore describ'd*, takes away thy Goods *without asking thee, because he has not an Opportunity so to do*, ask them not again, *but give them to him*. 31 And in all these Cases of Charity, let this be the general Rule to guide your selves by, viz. As ye would that Men should do to you in like Circumstances, do ye also to them likewise. 32 For if ye (h) love them *only* which love you, what thank have ye? for Sinners also love those that love them. 33 And if ye do good to them *only* which do good to you, what thank have ye? for Sinners also do even the same. 34 And if ye lend to them *only* of whom ye hope to receive, what thank have ye? for Sinners also lend to Sinners, to receive as much again. 35 But love ye your Enemies, and do good, and lend, hoping for nothing again: and your Reward shall be great, and ye shall be the Children of the Highest: for he is kind unto the unthankful, and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge (i) not, and ye shall not be judg'd: condemn not, and ye shall not be condemn'd: forgive, and ye shall be forgiven: 38 Give, and, *by God's Providence*, it shall be given you; *namely* good Measure, press'd down, and shaken together, and running over, shall Men, *by God's Providence*, give into your Bosom. For in this Sense it is to be understood, that with the same Measure that ye mete withal, it shall be measur'd to you again: viz. that God shall reward your Liberality to others, not only by returning you barely as much as you have given; but that as he shall reward you after the same manner, so he shall do it in a much greater Proportion or Degree. 39 And he spake a Parable unto them, to shew them the Necessity of attending to and following these his Directions: Can the Blind lead the

(g) Mat. 5. 39.

(h) Matt. 5. 42—46.

(i) Matt. 7. 1.

Blind?

TEXT.

TRANSLATION.

ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον
 πρὸς ἄλληλους; 40 Οὐκ ἔστι μαθητὴς ὑ-
 πὲρ τοῦ διδάσκαλου αὐτοῦ· καθήρπυσμένος
 δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῇ
 ὀφθαλμῷ τοῦ ἀδελφοῦ σου· καὶ δὲ δοκὸν
 καὶ ἐν τῇ ἰδίᾳ ὀφθαλμῷ ἔχοντα νοεῖς;

42 Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ
 σου· Ἀδελφε, ἄφες ἐκβάλλω τὸ κάρ-
 φος τὸ ἐν τῇ ὀφθαλμῷ σου· αὐτὸς δὲ
 ἐν τῇ ὀφθαλμῷ σου δοκὸν ἔχοντα βλέπων;
 Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ
 τοῦ ὀφθαλμοῦ σου· καὶ τότε καθαλέψεις
 ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῇ ὀφθαλ-
 μῷ τοῦ ἀδελφοῦ σου. 43 Οὐ γὰρ ὅτι

δένδρον καλὸν, ποιεῖν καρπὸν σαπρὸν·
 ἔδὲ δένδρον σαπρὸν, ποιεῖν καρπὸν κα-
 λόν.

44 Ἐκαστὸν ὃ δένδρον ἐκ τῆς ἰδίας
 καρπῷ γινώσκεται· καὶ ὃ ἔξ ἀκαθῶν
 συλλέγῃσι σῦκα, ἔδὲ ἐκ βάττου πρυ-
 γῶσι σαφυλίῳ.

45 Ὁ ἀγαθὸς ἄν-
 θρωπος ἐκ τῆς ἀγαθῆς θησαυρῆς καὶ καρ-
 δίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ
 ὁ πονηρὸς ἄνθρωπος ἐκ τῆς πονηρῆς θη-
 σαυρῆς καὶ καρδίας αὐτοῦ προφέρει τὸ
 πονηρὸν· ἐκ τοῦ τοῦ περισσεύματος δὲ
 καρδίας λαλεῖ τὸ σῶμα αὐτοῦ.

46 Τί
 δὲ με καλεῖτε, Κύριε, Κύριε· καὶ ἔ-
 ποιεῖτε ἃ λέγω; 47 Πᾶς ὁ ἐρχόμενος
 πρὸς με, καὶ ἀκούων μου πάντων λόγων,

the blind? shall they not both
 fall into the ditch?

40 The disciple is not above
 his master: but every one that
 is perfect shall be as his master.

41 And why beholdest thou
 the mote that is in thy bro-
 thers eye; but perceivest not
 the beam that is in thine own
 eye?

42 Either how canst thou
 say to thy brother, Brother, let
 me pull out the mote that is in
 thine eye, when thou thyself
 beholdest not the beam that is
 in thine own eye? Thou hy-
 pocrite, cast out first the beam
 out of thine own eye, and then
 shalt thou see clearly to pull
 out the mote that is in thy
 brothers eye.

43 For a good tree bringeth
 not forth corrupt fruit: nei-
 ther doth a corrupt tree bring
 forth good fruit.

44 For every tree is known
 by his own fruit: for of thorns
 men do not gather figs, nor
 of a bramble-bush gather they
 grapes.

45 A good man, out of the
 good treasure of his heart,
 bringeth forth that which is
 good: and an evil man, out of
 the evil treasure of his heart,
 bringeth forth that which is
 evil: for of the abundance of
 the heart his mouth speaketh.

46 And why call ye me
 Lord, Lord, and do not the
 things which I say?

47 Whosoever cometh to
 me, and heareth my sayings,

TEXT.

TRANSLATION.

καὶ ποιεῖν αὐτοῖς, ὑποδείξω ὑμῖν πῶς ἔστιν ὁμοίος. 48 Ὁμοίός ἐστιν ἀνθρώ- που οἰκοδομοῦντι οἰκίαν, ὃς ἐσκαψέ καὶ ἐβάθυνε καὶ ἐθήκε θεμέλιον ἐπὶ τῷ	and doth them, I will shew you to whom he is like. 48 He is like a man which built an house, and digg'd deep, and laid the foundation on a
--	--

PARAPHRASE.

Blind? shall they not both fall into the Ditch? *In like manner, if ye remember and practise your selves these things, and teach others the same, then ye shall be True and Proper Guides to Others; else ye will be but as Blind Guides to them.* 40 The Disciple is not above his Master; and therefore ye are not to think these Precepts too Severe or Hard to be born, since they are no other than I my self practise, and set you an Example to do or suffer: but on the contrary, as every One that is a Scholar or Disciple is then esteem'd to become perfect in what he is taught, when he shall be able to do as his Master can; so if ye will become perfect in the True Religion, ye must follow my Example in practising that which is Good, and undergoing the greatest Injuries and Persecutions. 41 And indeed it is very Improper for you to set up for Teachers of Others, if you do not practise your selves what I teach you; as may be illustrated by these Instances, viz. Why beholdest thou (*k*) the Mote that is in thy Brother's Eye, but perceivest not the Beam that is in thine own Eye? 42 Either how canst thou say to thy Brother, Brother, let me pull out the Mote that is in thine Eye, when thou thy self beholdest not the Beam that is in thine own Eye? Thou Hypocrite, cast out first the Beam out of thine own Eye, and then shalt thou see clearly to pull out the Mote that is in thy Brother's Eye. 43 For moreover ye cannot be truly my Disciples or good Christians, unless ye practise your selves that which is Good, as well as teach it Others; namely, as a good Tree (*l*) bringeth not forth corrupt or bad Fruit: so neither doth a corrupt Tree bring forth good Fruit. 44 For every Tree is known by his own Fruit: for of Thorns Men do not gather Figs, nor of a Bramble-bush gather they Grapes. 45 A good Man out of the good Treasure of his Heart, bringeth forth that which is good: and an evil Man out of the evil Treasure of his Heart, bringeth forth that which is evil: for of the Abundance of the Heart his Mouth speaketh. 46 And *in short* (*m*) why call ye me Lord, Lord, and do not the things which I say? *i. e. the Former will be no Advantage unto you without the Latter.* 47 For to conclude, Whosoever comes to me, and hears (*n*) my Sayings, and does them, I will shew you to whom he is like. 48 He is like a Man which built an House, and digg'd deep, and laid the Foundation on a Rock:

(*k*) Mat. 7. 3. (*l*) Ibid. 16. (*m*) Ibid. 21. (*n*) Ibid. 24.

T E X T.

T R A N S L A T I O N.

τὸ πῶς αὐτὸς πλημμύρας δὲ γεινομένης, προσέρρηξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔκ ἰσχυρῶς σαλευσάμεν αὐτήν. περὶ μελίω δ' ὅτι ἐπὶ τὴν πέτραν. 49 Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ὅτι τὸ γῆν χωρὶς θεμελίου· ἡ προσέρρηξεν ὁ ποταμός· καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Κεφ. ζ'. Επεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς ταῖς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. 2 Ἐκκεντήριχ δὲ πικρὸς δούλος κακῶς ἔχων, ἡμέλλε πεθάναι, ὃς ἦν ἀπὸ ἐπιμῆτος. 3 Ἀκούσας δὲ τοῦ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβύτεροι καὶ ἱερεῖς Ἰουδαίων, ἐρωτῆσαι αὐτὸν, ὅπως ἐλθὼν βοηθήσῃ τῷ δούλῳ αὐτοῦ. 4 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν πρὸς βοήθειαν, λέγοντες, ὅτι ἀξιόσπουδός ἐστις ὃς παρέξῃ τούτου. 5 Ἀγαπᾷ ὅτι τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ἐκκοδόμουν ἡμῖν. 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο πρὸς αὐτοὺς. ἤδη δὲ αὐτὸς ἔμαχετο ἀπὸ τοῦ ἰσχυροῦς ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν ὁ ἐκκεντήριχος φίλοις, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· ἐγὼ γὰρ εἰμι ἰκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς. 7 Διὸ ὅθεν ἐμαυτὸν

rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth and doth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

Chap. VII.

Now when he had ended all his sayings in the audience of the people, he enter'd into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick and ready to dye.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought

ἡξίωσα

TEXT.

TRANSLATION.

ἡξίωσα πρὸς σε ἐλθεῖν· Ἀλλὰ εἰπὲ
λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.
8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
ἐξουσίας ταυτέως, ἔχων ὑπ' ἐμαυ-
τοῦ γραπῶτά· καὶ λέγω τούτῳ· Πορεύ-
θη, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχε-
ται, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίη-
σοι τούτο, καὶ ποιῇ. 9 Ἀκούσας δὲ
τῶτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν·
καὶ στραφείς, τῷ ἀκολουθοῦντι αὐτοῦ
ὄχλῳ εἶπε· Λέγω ὑμῖν, ὅτι οὐδεὶς

I my self worthy to come unto
thee: but say * the word, and
my servant shall be heal'd.

8 For I also am a man set
under authority, having under
me foldiers; and I say unto
one, Go, and he goeth: and to
another, Come, and he com-
eth: and to my servant, Do
this, and he doth it.

9 When Jesus heard these
things, he marvell'd at him,
and turn'd him about, and said
unto the people that follow'd
him, I say unto you, I have

τῷ

PARAPHRASE.

and when the Flood arose, the Stream beat vehemently upon that House,
and could not shake it: for it was founded upon a Rock. 49 But he
that heareth and doth not, is like a Man that, without a Foundation,
built an House upon the Earth; against which the Stream did beat ve-
hemently, and immediately it fell, and the Ruin of that House was great.

Chap. VII. Now when he had ended all *these* his Sayings or Instru-
ctions deliver'd on the Mount, in the Audience of the People, he enter'd
into Capernaum. 2 And a certain (o) Centurion's Servant, who was dear
unto him, was sick and ready to dye. 3 And when he heard of Jesus,
he sent unto him the Elders of the Jews, beseeching him that he would
come and heal his Servant. 4 And when they came to Jesus, they be-
sought him instantly, saying, That he was worthy for whom he should
do this: 5 For he loveth our Nation, and he hath built us a Synagogue.
6 Then Jesus went with them. And when he was now not far from
the House, the Centurion sent Friends to him, saying unto him, Lord,
trouble not thy self, for I am not worthy that thou shouldst enter un-
der my Roof. 7 Wherefore neither thought I my self worthy to come
unto thee: but say the word, and my Servant shall be heal'd. 8 For
I also am a Man set under Authority, having under me Soldiers; and I
say unto one, Go, and he goeth: and to another, Come, and he cometh:
and to my Servant, Do this, and he doth it. 9 When Jesus heard these
things, he marvell'd at him, and turn'd him about, and said unto the
People that follow'd him, I say unto you, I have not found so great

V.
He heals the
Centurion's Ser-
vant.

(o) See Matt. 8. 5 — 13.

TEXT.

TRANSLATION.

πρὸς Ἰσραὴλ τοσαύτῃ πίστει εὕρον.

10 Καὶ ὑποστρέφαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὕρον τὸν ἀδελφεὶν τοῦ δοῦλον ὑγιαίνοντα.

11 Καὶ ἐγένετο αὖ τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολλός.

12 Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδὼς, ἔξεκομίζετο πεθνηκός, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ· καὶ αὕτη χήρα· καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν αὐτῇ.

13 Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. 14 Καὶ προσελθὼν ἤψατο τῆς σοφοῦ, (οἱ δὲ βασιάζοντες ἔστησαν) καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

15 Καὶ ἀνεσχέθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

16 Ἐλαβὲ δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι τοιοῦτος μέγας ἐγγερεται αὐτοῖς ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτῶν. 17 Καὶ ἐξηλθεν ὁ λόγος οὗτος αὐτοῖς ὅλη τῇ Ἰουδαίᾳ καὶ αὐτοῖς παντὶ τῷ περὶ τὴν χώραν.

18 Καὶ ἀπήρκεσαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ καὶ πάντων τούτων.

not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city call'd Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carry'd out, the only son of his mother; and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touch'd the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak: and he deliver'd him to his mother.

16 And there came a fear on all: and they glorify'd God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shew'd him of all these things.

Καὶ

TEXT.

TRANSLATION.

19 Καὶ προσκαλεσάμενος δύο πιας
τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε
αὐτοὺς τῷ Ἰησοῦ, λέγων· Σὺ εἶ ὁ ἐρχόμενος,
ἢ ἄλλοι προσδοκῶμεν; 20 Παραγε-
νόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες, εἶπον·
Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς
πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος,
ἢ ἄλλοι προσδοκῶμεν; 21 Ἐν αὐ-
τῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλὰς
ἀπὸ νόσων καὶ μαστιγῶν καὶ πινυμάτων

19 And John calling unto
him two of his disciples, sent
them unto Jesus, saying, Art
thou he that should come, or
look we for another?

20 When the men were
come unto him, they said,
John Baptist hath sent us unto
thee, saying, Art thou he that
should come, or look we for
another?

21 And in that same hour
he cur'd many of *their* infir-
mities and plagues, and of evil

ποιημάτων·

PARAPHRASE.

Faith, no, not in Israel. 10 And they that were sent, returning to the House, found the Servant whole that had been sick.

11 And it came to pass the day after, that he went into a City call'd Nain; and many of his Disciples went with him, and much People.

12 Now when he came nigh to the Gate of the City, behold, there was a dead Man carry'd out, the only Son of his Mother; and she was a Widow: and much People of the City was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touch'd the Bier, (and they that bare him stood still) and he said, Young Man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak; and he deliver'd him to his Mother. 16 And there came a Fear, or awful Reverence of Christ, on All present; and they glorify'd God, saying, That a Great Prophet is risen up among us; and, That God hath graciously visited his People Israel, by sending so great a Prophet among them. 17 And this Rumour of him i. e. the Fame of this Miracle done by him, went forth through- out all Judea, and throughout all the Region round about.

18 And the Disciples of (p) John Baptist went to him now in Prison, and shew'd or told him of all these things. 19 And John calling unto him two of his Disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another? 20 When the Men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? 21 And in that same Hour he cur'd many of their Infirmities and Plagues, and of

VI.
He raises a Dead
Man to Life at
Nain.

VII.
His Answer to
the Enquiry of
the Baptist.

(p) See Matt. II. 2 — 19.

evil

TEXT.

TRANSLATION.

ποιηρῶν· ἔχουσιν οὖν πολλοὶς ἐχαρίσατο
τὸ βλέπειν. 22 Καὶ ἀποκριθεὶς ὁ
Ἰησοῦς, εἶπεν αὐτοῖς· Πορευθέντες ἀπα-
γείλατε Ἰωάννην ἃ εἶδετε καὶ ἠκούσατε·
ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περι-
πατοῦσι, λεῖπροι καθαρίζονται, κωφοὶ
ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγ-
γελίζονται. 23 Καὶ μακάριός ἐστιν
ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Απελθόντων δὲ τῶν ἀγγέ-
λων Ἰωάννου, ἤρξατο λέγειν πρὸς
τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξηλη-
λύθατε εἰς τὴν ἔρημον θεάσασθαι;
κλάμνον ὑπὸ ἀνέμου σαλευόμενον;
25 Ἀλλὰ τί ἐξηληλύθατε ἰδεῖν; ἄν-
θρωπον ἐν μαλακοῖς ἱματίοις ἡμ-
φοισμένον; ἰδὲ, οἱ ἐν ἱματισμῷ ἐν-
δόξῳ καὶ περικνημῶν ὑπάρχοντες, ἐν
τοῖς βασιλείοις εἰσὶν. 26 Ἀλλὰ τί
ἐξηληλύθατε ἰδεῖν; περὶ ἰσχυροῦ καὶ
λέγω ὑμῖν, καὶ περὶ ὑπερῶν περὶ ἰσχυροῦ.
27 Οὗτός ἐστιν περὶ ὃς γέγραπται·
Ἰδὲ, ἐγὼ ἀποπέμψω τὸν ἄγγελόν μου
πρὸ προσώπου σου, ὅς κατασκευάσῃ
τὴν ὁδὸν σου ἔμπροσθέν σου. 28 Αἶγω
ἔνδοξον ὑμῖν, μείζων ἐστὶν γὰρ τοῖς
ἡμετέροις Ἰωάννης ὁ βαπτιστὴς οὗτος·
ἐστὶν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ
τοῦ Θεοῦ, μείζων αὐτῷ ἐστὶν. 29 Καὶ
πάντες ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι,

spirits; and unto many that
were blind he gave sight.

22 Then Jesus answering,
said unto them, Go your way,
and tell John what things ye
have seen and heard; how that
the blind see, the lame walk,
the lepers are cleans'd, the deaf
hear, the dead are rais'd, to the
poor the gospel is preach'd.

23 And blessed is he who-
soever shall not be offended in
me.

24 And when the messen-
gers of John were departed, he
began to speak unto the people
concerning John, What went
ye out into the wilderness for
to see? A reed shaken with
the wind?

25 But what went ye out
for to see? A man cloth'd in
soft raiment? Behold, they
which are gorgeously appa-
rell'd, and live delicately, are
in kings courts.

26 But what went ye out
for to see? A prophet? Yea,
I say unto you, And much more
than a prophet.

27 This is he of whom it
is written, Behold, I send my
messenger before thy face,
which shall prepare thy way
before thee.

28 For I say unto you, A-
mong those that are born of
women, there is not a greater
prophet than John the Baptist:
but he that is least in the king-
dom of God, is greater than he.

29 And all the people that
heard him, and the publicans,

TEXT.

TRANSLATION.

ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ
βάπτισμα Ἰωάννου. 30 Οἱ δὲ φαρισαῖοι
καὶ οἱ νομικοὶ ἤ βυβλὶν ἔθεον ἡγέτησαν
εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.
31 † Τίνι ὅν ὁμοιάσω τὰς ἀνθρώπους
καὶ γινῶσκει αὐτῆς; καὶ τίιν εἰσὶν ὅμοιοι;

justify'd God, being baptiz'd
with the baptism of John.

30 But the Pharisees and
lawyers rejected the counsel of
God* towards themselves, being
not baptiz'd of him.

31 Whereunto then shall I
liken the men of this genera-
tion? and to what are they like?

32 Ομοιοι

P A R A P H R A S E.

evil Spirits; and unto many that were blind he gave Sight. 22 Then
Jesus answering, said unto them, Go your way, and tell John what
things ye have seen and heard; how that the Blind see, the Lame walk,
the Lepers are cleans'd, the Deaf hear, the Dead are rais'd, to the Poor
the Gospel is preach'd. 23 And blessed is he whosoever shall not be
offended in me.

24 And when the Messengers of John Baptist were departed, he be-
gan to speak unto the People concerning John, What went ye out into
the Wilderness for to see? A Reed shaken with the Wind? 25 But
what went ye out for to see? A Man cloath'd in soft Raiment? Behold,
they which are gorgeously apparell'd, and live delicately, are in Kings
Courts. 26 But what went ye out for to see? A Prophet? Yea, I say
unto you, And much more than a Prophet. 27 This is he of whom
it is written, Behold, I send my Messenger before thy Face, which
shall prepare thy way before thee. 28 For I say unto you, Among
those that are born of Women, there is not a greater Prophet than John
the Baptist: but he that is least in the Kingdom of God, is greater than
he. 29 And all the Common People that heard him *with well-dispos'd*
hearts, and the Publicans also that heard him so qualify'd, justify'd God,
i. e. approv'd and prais'd the Wisdom and Goodness of God in thus calling
them by the Preaching of the Baptist to Repentance, and so to Salvation;
being agreeably hereto baptiz'd with the Baptism of John. 30 But the
Pharisees and Lawyers rejected the Counsel of God towards themselves,
i. e. the Counsel or gracious Design of God to bring them to Repentance
by the Preaching of the Baptist, being Proud and Conceited of their own
Righteousness, and so of their needing no Repentance, and consequently
being not baptiz'd of him, *i. e. the Baptist in token of their Repentance.*
31 Whereunto then shall I liken the Men of this Generation? and to

what

A N N O T A T I O N S.

V. 31. † Εἰπὶ δὲ ὁ Κύριος is not read in Alex. Cant. and a great Number of other
MSS. nor in Copt. Arab. and Ethiop. Versions. It is scarcely to be doubted,
but

VIII.
His Discourse to
the People con-
cerning the Bap-
tist.

TEXT.

TRANSLATION.

32 Ομοιοί εἰσι παῖδοις τοῖς ἐν ἀγορᾷ
καθημένοις, καὶ προσφωνοῦσιν ἀλλή-
λοις, καὶ λέγουσιν· Ὑψήσαμεν ὑμῖν,
καὶ οὐκ ὤρχησάμε· ἐθρηνήσαμεν ὑμῖν,
καὶ οὐκ ἐκλαύσατε. 33 Ελήλυθε
γὰρ Ἰωάννης ὁ βαπτιστὴς μὴτε ἄρτον
ἐσθίων, μὴτε οἶνον πίνων· καὶ λέγετε·
Δαυμόνιον ἔχει. 34 Ελήλυθεν ὁ υἱὸς
τῆς ἀνθρώπου ἐσθίων καὶ πίνων· καὶ
λέγετε· Ἰδὺ, ἄνθρωπος φάγος καὶ οἶ-
νοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.
35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν
τέκνων αὐτῆς πάντων.

36 Ἡρώτα δὲ τις αὐτὸν πῶς φα-
εισάων ἵνα φάγῃ μετ' αὐτοῦ· καὶ
εἰσελθὼν εἰς τὴν οἰκίαν τῆς φαει-
σάου, ἀνεκλίθη. 37 Καὶ ἰδὺ, γυνὴ
ὡς τῇ πόλει ἥτις ἦν ἁμαρτωλὸς,
ἐπληρώσα ὅτι ἀνάκειται ὡς τῇ οἰκίᾳ
τῆς φαεισάου, κομίσασα ἀλάβασ-
τρον μύρου. 38 καὶ σταθεὶς παρὰ
τὰς πόδας αὐτοῦ, ὀπίσω, κλάυσα,
ἤρξατο βρέχειν τὰς πόδας αὐτοῦ
τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κε-
φαλῆς αὐτῆς ἔξέμασσε, καὶ χατε-
φίλῃ τὰς πόδας αὐτοῦ, καὶ ἤλειψε
τὸ μύρον. 39 Ἰδὼν δὲ ὁ φαρισαῖος
ὁ καλέσας αὐτὸν, εἶπεν ὡς ἑαυτῷ,
λέγων· Οὐτὶς γὰρ ἡμῶν περὶ τῆς
ἐμίωσκει ἀνὴρ τίς καὶ ποῦ πατὴρ ἡ γυνὴ

32 They are like unto chil-
dren sitting in the market-place,
and calling one to another,
and saying, We have pip'd un-
to you, and ye have not danc'd:
we have mourn'd to you, and
ye have not wept.

33 For John the Baptist
came neither eating bread, nor
drinking wine; and ye say, He
hath a devil.

34 The Son of man is come
eating and drinking; and ye
say, Behold, a gluttonous man,
and a wine-bibber, a friend of
publicans and sinners.

35 But wisdom is justify'd
of all her children.

36 And one of the Pharisees
desir'd him that he would eat
with him. And he went into
the Pharisee's house, and sat
down to meat.

37 And behold, a woman
in the city, which was *former-
ly* a sinner, when she knew that
Jesus sat at meat in the Phari-
see's house, brought an alaba-
ster-box of ointment,

38 And stood at his feet be-
hind him weeping, and began
to wash his feet with tears, and
did wipe *them* with the hairs
of her head, and kiss'd his feet,
and anointed *them* with the
ointment.

39 Now when the Pharisee
which had bidden him, saw *it*,
he spake within himself, say-
ing, This man, if he were a
prophet, would have known
who, and what manner of wo-

TEXT.

TRANSLATION.

ἥ τις ἀπὸ αὐτοῦ· ὅτι ἁμαρτωλὸς
 40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς,
 εἶπε πρὸς αὐτόν· Σίμων, ἔχω
 σοι πῖ εἰπεῖν· Ὁ δὲ φησὶ· Διδά-
 σκαλε, εἰπέ· 41 Δύο χρεωφειλέ-
 ται ἦσαν δανειστῇ πνι· ὁ εἰς ὥφειλε
 δυνάμεια πεντακόσια, ὁ δὲ ἑπὶ
 πενήκοντα· 42 Μὴ ἐχόντων δὲ αὐ-

man *this is* that toucheth him:
 for she is a sinner.

40 And Jesus answering,
 said unto him, Simon, I have
 somewhat to say unto thee.
 And he saith, Master, say on.

41 There was a certain cre-
 ditor, which had two debtors:
 the one ow'd five hundred
 pence, and the other fifty.

42 And when they had no-

τιν

PARAPHRASE.

what are they like? 32 They are like unto Children sitting in the Market-place, and calling one to another, and saying, We have pip'd unto you, and ye have not danc'd: we have mourn'd to you, and ye have not wept. 33 For John the Baptist came neither eating Bread, nor drinking Wine; and ye say, He hath a Devil. 34 The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous Man, and a Wine-bibber, a Friend of Publicans and Sinners. 35 But Wisdom is justify'd of all her Children.

36 And one of the Pharisees desir'd him that he would eat with him. And he went into the Pharisee's House, and sat down to meat. 37 And behold, a Woman in the City, which was formerly a Sinner, when she knew that Jesus sat at meat in the Pharisee's House, brought an Alaba-ster-box of Ointment, 38 and stood at his Feet behind him weeping, and began to wash his Feet with Tears, and did wipe them with the Hairs of her Head, and kiss'd his Feet, and anointed them with the Ointment. 39 Now when the Pharisee, which had bidden him, saw it, he spake within himself, saying, This Man, if he were a Prophet, would have known who, and what manner of Woman this is that toucheth him: for she is a Sinner, *and so by touching him she defiles him.*

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 *Then Jesus said on thus:* There was a certain Creditor, which had two Debtors: the one ow'd five hundred Pence, and the other fifty. 42 And when they had nothing

IX.

A Woman anoints him &c. as he was eating at a Pharisee's House: with the Discourse occasion'd thereby, about Penitent Sinners.

ANNOTATIONS.

but they have been added by some that thought the two foregoing v. 29, 30. were the Words of St Luke, and not of Christ himself in a continu'd Discourse with what went Before and comes After. This Addition has been Early, it being read by the Syriack Interpreter and Vulgar Latin.

TEXT.

TRANSLATION.

τῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρί-
σατο. Τίς οὖν αὐτῶν εἶπεν, πλεον
αὐτὸν ἀγαπήσῃ; 43 Αποκριθεὶς δὲ
ὁ Σίμων, εἶπεν. Ὑπολαμβάνω ὅτι
ὅτι τὸ πλεον ἐχαρίσατο. Ο δὲ εἶ-
πεν αὐτῷ. Ὅρθως ἔκεινα. 44 Καὶ
γραφεὶς πρὸς τὴν γυναῖκα, τῷ Σί-
μωνι ἔφη. Βλέπεις τῷ τῷ γυ-
ναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν,
ὑδὼρ ὅτι τὰς πόδας μου οὐκ ἔδω-
χας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μὲν
τὰς πόδας, καὶ ταῖς θύραις † αὐτῆς
ἔξέμαξε. 45 Φίλημαί μοι ὅτι ἔδω-
χας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ
διέλιπε χεταφιλοῦσά μου τὰς πό-
δας. 46 Ελαίῳ τὴν κεφαλὴν μου
οὐκ ἠλείψας· αὕτη δὲ μύρω ἠλεί-
ψε μου τὰς πόδας. 47 Οὐ χά-
ριν, λέγω σοι, ἀφένονται αἱ ἁμαρ-
τίαι αὐτῆς αἱ πολλά· ὅτι ἠγάπησε
πολύ. ὅτι δὲ ὀλίγον ἀφίεται, ὀλί-
γον ἀγαπᾷ. 48 Εἶπε δὲ αὐτῇ·
Αφένονται σοι αἱ ἁμαρτίαι. 49 Καὶ
ἤρξαντο οἱ συνακαείμενοι λέγειν ὅτι
ἑαυτοῖς. Τίς οὕτως ὅστις ὅς καὶ ἁμαρ-
τίας ἀφίησιν; 50 Εἶπε δὲ πρὸς
τὴν γυναῖκα. Ἡ πίστις σε σέσωκε σε·
πορεύου εἰς εἰρήνην.

Κεφ. η'. Καὶ ἐγένετο ὅτι τῷ χεθ-
εῖς, καὶ αὐτὸς διώδουε χαλὰ πό-

thing to pay, he frankly for-
gave them both. Tell me there-
fore, which of them will love
him most?

43 Simon answer'd and said,
I suppose that he to whom he
forgave most. And he said
unto him, Thou hast rightly
judg'd.

44 And he turn'd to the wo-
man, and said unto Simon, Seest
thou this woman? I entred in-
to thine house, thou gav'st me
no water for my feet: but she
hath wash'd my feet with tears,
and wip'd *them* with the hairs
of her *head*.

45 Thou gav'st me no kifs:
but this woman, since the time
I came in, hath not ceas'd to
kifs my feet.

46 Mine head with oyl thou
didst not anoint: but this wo-
man hath anointed my feet
with ointment.

47 Wherefore I say unto
thee, Her sins which are many,
are forgiven; * therefore she
has lov'd much: but to whom
little is forgiven, the same lov-
eth little.

48 And he said unto her,
Thy sins are forgiven.

49 And they that sat at meat
with him, began to say within
themselves, Who is this that
forgiveth sins also?

50 And he said to the wo-
man, Thy faith hath sav'd thee;
go in peace.

Chap. VIII.

And it came to pass after-
ward, that he went throughout

TEXT.

TRANSLATION.

λιν καὶ κώμῃς, κηρύσσων καὶ εὐαγ- every city and village, preach-
 γελίζοντων † βασιλείαν τοῦ Θεοῦ. ing, and shewing the glad tid-
 καὶ dings of the kingdom of God :

PARAPHRASE.

nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answer'd and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judg'd. *Let us then apply this now to the present Case.* 44 And he turn'd to the Woman, and said unto Simon, Seest thou this Woman? I entred into thine House, thou gav'st me no Water for my Feet: but she hath wash'd my Feet with tears, and wip'd them with the hairs of her Head. 45 Thou gav'st me no Kifs, according to the ordinary manner of Salutation or Expression of Kindness; but this Woman, since the time I came in, hath not ceas'd to kiss my Feet. 46 Mine Head with Oyl thou didst not anoint: but this Woman hath anointed my Feet with Ointment. 47 Wherefore I say unto thee, Her Sins, which are or have been indeed many, are so far from rendring her now Unworthy to come unto me, that they are forgiven her upon her sincere Repentance; and out of a deep Sense of the great Mercy of God in thus forgiving her Sins, therefore she has lov'd, and still does love God much, and consequently has now express'd such her extraordinary Love in an extraordinary Manner: but to whom Little, in comparison of the Sins of Others much more Wicked, is forgiven, the same, according to the natural Workings of the Heart or Affections, proportionably loveth God Little in comparison of Those, who having been much greater Sinners, have had greater Instances of God's Love in forgiving such their greater Sins. 48 And he said unto her, Thy Sins are forgiven. 49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth Sins also, which is the sole Prerogative of God? 50 And he said to the Woman, Thy Great Faith hath sav'd thee, i. e. been the happy means of qualifying thee for obtaining proportionably Great Mercy and Pardon: go in peace, i. e. with full Assurance of God's Favour to thee, and with full Quietness and Satisfaction of Mind thereupon.

Chap. VIII. And it came to pass afterward, that he went throughout every City and Village of Galilee, preaching and shewing the glad Tidings of the great Spiritual Blessings, that were now offer'd by God to All such, as would become true Subjects of the Kingdom of the Messiah

X.
He preaches &c.
again t' t' Gal-
ilee.

ANNOTATIONS.

V. 44 † τῆς κεφαλῆς is not read here in Alex. Cant. and some other MSS. nor in Vulg. Latin, Syr. Perf. Copt. Goth. or Ethiop. Versions. It is most probable, that it was at first added by way of a Marginal Note from v. 38. and so crept out of the Margin into the Text.

TEXT.

TRANSLATION.

καὶ οἱ δώδεκα σὺν αὐτῷ. 2 Καὶ γυναῖ-
κές πτες αἱ ἦσαν περὶ ἑαυτὰς ἀπὸ
πνευμάτων πονηρῶν καὶ ἀσθενειῶν. Μα-
ρία ἡ καλεσμένη Μαγδαληνὴ, ἀφ' ἧς
δαμόνια ἐπὶ ἑξελήλυθι, 3 καὶ
Ἰωάννα γυναῖς Χυζᾶ ὁπιτρώπου Ἡρώδου,
καὶ Σαφάννα, καὶ ἕτεραι πολλαί, αἵ πτες
διηκόνουν αὐτῷ ἀπὸ τῆς ὑπαρχόντων αὐταῖς.

4 Συναίοντος δὲ ὄχλου πολλοῦ, καὶ
τῷ χτ' πόλιν ὅτι πορευομένων πρὸς αὐ-
τόν, εἶπε αὐτῷ ὁ ὄχλος. 5 Εξήλ-
θεν ὁ σπείρων ὅτι σπείρω καὶ σπείρον αὐτῷ.
καὶ ἐν τῷ σπείρειν αὐτόν, ὁ μὲν ἔπεσε
ὁ ὄχλος τῷ ὄρνι, καὶ κατεπατήθη, καὶ τὰ
περιὰ τῷ οὐρανοῦ κατέφαγεν αὐτό.

6 Καὶ ἕτερον ἔπεσεν ὅτι τῷ πέτρῳ, καὶ
φύεν ἐξηράθη, αὐτῷ τὸ μὴ ἔχειν ἰκ-
μάδα. 7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ
τῷ ἀκανθῶν, καὶ συμφύεσθαι αἱ ἀκανθαὶ
ἀπέπιξαν αὐτό. 8 Καὶ ἕτερον ἔπε-
σεν ὅτι τῷ γῆνι τῷ ἀγρῷ, καὶ φύεν
ἐποίησε καρπὸν ἑκατονταπλασίονα.
Ταῦτα λέγων ἐφώνη. Ὁ ἔχων ὦτα
ἀκούει, ἀκούτω. 9 Ἐπὶ τῶν δὲ
αὐτῶν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς
εἴη ἡ παράβολή αὐτῆς. 10 Ὁ δὲ εἶπεν.
ὑμῖν δέδοται γινῶσθαι τὰ μυστήρια τῆς
βασιλείας τοῦ Θεοῦ. τοῖς δὲ λοιποῖς
ὡς παράβολαις, ἵνα βλέποντες μὴ
βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

and the twelve were with him;
2 And certain women which
had been heal'd of evil spirits,
and infirmities, Mary call'd
Magdalene, out of whom had
went seven devils,

3 And Joanna the wife of
Chuza Herod's steward, and
Sufanna, and many others,
who ministred unto him of
their substance.

4 And when much people
were gather'd together, and
were come to him out of every
city, he spake by a parable:

5 A sower went out to sow
his seed: and as he sow'd, some
fell by the ways side, and it was
trodden down, and the fowls of
the air devour'd it.

6 And some fell upon a rock,
and as soon as it was sprung up,
it wither'd away, because it
lack'd moisture.

7 And some fell among
thorns, and the thorns sprang
up with it, and choak'd it.

8 And other fell on good
ground, and sprang up, and
bare fruit an hundred-fold.
And when he had said these
things, he cry'd, He that hath
ears to hear, let him hear.

9 And his disciples ask'd
him, saying, What might this
parable be?

10 And he said, Unto you
it is given to know the myste-
ries of the kingdom of God:
but to others in parables; that
seeing they might not see, and
hearing they might not under-
stand.

TEXT.

TRANSLATION.

11 Επὶ δὲ αὐτῇ ἡ παράβολή· ὁ σπο-
 ρῶν ἐστὶν ὁ λόγος τοῦ Θεοῦ. 12 Οἱ
 δὲ σπορῶντες ἐπὶ τὴν ὁδὸν, εἰσὶν οἱ ἀκούον-
 τες· εἴτα ἔρχεται ὁ διάβολος, καὶ
 ἄρπάζει τὸν λόγον ἀπὸ τῆς καρδίας αὐ-
 τῶν, ἵνα μὴ πιστεύσωσιν σωθῶσιν.

11 Now the parable is this:
 The seed is the word of God.

12 Those by the way-side,
 are they that hear: then com-
 eth the devil, and taketh away
 the word out of their hearts,
 lest they should believe, and
 be sav'd.

13 Οἱ

PARAPHRASE.

or Christ now erected and propagating by God; and the Twelve Apostles were with him; 2 and so were also certain Women which had been heal'd of evil Spirits and Infirmities, Mary call'd Magdalene, out of whom had went seven Devils, being cast out by Christ, 3 and Joanna the Wife of Chuza Herod's Steward, and Susanna, and many others, who ministr'd unto him, i. e. supply'd him with Necessaries out of their Substance, or at their cost.

4 And when Jesus was return'd again to Capernaum, the Scribes and Pharisees ascrib'd his Power of casting out Devils to a Confederacy he had with the Devil; whereupon our Saviour warns them of the Greatness of the Sin against the Holy Ghost: and also upon their seeking a Sign, he shews them the Unreasonableness of it &c. Which Particulars are taken notice of by St Matthew (9) and Mark, but here pass'd over by St Luke, who proceeds immediately to take notice of his Parable of the Sower thus: When much People were gather'd together, and were come to him out of every City, he, (r) sitting in a Ship on the Sea of Galilee, spake by a Parable: 5 A Sower went out to sow his Seed: and as he sow'd, some fell by the Ways side, and it was troden down, and the Fowls of the Air devour'd it. 6 And some fell upon a Rock, and as soon as it was sprung up, it wither'd away, because it lack'd Moisture. 7 And some fell among Thorns, and the Thorns sprang up with it, and choak'd it. 8 And other fell on good Ground, and sprang up, and bare Fruit an hundred-fold. And when he had said these things, he cry'd, He that hath Ears to hear, let him hear. 9 And his Disciples ask'd him, saying, What might this Parable be? 10 And he said, Unto you it is given to know the Mysteries of the Kingdom of God: but to others in Parables; that seeing they might not see, and hearing they might not understand. 11 Now the Parable is this: The Seed is the Word of God. 12 Those denoted by the Seed that fell on the Way-side, are they that hear: then cometh the Devil, and taketh away the Word out of their Hearts, lest they should believe, and be sav'd. 13 They denoted by the

XI.
 The Parable of
 the Sower. A Gap
 here in this Go-
 spel.

(9) Matt. 12. 22 — ult. and Mark 3. 22 — ult.

(7) Compare Matt. 13. 1, 2, &c. and Mark 4. 1, &c.

T E X T.

T R A N S L A T I O N.

13 Οἱ δὲ ἐπὶ τῇ πέτρᾳ, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸ λόγον. καὶ ὅσοι ῥίζαν ἔχουσιν, οἱ πρὸς καιρὸν πτεύουσιν, καὶ ὡς καιρῷ πειρασμῷ ἀφίστανται. 14 Τὸ δὲ εἰς τὰς ἀκανθὰς πεσόν, ὅσοι εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλῆθους καὶ ἡδονῶν τῆ βίης πορδόμενοι συμπιγνίσται, καὶ ὅς τιλεσφοροῦσι. 15 Τὸ δὲ ἐν τῇ καλῇ γῇ, ὅσοι εἰσιν οἵτινες ὡς καρδία καλὴ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσιν, καὶ καρποφοροῦσιν ὡς ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἀψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθει. ἀλλ' ἐπὶ λυχνίας ἐκτίθει, ἵνα οἱ ἐκπορεύμενοι βλέπωσι τὸ φῶς. 17 Οὐ γάρ ἐστι κρυπτόν ὃ ἐφανερόν γενήσεται· ὅσα δὲ ὑπόκρυφον ὃ ἐγλασθήσεται, καὶ εἰς φανερόν ἔλθῃ. 18 Βλέπετε ὅτι πῶς ἀκούετε· ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχη, καὶ ὃ δοκῇ ἔχειν ἀρδήσεται ἀπ' αὐτοῦ.

19 Παρεγένειτο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδυνάσθησαν συνιπεύειν αὐτῷ διὰ τὸν ὄχλον. 20 Καὶ ἀπηγγέλει αὐτῷ, λέγοντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σὺ ἐσθήχασιν ἔξω, ἰδεῖν σε θέλοντες.

13 They on the rock, are they, which when they hear, receive the word with joy: and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choak'd with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for the *crowd.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

TEXT.

TRANSLATION.

21 Ο δὲ ἀποκρίθεις, εἶπε πρὸς αὐ-
τούς· Μητέρα μου καὶ ἀδελφοί μου,
ὅτι οἱ εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούον-
τες, καὶ ποιῶντες αὐτόν.

22 Καὶ ἐγένετο ἐν μιᾷ τῇ ἡμερᾶν, καὶ
αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ·

21 And he answer'd and
said unto them, My mother
& my brethren are these which
hear the word of God, and
do it.

22 Now it came to pass on
a certain day, that he went
into a ship with his disciples :
καὶ

PARAPHRASE.

Seed that fell on the Rock, are they, which when they hear, receive the Word with joy; and these have no Root, which for a while believe, and in time of Temptation fall away. 14 And *They that are denoted by that Seed which fell among Thorns*, are they, which when they have heard, go forth, and are choak'd with Cares, and Riches, and Pleasures of *this Life*, and bring no Fruit to perfection. 15 But *they denoted by that Seed which fell on the good Ground*, are they, which in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience.

16 And he said moreover unto them: No Man, when he has lighted (f) a Candle, covereth it with a Vessel, or putteth it under a Bed: but setteth it on a Candlestick, that they which enter in may see the Light. 17 For nothing is secret, which shall not be made manifest: neither any thing hid, that shall not be known, and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then, *i. e. the same day that Christ deliver'd the foregoing Parable of the Sower, (and several others mention'd by St Matthew and Mark, tho' pass'd over by St Luke) but before Christ went out of the House where he was talking with the Scribes and Pharisees, and went to the Sea, as evidently appears both from (r) St Matthew and Mark*, came to him his Mother and his Brethren, and could not come at him for the Crowd. 20 And it was told him by certain, which said, Thy Mother and thy Brethren stand without, desiring to see thee. 21 And he answer'd and said unto them, My Mother and my Brethren are these which hear the Word of God, and do it.

22 Now it came to pass on a certain day, *viz. (u) the same day that he deliver'd the foregoing Parable*, that he went into a Ship with his

XII.
The Duty of the
Disciples, as de-
sign'd to be Lights
of the World, &c.

XIII.
Who in his esteem
are his Mother &
Brethren, &c.

XIV.
He stills a Storm
by his Command.

(f) See Matt. 5. 15. and 10. 26. and 13. 12.

(r) Matt. 12. 46. and Mark 3. 31. (u) See Mark 4. 35.

Disciples:

T E X T.

TRANSLATION.

ὃς εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνέχθησαν.
 23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε· ὃς κατέβη λαύλαψ ἀνέμῳ εἰς τὴν λίμνην· καὶ σιωεπληθύνθη, καὶ ἐκινδύνουν.
 24 Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Επιστάτα, ὅτι πατάται, ὅτι πατάται, ὅτι πατάται. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 Εἶπε δὲ αὐτοῖς· Ποδὶ ὅτι ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτος ὅτι, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῆς Γαδαρηνᾶν, ἧς ὅτι ἀντιπέραν τῆς Γαλιλαίας. 27 Εξελθόντι δὲ αὐτῷ ὅτι τὸ γῆν, ὑπὸ ἡγήνησεν αὐτῷ ἄνθρωπος ἐκ τῆς πόλεως, ὃς εἶχε δαίμονια ἐκ χρόνων ἱκανῶν, ὃς ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνημασι. 28 Ἰδὼν δὲ τὸν Ἰησοῦν, ὃς ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ ὁ υἱοῦ; Δέομαί σε μή με βασανίσῃς. 29 Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις

and he said unto them, Let us go over unto the other side of the lake. And they launch'd forth.

23 But as they sail'd, he fell asleep: and there came down a storm of wind on the lake, and they were fill'd with water, and were in * danger.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuk'd the wind, and the raging of the water: and they ceas'd, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondred, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 And they arriv'd at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him * a certain man of that city, which had devils a long time, and ware no cloaths, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cry'd out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it

TEXT.

TRANSLATION.

συνηράκει αὐτόν· καὶ ἐδεσμῆτο ἀλύσει
καὶ πέδας φυλασώμενος· καὶ ἀφ' ὧν ἦσαν
τὰ δεσμά, ἠλαύνετο ὑπὸ τοῦ δαίμονος
εἰς τὰς ἐρήμους. 30 Ἐπιρώτησε δὲ
αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι ὄντο
μα; ὁ δὲ εἶπε· Λεγιών· ὅτι δαμώ-
νια πολλὰ εἰσῆλθεν εἰς αὐτόν. 31 Καὶ
παρέχεται αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς
εἰς τὸ ἄβυσσον ἀπελθεῖν. 32 Ἦν δὲ
ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων

had caught him : and he was
kept bound with chains, and
in fetters ; and he brake the
bands, and was driven of the
devil into the wilderness.)

30 And Jesus ask'd him,
saying, What is thy name? And
he said, Legion : because many
devils were enter'd into him.

31 And they besought him
that he would not command
them to go out into the deep.

32 And there was there an
herd of many swine feeding on

ἐν

PARAPHRASE.

Disciples : and he said unto them, Let us go over unto the other, *i. e.*
Eastern-side of the Lake, *viz. Genesareth or Sea of Galilee.* And they
launch'd forth. 23 But as they sail'd, he fell asleep : and there came
down a Storm of Wind on the Lake, and they were fill'd with Water,
and were in danger. 24 And they came to him, and awoke him, say-
ing, Master, master, we perish. Then he arose, and rebuk'd the Wind,
and the raging of the Water : and they ceas'd, and there was a Calm.
25 And he said unto them, Where is your Faith? And they being
afraid, wondred, saying one to another, What manner of Man is this?
for he commandeth even the Winds and Water, and they obey him.

26 And they arriv'd at the Country of the Gadarenes, (*w*) which is
over against Galilee. 27 And when he went forth to land, there met
him a certain Man of that City or Country, (*one of the two mention'd*
by St Matthew) who had Devils a long time, and wore no Cloaths,
neither abode in any House, but in the Tombs. 28 When he saw Je-
sus, he cry'd out, and fell down before him, and with a loud Voice
said, What have I to do with thee, Jesus thou Son of God most high?
I beseech thee torment me not. 29 (For he had commanded the un-
clean Spirit to come out of the Man. For oftentimes it had caught him :
and he was kept bound with Chains, and in Fetters ; and he brake the
Bands, and was driven of the Devil into the Wilderness.) 30 And
Jesus ask'd him, saying, What is thy Name? And he said, Legion :
because many Devils were enter'd into him. 31 And they besought
him that he would not command them to go out into the Deep. 32 And
there was there an Herd of many Swine feeding on the Mountain : and

XV.

He casts out a
Legion of Devils.

(*w*) See *Matt.* 8. 28. and *Mark* 5. 1.

L

they

TEXT.

TRANSLATION.

ὃς τῷ ὄρει· καὶ πρὸς αὐτὸν ἵνα
 ὅπι τρέψῃ αὐτοῖς εἰς ἐκεῖνας εἰσελθεῖν.
 Καὶ ἐπέτρεψεν αὐτοῖς. 33 Εξελθόν-
 τα δὲ τὰ δαίμονια ἀπὸ τοῦ ἀνθρώπου,
 εἰσῆλθεν εἰς τὰς χοίρας· καὶ ὤρμησεν
 ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
 λίμνην, καὶ ἀπεπνίγη. 34 Ἰδόντες
 δὲ οἱ βόσκοιτες τὸ γεγονός, ἔφυ-
 γον· καὶ ἀπελθόντες ἀπήγγειλαν
 εἰς τὴν πόλιν καὶ εἰς τὰς ἀγρούς.
 35 Εξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ
 ἦλθον πρὸς τὸν Ἰησοῦ, καὶ εὗρον
 κατὰ πόδας τοῦ ἀνθρώπου, ἀφ' οὗ τὰ
 δαίμονια ἐξεληλύθη, ἱματισμένον καὶ
 σωφρονουῦντα ὡς καὶ τὰς πόδας τοῦ
 Ἰησοῦ· καὶ ἐφοβήθησαν. 36 Ἀπήγγει-
 λαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, ὡς
 ἐπώθη ὁ δαίμονιοις. 37 Καὶ ἠρώ-
 τησαν αὐτὸν ἅπαν τὸ πλῆθος ὅτι ποῦ
 χώρεται ὁ Γαδαρηνῶν, ἀπελθεῖν ἀπ'
 αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο·
 αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέ-
 σπρεψεν. 38 Ἐδέετο δὲ αὐτῷ ὁ ἀνὴρ
 ἀφ' οὗ ἐξεληλύθη τὰ δαίμονια, εἶναι
 σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰη-
 σοῦς, λέγων· 39 Ὑπόσπερε εἰς τὴν
 οἰκόν σου, καὶ διηγεῖ ὅσα ἐποίησέν σοι
 ὁ Θεός. Καὶ ἀπῆλθε, κατ' ὅλην
 τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐ-
 τῷ ὁ Ἰησοῦς.

the mountain: and they be-
 sought him that he would suf-
 fer them to enter into them.
 And he suffer'd them.

33 Then went the devils
 out of the man, and entred in-
 to the swine: and the herd ran
 violently down a steep place
 into the lake, and were choak'd.

34 When they that fed them
 saw what was done, they fled,
 and went and told it in the
 city and in the country.

35 Then they went out to
 see what was done; and came
 to Jesus, and found the man
 out of whom the devils were
 departed, sitting at the feet of
 Jesus, cloath'd, and in his right
 mind: and they were afraid.

36 They also which saw it,
 told them by what means he
 that was possess'd of the devils,
 was heal'd.

37 Then the whole multi-
 tude of the country of the Ga-
 darenes round about, besought
 him to depart from them; for
 they were taken with great
 fear: and he went up into the
 ship, and return'd back again.

38 Now the man out of
 whom the devils were departed,
 besought him that he might be
 with him: but Jesus sent him
 away, saying,

39 Return to thine own
 house, and shew how great
 things God hath done unto
 thee. And he went his way,
 and publish'd throughout the
 whole city, how great things
 Jesus had done unto him.

TEXT.

TRANSLATION.

40 Εγένετο δὲ ὡς τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν δὲ πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδὼς, ἦλθεν ἄνθρωπος ὃν ὄνομα Ιάειρος, καὶ αὐτὸς ἄρχων τῆ συναγωγῆς ὑπῆρχε· καὶ πεσὼν ἔκρυψε τὰς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτόν εἰσελθεῖν εἰς τὸ οἶκον αὐτοῦ. 42 Ὁτι θυγάτηρ μονογενὴς ἔω αὐτοῦ ὡς ἑπτὰ ἡμέρας, καὶ αὕτη ἀπέθνησκεν.

40 And it came to pass, that when Jesus was return'd, the people *gladly* receiv'd him: for they were all waiting for him.

41 And behold, there came a man nam'd Jairus, and he was a ruler of the synagogue: and he fell down at Jesus's feet, & besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying.

(E)

PARAPHRASE.

they besought him that he would suffer them to enter into them. And he suffer'd them. 33 Then went the Devils out of the Man, and entered into the Swine: and the Herd ran violently down a steep place into the Lake, and were choak'd. 34 When they that fed them saw what was done, they fled, and went and told it in the City and in the Country. 35 Then they went out to see what was done; and came to Jesus, and found the Man out of whom the Devils were departed, sitting at the feet of Jesus, cloath'd, and in his right Mind: and they were afraid. 36 They also which saw it, told them by what Means he that was possess'd of the Devils, was heal'd. 37 Then the whole Multitude of the Country of the Gadarenes round about, besought him to depart from them; for they were taken with great Fear: and he went up into the Ship, and return'd back again. 38 Now the Man out of whom the Devils were departed, besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own House, and shew how great things God hath done unto thee. And he went his way, and publish'd throughout the whole City or Country, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was (x) return'd to the other, *i. e. Western side of the Lake or Sea*, the People gladly receiv'd him: for they were all waiting for him. 41 And behold, there came a Man nam'd Jairus, and he was a Ruler of the Synagogue: and he fell down at Jesus's feet, and besought him that he would come into his House: 42 For he had one only Daughter, about twelve years of Age, and she lay a

XVI.
He cures the
Bloody Flux, and
raises Jairus's
Daughter to
Life.

(x) Matt. 9. 18. and Mark 5. 22.

L 2

dying.

TEXT.

TRANSLATION.

(Εν δὲ τῷ ὑπάγειν αὐτὸν, οἱ ὄχλοι
 συνέπνιγον αὐτόν. 43 Καὶ γυνὴ ἔσθα
 οὗ ῥύσῃ αἵμα· ὅ· ἀπὸ ἐπὶ τῶν δώδεκα,
 ἥτις εἰς ἰατρὰς ὁροσυναλώσασα ὅλον
 τὸ βίον, οὐκ ἔχουσιν ὑποθεῖνός γε-
 ραπευθῆναι. 44 Ὡς ἐλθὼσα ὀπί-
 σθεν, ἥψατο τοῦ κρασέδου τοῦ ἱματίου
 αὐτοῦ· καὶ ὡραχρῆμα ἔσθῃ ἡ ῥύσις τοῦ
 αἵματος αὐτῆς. 45 Καὶ εἶπεν ὁ Ιη-
 σὺς· Τίς ὁ ἀφάμνός μου; Ἀριθμῶν
 δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ'
 αὐτοῦ· Επιστάτα, οἱ ὄχλοι συνέχουσίν
 σε καὶ ἀποθλίβουσι, καὶ λέγουσι· Τίς ὁ
 ἀφάμνός σου; 46 Ὁ δὲ Ἰησὺς εἶ-
 πεν· Ἦψατό μου τίς· ἐγὼ γὰρ ἔγνω δύ-
 ναμιν ἐξελεῖσθαι ἀπ' ἐμῶν. 47 Ἰδὼ-
 σα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμου-
 σα ἦλθε, καὶ ὡραπεύσασα αὐτῇ, δι-
 ἐκὼς αἰπῶν ἥψατο αὐτοῦ ἀπήγγειλεν
 αὐτῇ ὅτι ὅτιον παντὸς τοῦ λαοῦ, καὶ ὡς
 ἰάθη παραχρῆμα. 48 Ὁ δὲ εἶπεν
 αὐτῇ· Θάρσος θυγάτηρ· ἡ πίστις σου
 σέσωκέ σε· πορεύου εἰς εἰρήνην.)
 49 Ἐπὶ αὐτῇ λαλῶντος, ἔρχεται τις
 ὡραχρῆμα ἔρχομαι ἀρχισυναγῶγῃ, λέγων αὐτῇ·
 Ὁτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύ-
 λα πὸν διδάσκαλον. 50 Ὁ δὲ Ἰη-
 σὺς ἀκούσας ἀπεκρίθη αὐτῇ, λέγων·
 Μὴ φοβέσθαι· μόνον πίστευε, καὶ σωθήσεται.)

(But as he went, the people
 throng'd him.

43 And a woman having a
 * bloody flux twelve years,
 which had spent all her living
 upon physicians, neither could
 be heal'd of any,

44 Came behind him, and
 touch'd the border of his gar-
 ment: and immediately her
 * bloody flux stanch'd.

45 And Jesus said, Who
 touch'd me? When all deny'd,
 Peter, and they that were with
 him, said, Master, the multi-
 tude throng thee, and press
 thee, and say'st thou, Who
 touch'd me?

46 And Jesus said, Some
 body hath touch'd me: for I
 perceive that virtue is gone
 out of me.

47 And when the woman
 saw that she was not hid, she
 came trembling, and falling
 down before him, she declar'd
 unto him before all the people,
 for what cause she had touch'd
 him, and how she was heal'd
 immediately.

48 And he said unto her,
 Daughter, be of good comfort:
 thy faith hath made thee whole;
 go in peace.)

49 While he yet spake, there
 cometh one from the ruler of
 the synagogue's house, saying to
 him, Thy daughter is dead;
 trouble not the Master.

50 But when Jesus heard it,
 he answer'd him, saying, Fear
 not: believe only, and she shall
 be made whole.

TEXT.

TRANSLATION.

51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν ἄρτιον, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα καὶ τὴν μητέρα. 52 Ἐκλαμον δὲ πάντες καὶ ἐκόποντο αὐτήν· Ὁ δὲ εἶπε· Μὴ κλάετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτὸν, εἰδότες ὅτι ἀπέθανεν. 54 Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἰγέρου. 55 Καὶ ἐπέσπευξε τὸ πνεῦμα

51 And when he came into the house, he suffer'd no man to go in, but Peter, and James, and John, and the father and mother of the maid.

52 And all wept and bewail'd her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laugh'd him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and call'd, saying, Maid, arise.

55 And her spirit came again,

αὐτῆς,

PARAPHRASE.

dying. (But as he went, the People throng'd him. 43 And a Woman having a bloody Flux twelve years, which had spent all her Living upon Physicians, neither could be heal'd of any, 44 came behind him, and touch'd the border of his Garment: and immediately her bloody Flux stanch'd. 45 And Jesus said, Who touch'd me? When all deny'd, Peter, and they that were with him, said, Master, the Multitude throng thee, and press thee, and say'st thou, Who touch'd me? 46 And Jesus said, Some body hath touch'd me: for I perceive that Virtue is gone out of me. 47 And when the Woman saw that she was not hid, she came trembling, and falling down before him, she declar'd unto him before all the People, for what cause she had touch'd him, and how she was heal'd immediately. 48 And he said unto her, Daughter be of good comfort: thy Faith hath made thee whole; go in peace. 49 While he yet spake, there cometh one from the Ruler of the Synagogue's House, saying to him, Thy Daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answer'd him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the House, he suffer'd no Man, *of them that follow'd him*, to go in, but Peter, and James, and John, and the Father and Mother of the Maid, *who afore this time were come out to meet him*. 52 And all wept, and bewail'd her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laugh'd him to scorn, knowing that she was dead. 54 And he put them all out *of the Room where the Maid lay, but Peter, and James, and John, and the Parents of the Maid*, and took her by the Hand, and call'd, saying, Maid, arise. 55 And her Spirit came again,

and

TEXT.

TRANSLATION.

αὐτῆς, καὶ ἀνέστη ὡραχρῆμα· καὶ
διέταξεν αὐτῇ δοῦναι φαγεῖν. 56 Καὶ
ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ πρ-
ῆγγελεν αὐτοῖς μηδενὶ εἰπεῖν τὸ
γεγονός.

Κεφ. 9. Συλχαλεσάμηνος δὲ τῆς
δώδεκα†, ἔδωκεν αὐτοῖς δυνάμειν καὶ
ἐξουσίαν ὅτι πάντα τὰ δαιμόνια, καὶ
νόσους θεραπεύειν. 2 Καὶ ἀπέστειλεν
αὐτὸς κηρύσσειν τὴ βασιλείαν τοῦ Θεοῦ,
καὶ ἰᾶσθαι τῆς ἀσθενείας. 3 Καὶ εἶπε
πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὸ ὄδον,
μήτε ῥάβδους, μήτε ὠήραν, μήτε ἄρτον,
μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας
ἔχειν. 4 Καὶ εἰς ἣν οἰκίαν εἰσελθῇτε,
ἐκεῖ μῦρετε, καὶ ἐκεῖθεν ἐξέρχεσθε.
5 Καὶ ὅσοι ἀνὴρ μὴ δεξωῖν ὑμᾶς, ἐξερ-
χόμενοι ἀπὸ τῆ πόλεως ἐκεῖνης, καὶ τὸν
κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποπινά-
ξατε, εἰς μαρτύριον ἐπ' αὐτούς. 6 Εξερ-
χόμενοι δὲ διήρχοντο χεῖρας κόμας, ἐυαλ-
ηλιζόμενοι καὶ θεραπεύοντες πανταχῶς.

7 Ἦκουσε δὲ Ἡρώδης ὁ τετραρ-
χης τὰ γινόμενα ὑπὸ αὐτοῦ πάντα·
καὶ διηπόρῃ, διὰ τὸ λέγεσθαι ὑπὸ
πινω, ὅτι Ἰωάννης ἐγήγερτο ἐκ νεκρῶν.
8 Ὑπὸ πινω δὲ, ὅτι Ἠλίας ἐφάνη·
ἄλλων δὲ, ὅτι προφήτης εἰς τὸ ἀρ-
χαῖον ἀνέστη. 9 Καὶ εἶπεν ὁ Ἡρώδης·
Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ὅστις

gain, and she arose straight-
way: and he commanded to
give her meat.

56 And her parents were
astonish'd: but he charg'd them
that they should tell no man
what was done.

Chap. IX.

Then he call'd the twelve*
together, and gave them power
and authority over all devils,
and to cure diseases.

2 And he sent them to preach
the kingdom of God, and to
heal the sick.

3 And he said unto them,
Take nothing for your jour-
ney, neither staves, nor scrip,
neither bread, neither money;
neither have two coats apiece.

4 And whatsoever house ye
enter into, there abide, and
thence depart.

5 And whosoever will not
receive you, when ye go out
of that city, shake off the very
dust from your feet for a testi-
mony against them.

6 And they departed, and
went through the towns,
preaching the gospel, and heal-
ing every where.

7 Now Herod the tetrarch
heard of all that was done by
him: and he was perplex'd, be-
cause that it was said of some,
that John was risen from the dead:

8 And of some, that Elias
appear'd: and of others, that
one of the old prophets was
risen again.

9 And Herod said, John
have I beheaded: but who is

TEXT.

TRANSLATION.

ἐτὼ δὲ ὁ ἐγὼ ἀκούω τὰούτα; this of whom I hear such things? And he desir'd to see him.
καὶ ἐζήτησεν ἰδεῖν αὐτόν.

IO καὶ

PARAPHRASE.

and she arose straightway: and he commanded to give her Meat. 56 And her Parents were astonish'd: but he charg'd them that they should tell no Man what was done.

Chap. IX. *After this Jesus went again (y) to Nazareth, and to the Villages about it.* Then he call'd the Twelve together, and gave them Power and Authority over all Devils, and to cure Diseases. 2 And he sent them to preach the Kingdom of God, and to heal the Sick. 3 And he said unto them, Take nothing for your Journey, neither Staves, nor Scrip, neither Bread, neither Money; neither have two Coats apiece. 4 And whatsoever House ye enter into, there abide, and thence depart, *i.e. abide there till you depart out of that Place.* 5 And whosoever will not receive you, when ye go out of that City, shake off the very Dust from your Feet for a Testimony against them. 6 And they departed, & went thro' the *most considerable (at least) Towns, and that of all the Holy Land except (z) Samaria,* preaching the Gospel, and healing every where.

XVII.
He sends the Apostles to preach, and cast out Devils, &c.

7 Now *by this means (a)* Herod the Tetrarch of Galilee heard of all that was done by him: and he was perplex'd *with Fears and Doubts,* because it was said of some, that John Baptist was risen from the Dead; *who having been kill'd by him, he fear'd would severely revenge his unjust Death upon him:* 8 and of some, that Elias appear'd again, and consequently that according to the Prophecy of Malachi and receiv'd Opinion of the Jews, the Messiah was come or coming, who was to be the great King of the Jews; and Herod was perplex'd likewise *with Doubts,* because it was said of others, that it was only One of the old Prophets which was risen again; *which tho' it might occasion no Fears in Him, yet made him the more uncertain what to think.* 9 And Herod said, John have I beheaded indeed: but who is this, of whom I hear such wonderful things, *more (b) likely to be than He risen again from the Dead?* And being therefore very much afraid of this, he desir'd very much to see him of whom he heard such things, *i.e. Jesus, that he might be thoroughly satisfy'd, whether it was the Baptist risen again or not.*

XVIII.
Herod the Tetrarch hears of his Fame, and desires to see him.

ANNOTATIONS.

V. I. † *Μαθηταὶ αὐτοῦ* is not read in Alex. Cant. and a great number of other MSS. nor in Syr. Version, nor Dial. against Marcion, nor Theophylact. And instead thereof is read *Ἀποστόλοις*; in some MSS. and in Vulg. Copt. Ethiop. Goth. Arab. and Sax. Versions. So that it is not to be doubted, but both the One and the Other has been added to *τὸς δίδωγε*, which alone was the true Orig. Reading.

(y) Compare *Matt. 13. 5.* and *Mark 6. 1.*

(z) Compare *Matt. 10. 5, 6.*

(a) See *Matt. 14. 1.* and *Mark 6. 14.*

(b) Compare *Matt. 14. 2.*

SECT.

T E X T.

TRANSLATION.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
 διηγήσαντο αὐτῷ ὅσα ἐποίησεν· καὶ παρα-
 λαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν
 εἰς τόπον ἔρημον πόλεως καλουμένης
 Βηθσαϊδά. 11 Οἱ δὲ ὄχλοι γνώτες,
 ἠκολούθησαν αὐτῷ. καὶ δεξιόμενος αὐτούς,
 ἐλάλησεν αὐτοῖς περὶ τῆς βασιλείας τοῦ
 Θεοῦ, καὶ τὰς χρεῖαν ἔχοντας θεραπεύ-
 πείας ἰάτο. 12 Ἡ δὲ ἡμέρα ἤρξατο
 κλίνειν· προσελθόντες δὲ οἱ δώδεκα,
 εἶπον αὐτῷ· Ἀπέλυσον τὸ ὄχλον, ἵνα
 ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ
 τὰς ἀγρούς, καταλύσωσι, καὶ εὕρωσιν
 ὀψισιπομόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ
 ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτούς· Δό-
 τε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον·
 Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι
 καὶ δύο ἰχθύες· εἰ μήτι πορευθέντες ἡμεῖς
 ἀγορεύσωμεν εἰς πάντα τὸ λαὸν τούτον
 βρώματα. 14 Ἦσαν γὰρ ὡσεὶ ἄνδρες
 πεντακισχίλιοι· εἶπε δὲ πρὸς τοὺς μα-
 θηταῖς αὐτοῦ· Κατακλίνατε αὐτοὺς κλί-
 σίας ἀνὰ πεντήκοντα. 15 Καὶ ἐποίη-
 σαν οὕτως· καὶ ἀνέκλιναν ἅπαντας.
 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ
 τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
 οὐρανόν, ἐλόγησεν αὐτούς· καὶ κατέ-
 κλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρα-
 πρέμειν τῷ ὄχλῳ. 17 Καὶ ἔφαγον,
 καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη

10 And the apostles, when
 they were return'd, told him
 all that they had done. And
 he took them, and went aside
 privately into a desert place,
 belonging to the city call'd
 Bethsaida.

11 And the people when
 they knew it, follow'd him:
 and he receiv'd them, and
 spake unto them of the king-
 dom of God, and heal'd them
 that had need of healing.

12 And when the day be-
 gan to wear away, then came
 the twelve and said unto him,
 Send the multitude away, that
 they may go into the towns
 and country round about, and
 lodge, and get victuals: for we
 are here in a desert place.

13 But he said unto them,
 Give ye them to eat. And they
 said, We have no more but
 five loaves and two fishes: ex-
 cept we should go and buy
 meat for all this people.

14 For they were about five
 thousand men. And he said
 to his disciples, Make them
 sit down by fifties in a com-
 pany.

15 And they did so, and
 made them all sit down.

16 Then he took the five
 loaves and the two fishes, and
 looking up to heaven, he blest
 them, and brake, and gave to
 the disciples to set before the
 multitude.

17 And they did eat, and
 were all fill'd: and there was

TEXT.

TRANSLATION.

τὸ αἰσῶσαν αὐτοῖς κλασμάτων,
κόρινοι δώδεκα.

taken up of fragments that
remain'd to them, twelve bas-
kets.

18 Κω'

PARAPHRASE.

SECTION V.

Containing such Particulars as are related by St Luke, From a little before the Passover that was in the thirty fourth Year of Christ's Life (or A.D. 32.) To Christ's first Departure out of Galilee after the Imprisonment of the Baptist, namely to keep at Jerusalem the Feast of Tabernacles, which was in the same Year aforementioned. And these Particulars take up Chap. IX. 10 — 51.

10 And the Apostles, when they were return'd from their first Mission related at the beginning of this Chapter, told him All that they had done. And he took them, and went aside as privately as he (c) could by Ship into a desert Place belonging to the City call'd Bethsaida: for where he was afore, there were many coming and going continually, so that they had not leisure so much as to eat. 11 And tho' he went away as privately as he could, yet some of the People saw them going; and seeing which Way they steer'd the Boat or Ship, thereby they knew the Place whither he was retiring, and told others: whereupon the People, when they knew it, follow'd him: and he receiv'd them, and spake unto them of the Kingdom of God, and heal'd them that had need of healing. 12 And when the Day began to wear away; then came the Twelve and said unto him, Send the Multitude away, that they may go into the Towns and Country round about, and lodge, and get Victuals: for we are here in a desert Place. 13 But he said unto them, Give ye them to eat. And they said, We have no more, but five Loaves and two Fishes; except we should go and buy Meat for all this People. 14 For they were about five thousand Men. And he said to his Disciples, Make them sit down by fifties in a Company. 15 And they did so, and made them all sit down. 16 Then he took the five Loaves and the two Fishes, and looking up to Heaven, he bless'd them, and brake, and gave to the Disciples to set before the Multitude. 17 And they did eat, and were all fill'd: and there was taken up of Fragments, that remain'd to them, twelve Baskets.

I.
Christ miracu-
lously feeds about
five thousand.

(c) Compare Mark 6. 30. and Matt. 14. 13.

M

18 Here

TEXT.

TRANSLATION.

18 Καὶ ἐγένετο ὡς τῷ εἶναι αὐτὸν
προσευχόμενον καὶ ἑαμόνας, συνῆλθ' αὐτῷ
οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτὸς, λέ-
γων· Τίνα με λέγουσιν οἱ ὄχλοι εἶ;

19 Οἱ δὲ ἀποκριθεῖτες, εἶπον· Ἰωάννην
τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἄλλοι δὲ
ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με
λέγετε εἶ; Ἀποκριθεὶς δὲ ὁ Πέτρος,
εἶπε· Τὸν Χριστὸν ὃ Θεοῦ.

21 Ο δὲ
ἐπιτιμήσας αὐτοῖς, πρὸς ἑαυτὸν ἐλάλει
καὶ εἶπεν τούτῳ· 22 Εἰπὼν· Ὅτι δὲ τὸ υἱὸν
ὃ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκι-
μασθῆναι ὑπὸ τοῦ πρεσβυτέρων καὶ ἀρχιε-
ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι,
καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 Ελεγε δὲ τοῖς πάντας· Εἴ τις
θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω
ἑαυτὸν, καὶ ἀράτω τὸ σταυρὸν αὐτοῦ καὶ
ἡμέραν, καὶ ἀκολουθήτω μοι.

24 Ὃς
ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν
ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, ὃτος σώσει αὐ-
τήν.

25 Τί ἂν ὠφελεῖται ἄνθρωπος
κερδίσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ
ἀπολέσας, ἢ ζημιωθείς; 26 Ὃς ἂν
ἐπακουσῇ με καὶ τὰς ἐμὰς λόγους, τού-
τῳ ὁ υἱὸς ὃ ἀνθρώπου ἐπακουσθήσε, ὅταν
ἦλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ ὃ πατρὸς, καὶ ὃ
ἀγίων ἀγγέλων.

27 Λέγω δὲ ὑμῖν ἀλη-

18 And it came to pass as
he was alone praying, his di-
sciples were with him: and he
ask'd them, saying, Whom say
the people that I am?

19 They answering, said,
John the Baptist: but some
say, Elias: and others say, that
one of the old prophets is risen
again.

20 He said unto them, But
whom say ye that I am? Peter
answering, said, The Christ of
God.

21 And he strictly charg'd
them, and commanded them
to tell no man that thing;

22 Saying, The Son of man
must suffer many things, and
be rejected of the elders, and
chief priests, and scribes, and
be slain, and be rais'd the third
day.

23 And he said to them all,
If any man will come after
me, let him deny himself, and
take up his cross daily, and fol-
low me.

24 For whosoever will save
his life, shall lose it: but who-
soever will lose his life for my
sake, the same shall save it.

25 For what is a man ad-
vantag'd, if he gain the whole
world, and lose himself, or be
cast away?

26 For whosoever shall be
asham'd of me and of my words,
of him shall the Son of man be
asham'd, when he shall come in
his own glory, and in his Fa-
ther's, and of the holy angels.

27 But I tell you of a truth,

ὅτι,

TEXT.

TRANSLATION.

ἔσσι, εἰσὶ πινες τῶν ὧδε ἐσθλῶτων, οἳ ἔ
μὴ γεύσονται θανάτου, ἕως ἃν ἴδωσι τὴν
βασιλείαν τοῦ Θεοῦ.

there be some standing here
which shall not taste of death,
till they see the kingdom of
God.

28 Εξέ-

PARAPHRASE.

18 Here is a considerable Gap in this Gospel; All that is mention'd by St Matthew from Chap. 14. 23. to Chap. 16. 12. as also by St Mark, from Chap. 6. 47. to Ch. 8. 26. being here omitted by St Luke. Namely St Luke having mention'd v. 9. our Saviour's coming to a place belonging to Bethsaida, omits All that is recorded by the two former Evangelists, and was done between This and his coming to Bethsaida mention'd Mark 8. 22. For being come to Bethsaida (as we learn Mark 8. 22 and 27.) he went thence into the Towns belonging to the District or Jurisdiction of Cesarea Philippi. And it came to pass, as he was going from Bethsaida, he went (as is probable) thro' the Desert or solitary Place belonging to Bethsaida, and mention'd v. 10. of this Chapter; and being thus alone, he laid hold of this Opportunity for to spend some time in praying, his Disciples joining herein with him, they being the only Persons that were then with him. And having thus pray'd, quickly after, as he was travelling along with them, he ask'd them, saying, Whom (d) say the People that I am? 19 They answering, said, John the Baptist: but some say, Elias: and others say, that one of the old Prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering, said, the Christ of God. 21 And he strictly charg'd them, and commanded them to tell no man that thing, viz. that he was Christ, till after the Resurrection; 22 saying further, and by way of Reason why it was not to be made known that he was Christ, The Son of Man, or Christ according to the Prophecies of the Old T. must suffer many things, and be rejected of the Elders, and Chief Priests, and Scribes, and be slain, and be rais'd the third day. Whereupon (e) Peter began to dissuade him from entertaining any thoughts of suffering such things: for which Christ sharply reprov'd him.

23 And then calling the People to him, he said to them all, If any Man will come (f) after me, let him deny himself, and take up his Cross daily, and follow me. 24 For whosoever will save his Life, shall lose it: but whosoever will lose his Life for my sake, the same shall save it. 25 For what is a Man advantag'd, if he gain the whole World, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory, and in his Father's, and of the holy Angels. 27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the Kingdom of God.

II.
Another Gap in
this Gospel; and
the different Op-
inions concerning
Jesus.

III.
The Duty of tak-
ing up the Cross.

(d) See Matt. 16. 13. and Mark 8. 27.

(e) See Matt. 16. 22.

(f) See Mark 8. 34.

M 2

28 And

T E X T.

TRANSLATION.

28 Εγένετο δὲ μετὰ τὰς λόγους τὰς αὐτῶν ἡμέραι ὀκτώ, καὶ παραλαβὼν τὸ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος θωροσεύξασθαι. 29 Καὶ ἐγένετο ὡς τῷ θωροσεύχοντι αὐτὸν, τὸ εἶδος τῶ θωροσώπου αὐτοῦ ἔπερυν, καὶ ἱματισμὸς αὐτοῦ λευκὸς ὥσπερ ἁπλῶν. 30 Καὶ ἰδὼν, ἄνδρες δύο συνελάλου αὐτοῦ, οἱ πινες ἦσαν Μωσῆς καὶ Ἡλίας. 31 Οἱ ὀφθύντες οὖν δόξαν, ἔλεγον τι ἔξοδον αὐτοῦ, ὡς ἐμελλε πληρῶν ἐν Ἱερουσαλὴμ. 32 Ο δὲ Πέτρος καὶ οἱ σὺν αὐτοῖς ἦσαν βεβαρημένοι ὑπνω. ἀφρηγρησάντες δὲ εἶδον τὸ δόξαν αὐτοῦ, καὶ τὰς δύο ἀνδρας τὰς συνεστώσας αὐτοῦ. 33 Καὶ ἐγένετο ὡς τῷ ἀφρηγῶν αὐτοῦ ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τοὺς τὸ Ἰησοῦν. Ἐπιστάτα, χαλὸν ὅστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοι, καὶ Μωσῆ μίαν, καὶ μίαν Ἡλίας. μὴ εἰδὼς δὲ λέγει. 34 Ταῦτα δὲ αὐτῷ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς. ἐφοβήθη δὲ ἐν τῷ ἐκείνῳ εἰσελθεῖν εἰς τὴν νεφέλην. 35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγασαι. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτὸν ἀκούετε. 36 Καὶ ὡς τῷ γενέσθαι τῆς φωνῆς, εὐρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ ὅτε ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις ὅθεν ὦν ἐώραχασιν.

28 And it came to pass, about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he pray'd, the fashion of his countenance was alter'd, and his raiment was white and glistering.

30 And behold, there talk'd with him two men, which were Moses and Elias:

31 Who appear'd in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud and overshadow'd them: and they fear'd as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was pass'd, Jesus was found alone: and they kept it close, and told no man in those days any of those things which they had seen.

37 Εγένετο

TEXT.

TRANSLATION.

37 Εγένετο δὲ ὡς τῇ ἑξῆς ἡμέρα,
καταβάντων αὐτῶν ἀπὸ τῆ ὄρει,
συνήντησεν αὐτῷ ὄχλος πολὺς.

38 Καὶ ἰδὼν, ἄνθρωπος ἀπὸ τοῦ ὄχλου
ἀνέβησεν, λέγων· Διδάσκαλε, δέο-
μαί σου, ὅπως βλέψῃς ἐπὶ τὸν υἱόν μου,
ὅτι μονογενὴς ὄντι μοι. 39 Καὶ ἰδὼν,
πνεῦμα λαμβάνει αὐτὸν, καὶ ἑξαίφνης

37 And it came to pass, that
on the next day, when they
were come down from the
* mountain, much people met
him.

38 And behold, a man of
the company cry'd out, saying,
Master, I beseech thee look
upon my son, for he is mine
only child.

39 And lo, a spirit taketh
him, and he suddenly crieth
κράζει,

PARAPHRASE.

28 And it came to pass, about eight Days, (*g*) *inclusively* of ^{IV.} *Christ is trans-*
the Day from, and the Day to which the Evangelist here reckons) after figur'd.

these Sayings, he took Peter, and John, and James, and went up into
a Mountain to pray. 29 And as he pray'd, the fashion of his Coun-
tenance was alter'd, and his Raiment was white and glistering. 30 And

behold, there talk'd with him two Men, which were Moses and Elias:
31 Who appear'd in Glory, *i. e. in a glorious manner or form likewise*,
and spake of his Decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with Sleep:
and when they were awake, they saw his Glory, *i. e. glorious Appearance*,
and also the glorious Appearance of the two Men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Je-
sus, Master, it is good for us to be here; and let us make three Taber-
nacles, one for thee, and one for Moses, and one for Elias: not know-
ing what he said. 34 While he thus spake, there came a Cloud, and

overshadow'd them: and they fear'd as they entred into the Cloud.
35 And there came a Voice out of the Cloud, saying, This is my be-
loved Son, hear him. 36 And when the Voice was past, Jesus was found
alone: and they kept it close, and told no Man in those days any of
those things which they had seen.

37 And it came to pass, that on the next day, when they were come
down from the Mountain, much People met him. 38 And behold, a Man
of the Company cry'd out, saying, Master, I beseech thee look upon my
Son, for he is mine only Child. 39 And lo, a Spirit taketh him, and he

V.
He casts out a
Devil, which his
Disciples could
not.

ANNOTATIONS.

(*g*) So what St Luke here says, is easily reconcil'd to the *six Days* mention'd
Matt. 17. 1. and Mark 9. 2. For *eight Days inclusively* of the Day from and
the Day to which any Reckoning is made, is the same as *six Days exclusively* of
the Day from and the Day to.

suddenly

T E X T.

TRANSLATION.

κεῖς, καὶ ἀπαράσσει αὐτὸν μὲν ἀφ' ὧν,
καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ, συντεταμένον
αὐτόν. 40 Καὶ ἐδεήθη τῶν μαθητῶν
οὕτως ὅπως ἐβάλλωσιν αὐτόν, καὶ ἔκ ἡδυ-
νήθησαν. 41 Αποκριθεὶς δὲ ὁ Ἰησοῦς,
εἶπεν· Ὡ γένεα ἄπιστος καὶ διεστραμμένη,
ἕως ποῦτε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξο-
μαι ὑμῶν; Προσάγαγε ὧδε τὸ υἱόν σου.
42 Ἐπὶ δὲ προσερχομένου αὐτοῦ, ἔρρηξεν
αὐτὸν τὸ δαμόνιον, καὶ συνεσπάραξεν·
ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι
τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸ πᾶν. καὶ
ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

43 Ἐξεπλήθυνον δὲ πάντες ὅτι τῇ
μεγαλειότητι τοῦ Θεοῦ. πάντων δὲ θαυμα-
ζοῦσιν ὅτι πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς,
εἶπε πρὸς τοὺς μαθητάς αὐτοῦ. 44 Θέλει
ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τού-
τους· ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πᾶρα-
δίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ
δὲ ἠγνόουν τὸ ῥῆμα τούτο, καὶ ἦν πᾶρα-
καλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθάν-
ται αὐτό· καὶ ἐφοβῶντο ἐρωτῆσαι αὐτὸν
περὶ τούτου ῥήματος τούτου.

46 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐ-
τοῖς, τὸ, τίς ἀνὴρ μέγας αὐτῶν. 47 Ὁ
δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας
αὐτῶν, ὅτι λαβόμορος παιδείας, ἔφησεν
αὐτὸ πρὸς ἑαυτὸν. 48 καὶ εἶπεν αὐ-
τοῖς· Ὅς ἐάν τις θέληται τούτο τὸ παιδίον

out, and it *throws him into
convulsions that he foameth
again, and bruising him, hard-
ly departeth from him.

40 And I besought thy di-
sciples to cast him out, and
they could not.

41 And Jesus answering,
said, O faithless and perverse
generation, how long shall I
be with you, and suffer you?
Bring thy son hither.

42 And as he was yet a com-
ing, the devil threw him down,
and *put him into convulsions:
and Jesus rebuk'd the unclean
spirit, and heal'd the child, and
deliver'd him again to his fa-
ther.

43 And they were all amaz'd
at the mighty power of God:
but while they wondered every
one at all things which Jesus
did, he said unto his disci-
ples,

44 Let these sayings sink
down into your ears: * name-
ly the Son of man shall be
deliver'd into the hands of
men.

45 But they understood not
this saying, and it was hid from
them, that they perceiv'd it not:
and they fear'd to ask him of
that saying.

46 Then there arose a rea-
soning among them, which of
them should be greatest.

47 And Jesus perceiving the
thought of their heart, took a
child, and set him by him,

48 And said unto them,
Whosoever shall receive this

suddenly crieth out, and it throws him into Convulsions that he foameth again, and bruising him, hardly departeth from him. 40 And I besought thy Disciples to call him out, and they could not. 41 And Jesus answering, said to the (b) Scribes that had been making wrong Inferences from his Disciples not being able to cast out the said Devil, O faithless and perverse Generation, how long shall I be with you, and suffer you? Bring thy Son hither. 42 And as he was yet a coming, the Devil threw him down, and put him into Convulsions: and Jesus rebuk'd the unclean Spirit, and heal'd the Child, and deliver'd him again to his Father.

43 And they, i. e. the People, were all amaz'd at the mighty Power of God which thus shew'd it self in Christ: but while they wondred every one at all things which Jesus did, he said unto his Disciples,

VI.
He forewarns his Disciples again of his Sufferings and Death.

44 Let these Sayings sink down into your Ears, so as to be well remembered by you, that thereby you may be prevented from making wrong Inferences from this Power you see in me to do Miracles; namely (i) what I have afore told you plainly of, that notwithstanding this mighty Power you see in me, yet I the Son of Man shall be deliver'd into the hands of Men, and they shall kill him, and the third day he shall rise again. 45 But they understood not the Meaning of this Saying; and by means of their being prepossess'd with a false Notion of the great Worldly Grandeur the Messiah should appear in, and by their natural Desires it should be so, it was hid from them, that they perceiv'd it not: and they fear'd to ask him the Meaning of that Saying, either lest Christ should reprove them for their slowness of Understanding herein, and their Worldly Mindedness which kept them from understanding what was said; or else lest they should be undeceiv'd as to those great Hopes they had entertain'd of sharing themselves in the Grandeur and Glory of the Messiah their Master.

46 But so far was Christ's Admonition (v. 44.) from having its due Effect on the Twelve, that on the contrary, out of the foremention'd Notions of the Worldly Grandeur of the Messiah which they were possess'd with, even then there arose a (k) Reasoning among them, which of them should be greatest. 47 And Jesus perceiving the thought of their Heart, took a Child, and set him by him, 48 and said unto them, Whoso-

VII.
He exhorts them to Humility.

A N N O T A T I O N S.

(b) Compare Mark 9. 14. and Matt. 17. 14.

(i) Such is the true Import of *παρρησια* in several places of Scripture; it being to be understood, not *Causally*, but rather *Exegetically*, or by way of *Explanation*.

(k) See Matt. 18. 1. and Mark 9. 34.

TEXT.

TRANSLATION.

ὅτι τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ
ὅς ἐάν ἐμὲ δεξιῇται, δέχεται τὸν ἀποστεί-
λαντά με· ὁ γὰρ μικροτερος ὢν πάντων
ὑμῶν ὑπάρχων, ὅπως ἔσται μέγας.

49 Αποκριθεὶς δὲ ὁ Ἰωάννης, εἶπεν·
Επιτάτα, εἰδομέν πνα ὅτι τῷ ὀνόματί
σου ἐκβάλλονται τὰ δαμόνια· καὶ ἐκωλύ-
σαμεν αὐτοῖν, ὅτι οὐκ ἀκολουθεῖς μετ' ἡμῶν.
50 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ
κωλύει· ὅς γὰρ οὐκ ἔστι κατ' ἡμῶν, ὑπὲρ
ἡμῶν ὅστις.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι
ταῖς ἡμέραις τὴν ἀναλήψεως αὐτοῦ, καὶ αὐτὸς
τὸ πρόσωπον αὐτοῦ ἐστρέψε ὅτι πορεύεσθαι
εἰς Ἱερουσαλήμ. 52 Καὶ ἀπέστειλεν
ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορεύ-

child in my name, receiveth me: and whosoever shall re-
ceive me, receiveth him that
sent me: for he that is least
among you all, the same shall
be great.

49 And John answer'd and
said, Master, we saw one cast-
ing out devils in thy name;
and we forbid him, because he
followeth not with us.

50 And Jesus said unto
him, Forbid *him* not: for he
that is not against us, is for
us.

51 And it came to pass,
when the time was come that
he should be receiv'd up, he
steadfastly set his face to go to
Jerusalem,

52 And sent messengers be-
fore his face: and they went,

γένετις

PARAPHRASE.

ever shall receive this Child in my name, receiveth me: and whosoever
shall receive me, receiveth him that sent me: for he that is least among
you all, the same shall be great.

VIII.
Such as propagate
the Gospel, are
not to be hindered.

49 And John (1) the Apostle answer'd and said, Master, we saw one
casting out Devils in thy name; and we forbid him, because he followeth
not with us. 50 And Jesus said unto him, Forbid him not: for he that
is not against us, is for us. *And here it is observable, that St Luke is much
shorter in that part of the Gospel-history, which is contain'd from the be-
ginning of Chap. 8. to this place, than either of the two former Evange-
lists; and that, as it seems, for this very Reason, viz. because he saw the
other two had given an Account large enough of that part of the Gospel-
history. Whereupon he rightly judg'd, that it would be more serviceable,
not to repeat all the Particulars taken notice of by them, but to hasten
rather to supply that most considerable Gap or Defect as to our Saviour's
Ministry, which is made in the two former Gospels; and this he accord-
ingly does next.*

(1) See Mark 9. 38.

SECT.

S E C T I O N VI.

Containing such Particulars as are related by St Luke, From Christ's Departing from Galilee to go to Jerusalem in order to keep there the Feast of Tabernacles, which was in the thirty fourth Year of his Life, (or A. D. 32.) To Christ's Departure again from Jerusalem after the said Feast. Which Particulars take up Chap. IX. 51 — X. 16. but are wholly pass'd over by St Matthew and Mark.

St Luke now proceeds to supply the most considerable Gap or Defect, which is to be found in the two former Gospels; and this he does very Largely: this Supplement taking up no less than Eight whole Chapters of this Gospel, with part of Two others, (viz. Ch. 9. 51 — 18. 14.) Wherefore this Supplement being so long, and also the nature of the Matter therein contain'd properly requiring it, I have distinguish'd it into several Sections, which will serve to give the Reader a clearer or more distinct Knowledge of the several Parts of our Saviour's Life. To return then to our sacred Historian. 51 And it came to pass, when the time was come now near that He should be crucify'd, and being rais'd again from the Dead should be receiv'd up into Heaven, notwithstanding he fully foreknew, that by his going up to Jerusalem and preaching and working Miracles there, he should but increase the Malice and Rage of the Jewish Rulers against him, and so in its due time bring on his Sufferings and Death; yet he stedfastly set his Face to go to Jerusalem at this time, in order to be present at the next Feast of Tabernacles, which was always on the fifteenth of the Month Tisin, (that was now about the middle of our October.) The Reason of his coming up to this Feast was, that he might have the better Opportunity of publishing the Gospel, both by his Preaching and doing Miracles, to the Jews, not only that came out of other parts of the Holy Land, but also out of other Countries, to the said Feast. Now the Reason why St Luke is so short in his Account of this Journey, (it ending at v. 16. of the next Chapter) may be very well inferr'd from what St John says Ch. 7. 8 — 10. viz. that Jesus did not go up to the said Feast when his Brethren did, but afterwards; and therefore made the more haste when he went, and in order thereto went not openly, but as it were in secret; so that he perform'd probably no Miracle, nor did any thing remarkable, but what St Luke takes notice of in this short Compass between v. 51. of this Chapter, and v. 16. of the next. To return then to the History of this Journey: Christ being stedfastly resolv'd to go now to Jerusalem, and having stay'd later than Others before he began his Journey, resolv'd also to go the shortest Way, and consequently thro' Samaria. 52 And he sent two of his Disciples Messengers before his face, i. e. be-

I. Christ, in his way to Jerusalem, is refus'd Reception by the Samaritans.

TEXT.

TRANSLATION.

γέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν,
ὥστε ἐτοιμάσαι αὐτοῦ. 53 Καὶ ἐκ ἐδέ-
ξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν
πορφυρόμυθος εἰς Ἱερουσαλήμ. 54 Ἰδόν-
τες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ
Ἰωάννης, εἶπον· Κύριε, θέλεις ἐπιμεν
πῦρ καταβῆναι ἀπὸ τοῦ ὕδατος, καὶ
ἀναλῶσαι αὐτούς, ὡς καὶ Ἠλίας ἐποίησε·
55 Σπαραφείς δὲ ἐπετίμησεν αὐτοῖς,
καὶ εἶπεν· Οὐκ οἶδατε οἴου πνεύματός
ἐστε ὑμεῖς. 56 Ο ὦς υἱὸς τοῦ ἀνθρώπου
οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέ-
σαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν
εἰς ἑτέραν κώμην.

57 Ἐγένετο δὲ πορφυρόμυθων αὐτῶν,
ἐν τῇ ὁδῷ εἰπεῖς τις πρὸς αὐτόν· Ακο-
λυθῆσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.
58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώ-
πικες φωλεὰς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ
ὕδατος, κατασκηνοῦσιν· ὁ δὲ υἱὸς τοῦ
ἀνθρώπου οὐκ ἔχει πῦρ ἢ κεφαλὴν κλίνῃ.
59 Εἶπε δὲ πρὸς ἑτέρον· Ακολούθη
μοι. Ο δὲ εἶπε· Κύριε, ὅπισθε-φόν μοι
ἀπελθόντι πρῶτον θάψαι τὸ πατέρα μου.
60 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Αφες τὸς
νεκρὸς θάψαι τὸς ἑαυτοῦ νεκρούς· σὺ δὲ
ἀπελθὼν διάγγελμα τῆ βασιλείας τοῦ Θεοῦ.
61 Εἶπε δὲ καὶ ἑτέρως· Ακολούθῃσω
σοι, Κύριε· πρῶτον δὲ ὅπισθε-φόν μοι
ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

and entred into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, & consume them, even as Elias did?

55 But he turn'd, & rebuk'd them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

57 And it came to pass that as they went, in the way a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me: But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

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fore him, to make ready things where he was to lodge, against he came: and they went, and entred into a Village of the Samaritans, to make ready for him. 53 And they did not or would not receive or entertain him, because his Face was as tho', i. e. they could easily perceive that he would go to Jerusalem to Worship, or keep the Feast of Tabernacles; whereas the Samaritans (m) contended, that not Jerusalem but Mount Gerizim in Samaria was the Place whither Men ought to come to pay their more solemn Worship of God. 54 And when his Disciples James and John saw this, they said, Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias (n) did of old to consume them that oppos'd him? 55 But he turn'd, and rebuk'd them, and said, Ye know not what manner of Spirit, i. e. Temper or Disposition ye are to be of in conformity to the gracious Design of the Gospel. 56 For tho' under the Law which was a Dispensation of Severity, at least in comparison to the Gospel-dispensation; and at a time when the Honour and just severity of the said Law was to be vindicated in respect of a Wicked and Idolatrous Prince, and the Commission of Elijah was to be prov'd to be from God, by such a severe Instance; it was requisite that such a severe Method should be made use of by Elijah as he did: yet this is contrary to the gracious Design of the Gospel, or my Coming into the World; inasmuch as the Son of Man is not come to destroy Mens even Temporal Lives, but to save them, and gain Men to their Duty by Methods of Gentleness and Patience. And accordingly, without any ado, they went to another Village.

57 And it came to pass that as they went, in the way a certain Man said unto him; Lord, I will follow thee whithersoever thou goest. 58 And, as this was the same that another had formerly (o) said to him, and out of the same Carnal Motive, so Jesus said unto him the same as he had formerly said to the other, viz. Foxes have Holes, and Birds of the Air have Nests, but the Son of Man hath not where to lay his Head. 59 And here it may be proper to take notice, how at (p) another time he said unto another on the contrary, Follow me: but he said, Lord, suffer me first to go and bury my Father. 60 Jesus said unto him, Let the Dead bury their Dead; but go thou and preach the Kingdom of God. 61 And at another time Another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my House, as in other respects, so by settling my Worldly Affairs with them.

II.
Christ's Answers
to several, about
following him.

(m) See John 4. 20.

(o) Matt. 8. 19.

(n) 2 Kings 1. 10.

(p) Matt. 8. 21.

TEXT.

TRANSLATION.

62 Εἶπε δὲ πρὸς αὐτοὺς ὁ Ἰησοῦς· Οὐδεὶς ὀπιβαλὼν ἢ χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ὅστις εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Κεφ. ι'. Μετὰ δὲ ταῦτα, ἀνέδειξεν ὁ Κύριος καὶ ἑτέρας ἐβδόμηκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς πόλιν καὶ αὐτῶν, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς ἔρχεσθαι. 2 Ελεγει οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήσθε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἔργαται εἰς τὸν θερισμὸν αὐτοῦ. 3 Ὑπάγετε· ἰδὲ, ἐγὼ ἀποτέλλω ὑμᾶς ὡς ἄρναις ἐν μέσῳ λύκων. 4 Μὴ βασίζετε βαλάντιον, μὴ πέδιλον, καὶ μηδὲν ἑτοιμάσατε. 5 Εἰς οἴκον δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη ᾗ οἴκῳ τούτῳ. 6 Καὶ ἐὰν μὴ ἡ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσειαί ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μή, ἐφ' ὑμᾶς ἀναχέμεθα. 7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μῖνετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός ἐστι ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. 8 Καὶ εἰς οἴκον δ' ἂν πόλιν εἰσέρχησθε, καὶ δεχόμενοι ὑμᾶς, ἐσθίετε τὰ προκετεταμένα ὑμῖν. 9 Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς·

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

Chap. X.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say unto them,

ΗΓΓΙΣΤΕ

T E X T.

T R A N S L A T I O N.

ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
 Θεοῦ. 10 Εἰς ὃν δὲ ἀν πόλιν
 εἰσέλθῃτε, καὶ μὴ δέχωνται ὑμᾶς, The kingdom of God is come
 nigh unto you.
 10 But into whatsoever city
 ye enter, and they receive you
 ἔξελ.

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62 And Jesus said unto him, *As it is a Proverbial Saying with relation to the common Husbandman, that he is no good Plow-man, that keeps looking backwards, (because this will hinder him from making his Furrows straight;) so it holds true likewise of the spiritual Husbandman, viz. No Man having put his hand to the Spiritual Plow or Ministry of the Gospel, and looking back on his Worldly Affairs with Affection or too great Concern, is fit for to be employ'd in promoting the Kingdom of God.*

Chap. X. After these things, the Lord Jesus, designing (as it seems) after he had been at the Feast of Tabernacles to spend the Remainder of his Life, chiefly in Judea more properly so call'd, or in distinction to Galilee, in order to dispose and prepare the People in those parts, where he had yet but little, if at all convers'd, and so was not so well known to them as to the People of Galilee: In order therefore to prepare These to receive him the better, when he should come to them, He appointed or ordain'd other Seventy also, besides the twelve Apostles formerly appointed or ordain'd, and sent them two and two, not with so General a Commission as he sent the Apostles, (viz. to go and preach Where they would, provided they confin'd themselves to the lost Sheep (9) of the House of Israel, i. e. to the Jews,) but with a much more restrain'd Commission, viz. Only before his face into every City and Place, whither He himself would come. 2 Therefore said he unto them, giving them much the same Instructions as he had afore to the Apostles, The (r) Harvest truly is great, but the Labourers are few: pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest. 3 Go your ways: behold, I send you forth as (s) Lambs among Wolves. 4 Carry neither Purse, nor Scrip, nor Shoes: and salute no Man by the way, that you may not delay or hinder your Journey and Work by needless Ceremonies or the like. 5 And into whatsoever House ye enter, first say, Peace be to this House. 6 And if the Son of Peace be there, your Peace shall rest upon it: if not, it shall turn to you again. 7 And in the same House remain, eating and drinking such things as they give: for the Labourer is worthy of his Hire. Go not from House to House. 8 And into whatsoever City ye enter, and they receive you, eat such things as are set before you. 9 And heal the Sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. 10 But into whatsoever City ye enter, and they receive you not, go your ways

III.

Christ sends the
 Seventy to preach,
 &c.

(9) Matt 10. 5, 6.

(r) Matt. 9. 37.

(s) Matt. 10. 11, 16, &c.

out

TEXT.

TRANSLATION.

ἔξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε· 11 Καὶ τὸν κοριορτὲν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, σπομαώμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 12 Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ὢν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. 13 Οὐαὶ σοι Χοραζὶν, οὐαὶ σοι Βεθσαϊδά· ὅτι εἰ ὢν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ὢν ὑμῖν, πόλιν ἂν ὢν σαύκῳ καὶ σποδῶ καθήμεναι μελενόησαν. 14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 Καὶ σὺ Καπερναὺμ ἡ ἕως ἔθ' ἔρανος ὑψωθεῖσα, ἕως ἄρ' οὐ καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν, ἐμὲ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεί· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεί τὸν ἀποστείλαντά με.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μὲν χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ὢν τῷ ὀνόματί σου. 18 Εἶπε δὲ αὐτοῖς· Ἐξώρειν τὸ σατανᾶν, ὡς ἀτραπὴν, ἐκ ἔθ' ἔραν' οὐκ ἐπιδόματα. 19 Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τῶν πατῶν ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πάντα τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς ἐμὴ ἀδικήσῃ. 20 Πλὴν ὢν τοῦτο μὴ

not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 And the seventy return'd again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this

χαίρει

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out into the Streets of the same, and say, 11 Even the very Dust of your City, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the Kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that City. 13 Wo unto thee, (1) Chorazin; wo unto thee, Bethsaida: for if the mighty Works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in Sackcloth and Ashes. 14 But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you. 15 And thou Capernaum, which art exalted to Heaven, shalt be thrust down to Hell. 16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

S E C T I O N VII.

Containing such Particulars as are taken notice of by St Luke, and were transacted (as seems most probable) Between Christ's Departure from Jerusalem, after he had been there at the Feast of Tabernacles in the thirty fourth Year of his Life, (or A. D. 32.) and his Return to Jerusalem at the Feast of the Dedication in the same Year. Which Particulars are likewise wholly pass'd over by St Matthew and Mark, and take up Chap. X. 17. — XIII. ult. of this Gospel.

17 Jesus having been at the Feast of Tabernacles, and discours'd much with the Jews, and cur'd the Man that was born blind, and done other things, which are related John 7. 1 — 10. 21. he departs again from Jerusalem. And after this his Departure the Seventy return'd again to him with joy, saying, Lord, even the Devils are subject unto us, and are cast out by us, thro' thy Name. 18 And he said unto them, Wonder not thereat: for I tell you that for some time have I beheld in my Mind Satan as Lightning fall from Heaven, i. e. the Power of the Devil diminishing, and consequently the Doctrine of Truth or the Gospel spreading its self in its room over the World, with incredible Swiftmess. 19 And in order to bring this about, Behold, I give, i. e. continue and confirm unto you the Power to tread on Serpents and Scorpions, and over all the Power of the Enemy or Devil; and nothing shall by any means hurt you. 20 Notwithstanding in this rejoyce not so much, that the

I.
The Seventy return to Christ.

(1) Matt. II. 21.

T E X T.

T R A N S L A T I O N.

χαρετε ὅτι τὰ πνεύματα ὑμῖν ὑπο-
τάσσεται· χαρετε δὲ ὅτι τὰ ὀνό-
ματα ὑμῶν ἐγέγραψεν ἐν τοῖς οὐρανοῖς.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τὸ
πνεῦμα πὶ ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολο-
γῶμαι σοι πάτερ, Κύριε ὁ ὕψανς καὶ ὁ
γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
καὶ συνεπτῶν, καὶ ἀπεκάλυψας αὐτὰ νη-
πίοις· ναὶ ὁ πατήρ, ὅτι ἕτως ἐγένετο
εὐδοκία ἐμπαροῦσέν σου.

22 Πάντα
παρέδωκε μοι ὁ πατὴρ ὁ μὴ· καὶ
ὅστις γινώσκει τίς ὅστις ὁ υἱός, εἰ μὴ ὁ
πατήρ· καὶ τίς ὅστις ὁ πατήρ, εἰ μὴ ὁ
υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός ἀποκα-
λύψαι.

23 Καὶ γραφεὶς πρὸς τοὺς
μαθητάς, καὶ ἰδίαν εἶπε· Μακάριοι
οἱ ὀφθαλμοὶ οἱ βλέποντες ἀβλέπετε·
24 Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ ὁρο-
φῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἀ
ὕμεις βλέπετε, καὶ οὐκ εἶδον· καὶ
ἀκούσαι ἀἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδὼς, νομικός τις ἀνέστη,
ἀκπειράζων αὐτὸν, καὶ λέγων· Διδά-
σκαλε, τί ποιήσας ζωὴν αἰώνιον κληρο-
νομήσω; 26 Ο δὲ εἶπε πρὸς αὐτόν·
Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀνα-
γινώσκεις; 27 Ο δὲ ἀποκριθεὶς, εἶ-
πεν· Ἀγαπήσεις Κύριον τὸ Θεόν σου ἕξ
ὅλης τῆς καρδίας σου, καὶ ἕξ ὅλης τῆς
ψυχῆς σου, καὶ ἕξ ὅλης τῆς ἰσχύος σου, καὶ ἕξ ὅλης

rejoyce not, that the spirits are
subject unto you: but rather
rejoyce, because your names
are written in heaven.

21 In that hour Jesus re-
joyc'd in spirit, and said, I
thank thee, O Father, Lord of
heaven and earth, that thou
hast hid these things from the
wise and prudent, and hast re-
veal'd them unto babes: even
so, Father, for so it seem'd
good in thy sight.

22 All things are deliver'd
to me of my Father: and no
man knoweth who the Son is,
but the Father; and who the
Father is, but the Son, and he
to whom the Son will reveal
him.

23 And he turn'd him unto
his disciples, and said privately,
Blessed are the eyes which see
the things that ye see.

24 For I tell you, that ma-
ny prophets and kings have de-
sir'd to see those things which
ye see, and have not seen them;
and to hear those things which
ye hear, and have not heard
them.

25 And behold, a certain
lawyer stood up, and *try'd
him, saying, Master, what shall
I do to inherit eternal life?

26 He said unto him, What
is written in the law? how
readest thou?

27 And he answering, said,
Thou shalt love the Lord thy
God with all thy heart, and
with all thy soul, and with all
thy strength, and with all thy

T E X T.

T R A N S L A T I O N.

τῆς ἀφαιρέσεώς σου καὶ τὸν πλησίον σου ὡς σεαυτὸν. 28 Εἶπε δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης· Τούτο ποίει, καὶ ζήσῃ. 29 Ὁ δὲ, θέλων δικαιοῦν	mind; and thy neighbour as thy self. 28 And he said unto him, Thou hast answer'd right: this do, and thou shalt live. 29 But he willing to justify
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ἑαυτὸν,

P A R A P H R A S E.

evil Spirits are *thus* subject unto you *as to be cast out of Others by you, and not able to hurt your own Bodies*; but rather rejoyce, because ye are enabled by the Grace of God to withstand the wicked Temptations of the Devil, and to live holy Lives, and thereupon your Names are written in Heaven in the Book (u) of Life. 21 Moreover in that Hour Jesus rejoyc'd in (x) Spirit, i. e. his Mind or Heart, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast reveal'd them unto Babes: even so, Father, for so it seem'd good in thy sight. 22 All things are deliver'd to me of my Father: and no Man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turn'd him unto his Disciples, and said unto them privately, or being now alone, Blessed are the Eyes (y) which see the things that ye see. 24 For I tell you, that many Prophets and Kings have desir'd to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And behold, a certain Lawyer, i. e. Scribe or Expounder of the Law, particularly vers'd in solving Questions, and deciding Difficulties in the Law, stood up, and try'd him, i. e. made Trial of Christ's Knowledge and Skill in the Law, saying, Master, what shall I do to inherit eternal Life? 26 He said unto him, What is written in the Law? how readest thou? 27 And he answering, said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thy self. 28 And he said unto him, Thou hast answer'd right: this do, and thou shalt live *Eternally, or inherit eternal Life according to thy Question afore* (v. 25.) propos'd. 29 But he, willing to justify himself, i. e. to make

II.
Christ shews,
who is to be
esteem'd ones
Neighbour.

A N N O T A T I O N S.

V. 20. † *Μάχων* is not read in Alex. Cant. or a vast number of other MSS. nor in any of the seven Ancient Versions. It is not to be doubted, but it was at first put into the Margin by way of Explanation, and thence taken afterwards into the Text; and accordingly I have retain'd it in the English Translation, but put in a different Character, to shew it is not the Original Reading.

(u) Rev. 20. 12. and 3. 5. (x) Matt. 11. 25. (y) Matt. 13. 16.

O

himself

T E X T.

TRANSLATION.

ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν. Καὶ
 τίς ὅστις μὴ πλησίον; 30 Ὑπολαβὼν
 δὲ ὁ Ἰησοῦς, εἶπεν. Ἀνθρώπος τις κατέ-
 βαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν,
 καὶ ληστῶς περιέπεσεν· οἱ καὶ ἐαδύ-
 σαντες αὐτὸν, καὶ πληγὰς ἐπιφέροντες,
 ἀπῆλθον, ἀφέντες ἡμίθαν ὑλκύνοντα.
 31 Κατὰ συκυρίαν δὲ ἱερέως τις κατέ-
 βαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐ-
 τὸν, ἀνπαρῆλθεν. 32 Ομοίως δὲ
 καὶ λεβίτης, γενόμενος κατὰ τὸν τό-
 πον, ἐλθὼν καὶ ἰδὼν, ἀνπαρῆλθεν.
 33 Σαμαρείτης δὲ τις ὁδεύων, ἦλθε
 κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγ-
 χνίσθη. 34 Καὶ προσελθὼν κατέ-
 δησε τὰ τραύματα αὐτοῦ, ἐπιχέων
 ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν
 ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν
 εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
 35 Καὶ ὅτι ἦ αὔριον ἐξελθὼν, ἐκ-
 βαλὼν δύο δηνάρια ἔδωκε πρὸς πο-
 δοχάς, καὶ εἶπεν αὐτῷ. Ἐπιμελήθητι
 αὐτοῦ· καὶ ὅ, τι ἂν προσδαπανήσῃς,
 ἐγὼ ἐὰν πρὸς ἐπ' ἀνέρχομαι με, ἀποδώ-
 σω σοι. 36 Τίς οὖν τέτταρτον τριῶν
 δοχῶν σοι πλησίον γενόμενον τῷ ἐμπε-
 σόντος εἰς τοὺς ληστὰς; 37 Ο δὲ εἶ-
 πεν· Ο ποιήσας τὸ ἔλεος μετ' αὐτοῦ.
 Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου,
 καὶ σὺ ποίησ' ὁμοίως.

himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he pass'd by on * one side.

32 And likewise a Levite, when he was at the place, came and look'd on him, and pass'd by on * one side.

33 But a certain Samaritan, as he journey'd, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shew'd mercy on him. Then said Jesus unto him, Go, and do thou likewise.

himself appear a *Just or Righteous Man* in having fully discharg'd his Duty to his Neighbour, in having been very kind to his Neighbour in the Sense wherein the Jews understood the Word, viz. to them that dwell near him, and were of his own Nation, Religion and Sect, said unto Jesus, And who is my Neighbour? 30 And Jesus answering, said, *I will rectify your wrong Notions herein, and teach you who is truly to be esteem'd your Neighbour by a plain Parable or Similitude: A certain Man, being a Jew, went down from Jerusalem to Jericho, and fell among Thieves, which stripp'd him of his Raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came a certain Priest that way, who one would have expected, (agreeably to his sacred Function, and the more than ordinary Degree of Holiness and Charity becoming his said Function) should have took pity on the poor Traveler (especially being of his own Country and Religion) and assisted him all he could: and yet on the contrary, when he saw him, he pass'd by on one side at a distance, without coming so much as to look on him. 32 And likewise a Levite, when he was at the place, came and look'd indeed on him, and did no more but pass by on one side; whereas it might have been likewise expected reasonably from him on account of his sacred Function, that he should have shewn some Charity to his poor distress'd Countryman and Brother in Religion. 33 But a certain Samaritan, as he journey'd, came where he was; and when he saw him, tho' himself, as being a Samaritan, was both a Stranger to the Nation, and an Enemy to the Religion of the Jews, yet he had compassion on him, 34 and went to him, and bound up his Wounds, pouring in or on them first Oyl and Wine to wash and assuage them, and set him on his own Beast, and brought him to an Inn, and took care of him. 35 And on the Morrow when he departed, he took out two Roman Pence, which were of value enough, as things went in those days, to pay off what had been already had, and to have somewhat remaining for to pay for what the poor wounded Man should want for the future; and gave them to the Host or Inn-keeper, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was Neighbour unto him that fell among the Thieves? 37 And he said, He that shew'd Mercy on him. Then said Jesus, Go, and do thou likewise, i.e. Look not on those only to be your Neighbours, who live near you, and are of the same Nation, Religion, or Sect; but think every one such as stands in need of your Assistance or Relief.*

TEXT.

TRANSLATION.

38 Εγένετο δὲ ἐν τῷ πορεύεσθαι αὐ-
 τὸς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην πινά-
 γωμ δὲ πρὸς οὐνόματι Μάρθα ὑπεδέξατο
 αὐτὸν εἰς τὸ οἶκον αὐτῆς. 39 Καὶ τῇδε
 ἡ ἀδελφὴ καλεσμένη Μαρία, ἥ καὶ πα-
 ρακαθίσασα πρὸς τοὺς πόδας τοῦ Ἰησοῦ,
 ἤκουε τὸ λόγον αὐτοῦ. 40 Ἡ δὲ Μάρθα
 περιεσπῶτο τοῦ πολλοῦ διακονίαν
 ὅτι πᾶσα δὲ εἶπε. Κύριε, ἂν μὲν σοὶ ὅτι
 ἡ ἀδελφὴ μου μόνη με κατέλιπε διακ-
 κονεῖν; εἰπέ ὅτι αὐτῇ ἵνα μοι συνανήλθῃ.
 41 Αποκριθεὶς δὲ εἶπεν αὐτῇ ὁ
 Ἰησοῦς. Μάρθα, Μάρθα, μεριμνᾷς καὶ τρυ-
 γάζῃ ὡς πολλά. 42 Ἐνὸς δὲ ἐστὶ χρεία.
 Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο,
 ἥτις οὐκ ἀφαιρηθήσεται ἀπ' αὐτῆς.

Κεφ. ια'. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
 ἐν τόπῳ πρὸς ὁροσευχόμενοι, ὡς ἐπαύσατο,
 εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ ὁρὸς αὐτόν. Κύ-
 ριε, δίδαξον ἡμᾶς ὁροσεύεσθαι, καθὼς
 καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ.
 2 Εἶπε δὲ αὐτοῖς. Ὅταν ὁροσεύησθε,
 λέγετε. ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς ὕραισις,
 ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασι-
 λεύα σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν
 ὕραις, καὶ ὅπου τὸ γῆς. 3 Τὸν ἄρτον ἡμῶν
 τὸν ἐπιψόνον δίδου ἡμῖν τὸ καθ' ἡμέραν.
 4 Καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν καὶ
 ὃ αὐτοῖς ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν.
 Καὶ μὴ εἰσενέλῃς ἡμᾶς εἰς πειρασμόν,
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

38 Now it came to pass, as
 they journey'd, that he entred
 into a certain village: and a
 certain woman, nam'd Martha,
 receiv'd him into her house.

39 And she had a sister call'd
 Mary, which also sat at Jesus
 feet, and heard his word.

40 But Martha was cum-
 bred about much serving, and
 came to him, and said, Lord,
 dost thou not care that my
 sister hath left me to serve
 alone? bid her therefore that
 she help me.

41 And Jesus answer'd, and
 said unto her, Martha, Martha,
 thou art careful, and troubled
 about many things:

42 But one thing is needful.
 And Mary hath chosen that
 good part, which shall not be
 taken away from her.

Chap. XI.

And it came to pass, that as
 he was praying in a certain
 place, when he ceas'd, one of
 his disciples said unto him,
 Lord, teach us to pray, as John
 also taught his disciples.

2 And he said unto them,
 When ye pray, say, Our Fa-
 ther which art in heaven, Hal-
 lowed be thy name. Thy king-
 dom come. Thy will be done,
 as in heaven, so in earth.

3 Give us day by day our
 daily bread.

4 And forgive us our sins;
 for we also forgive every one
 that is indebted to us. And
 lead us not into temptation,
 but deliver us from evil.

5 Καὶ

P A R A P H R A S E.

38 Now it came to pass, as they journey'd *about from place to place*, that he entred into a certain Village, viz. *Bethany*; and a certain Woman, nam'd Martha, receiv'd him into her House. 39 And she had a Brother call'd *Lazarus*, and a Sister call'd Mary, who also was a pious Woman as was Martha; but these two Sisters express'd their Piety and Respect to Jesus after two different ways, according to their different Tempers: namely Mary being chiefly solicitous about her Spiritual Improvement by Christ's Presence, sat at Jesus Feet, and heard his Word or Discourses, not troubling her self about bodily Provisions and Entertainment. 40 But Martha was cumbred about much serving, i. e. wholly taken up and mightily toil'd in providing an Entertainment for Christ; and thereupon came to him, and said, Lord, dost thou not care that my Sister hath left me to serve alone, i. e. to provide alone the Entertainment for you? Bid her therefore that she help me. 41 And Jesus answer'd, and said unto her, Martha, Martha, thou art careful, and troubled about many things in order to Entertain me kindly, which I accept indeed as a mark of your Respect to me: 42 But One thing is needful much above such an Entertainment, as being both more Profitable for you, and Acceptable to me, viz. your Improvement in Spiritual Knowledge; and Mary has chosen that good or more preferable Part, or way of shewing her Respect to me, which shall not be taken away from her, i. e. which I shall not, by any means, order her to desist from, but rather encourage her to persist in.

III.
Christ is entertained by Martha and Mary.

Chap. XI. And it came to pass, that as he was Praying in a certain place, when he ceas'd, one of his Disciples said unto him, Lord, teach us a Form to pray by, as John the Baptist also taught his Disciples. 2 And accordingly he said unto them, When ye pray, say this Form: Our Father which art in Heaven, Hallowed be thy name. Thy Kingdom come. Thy Will be done, as in Heaven, so in Earth. 3 Give us day by day our daily Bread. 4 And forgive us our Sins; for we also forgive every one that is indebted to us. And lead us not into Temptation, but deliver us from Evil.

IV.
Christ teaches his Disciples to pray, by giving them the Form of the Lord's Prayer.

5 And he said unto them withall, I have formerly warn'd you not to use barely vain Repetitions or Multiplicity of Words, as if barely by them ye should be heard. However this is not to be so understood, as if ye were not to use Frequency and Importunity in your Prayers, such as proceeds from a true and lively Sense of your own Wants, and so need of God's Help; and which is so far from being Displeasing, that it is very Acceptable to God, and will prevail much with him to grant you what ye thus importunately pray for; as may be illustrated to you by the following Similitude and plain familiar Instance: Which of you shall have

V.
Importunity requisite to Prayer.

a Friend,

TEXT.

TRANSLATION.

5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσσηνίας, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους. 6 Επειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. 7 Καὶ κεινὸς ἑσθλὸν ἀποκριθεὶς εἴπῃ· Μὴ μοι κόποις παρέχε· ἡδὴ ἡ θύρα κέκλειται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν· καὶ δύναμαι ἀναστὰς δοῦναι σοι. 8 Λέγω ὑμῖν, εἰ καὶ ὁ δώσῃ αὐτῷ ἀναστὰς, ἀλλ' τὸ εἶναι αὐτοῦ φίλον· ἀλλ' γε τὴν ἀνάδειξαι αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσον χρήζει. 9 Καὶ γὰρ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρεσθε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούει ἀνοιγήσεται.

11 Τίνα δὲ ὑμῶν τὸν πατέρα αὐτοῦ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; εἰ καὶ ἰχθυῶν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ; 12 Ἡ καὶ ἐὰν αἰτήσῃ ὄον, μὴ ἐπιδώσῃ αὐτῷ σκορπῖον; 13 Εἰ ὅτι ὑμεῖς ποιητοὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσω μάλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς αἰτῶσι αὐτόν.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at mid-night, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be open'd unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

11 If a son shall ask bread of any of you that is a Father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

TEXT.

TRANSLATION.

14 Καὶ ὡς ἐκβάλλων δαίμονιον,
καὶ αὐτὸ ὡς κωφόν· ἐγένετο δὲ ὅτε δαι-
μονίου ἐξεληντότος, ἐλάλησεν ὁ κωφός·
καὶ θαύμασαν οἱ ὄχλοι. 15 Τινὲς
δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβοῦλ
ἀρχοντι πάντων δαιμονίων ἐκβάλλει τὰ
δαίμονια. 16 ἑτεροὶ δὲ πειράζοντες,
σήμερον παρ' αὐτοῦ ἐζητήσαν ἐξ οὐρανοῦ.

14 And he was casting out
a devil, and it was dumb. And
it came to pass when the devil
was gone out, the dumb spake:
and the people wondered.

15 But some of them said,
He casteth out devils through
Beelzebub, the chief of the
devils.

16 And others tempting him,
sought of him a sign from hea-
ven.

17 Αὐτὸς

PARAPHRASE.

a Friend, and shall go unto him at Mid-night, and say unto him, Friend, lend me three loaves; 6 for a Friend of mine in his Journey is come to me, and I have nothing to set before him: 7 And he from within shall answer and say, Trouble me not: the Door is now shut, and my Children are with me in bed; I cannot rise and give thee. 8 I say unto you, Tho' he will not rise and give him *the Loaves he desires*, because he is his Friend; yet *if the Man, that comes to borrow of him, will not take a Denial, but continues still to importune him, at length* because of his Importunity he will rise, and give him as many *Loaves* as he needs. 9 And I say unto you, *In like manner* (z) ask of God, and it shall be given you: seek, and ye shall find: knock, and it shall be open'd unto you. 10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

11 *Further you may depend on God's Readiness to give you what you duly pray for, on account of his Goodness and even Fatherly Kindness to you.* For if a Son (a) shall ask Bread of any of you that is a Father, will he give him a Stone? or if he ask a Fish, will he for a Fish give him a Serpent? 12 Or if he shall ask an Egg, will he offer him a Scorpion? 13 If ye then, being Evil, know how to give good Gifts unto your Children: how much more shall your heavenly Father give the Holy Spirit to them that ask him, *tho' it be the Greatest of Blessings which he can give you here? and if he will thus give you the Greatest Blessing, much more will he give you all other Lesser Blessings, that ye shall stand in need of and pray for.*

14 And he was casting out a Devil, and it was dumb. And it came to pass when the Devil was gone out, the Dumb spake: and the People wondered. 15 But some of them said *now, as they had formerly (b) on the like Occasion*, He casteth out Devils through Beelzebub, the chief of the Devils. 16 And others tempting him, sought of him a Sign from

VI.
As also a Reli-
ance on God's Fa-
therly Goodness.

VII.
Christ's Answer
to the Jews for
ascribing his cast-
ing out Devils to
Beelzebub.

(z) Matt. 7. 7. (a) Matt. 7. 9. (b) Matt. 9. 34. and 12. 24.

Heaven.

TEXT.

TRANSLATION.

17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ Ἀφροῦμα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτῷ Ἀφρομεριοῦσα ἐρημύεται, καὶ οἶκος ὅππῃ οἶκον, πίπτει.

18 Εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅππῃ λέγετε, ὅτι Βεελζεβὺλ ἐκβάλλει με τὰ δαιμόνια.

19 Εἰ δὲ ἐγὼ ὁ Βεελζεβὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν πίνι ἐκβάλλουσιν; Ἀφρο τὸ χρὴ ὑμῶν αὐτοῖς ἔσονται.

20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

21 Οταν ὁ ἰσχυρὸς κρατῶν πλοῦτος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ὅτι εἰρήνη ὅτι τὰ ὑπάρχοντα αὐτοῦ.

22 Ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, καὶ παρὰ πλοῦτον αὐτοῦ αἶψα ἐφ' ἡ ἐπεποιήσῃ, καὶ τὰ σκευὰ αὐτοῦ Ἀφροδίδωσιν.

23 Ὁ μὴ ὦν μετ' ἐμῶν, κρατ' ἐμῶν ὅτι καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκοπέσθῃ.

24 Οταν τὸ ἀκαθάρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητῶν ἀνάπαυσιν· καὶ μὴ εὗρίσκον, λέγει· Ὑποστέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.

25 Καὶ ἐλθὼν εὐείκει σεσαραμῶνον καὶ κεκοσμημένον.

26 Τότε πορεύεται καὶ παραλαμβάνει ἐπὶ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ· καὶ εἰσελ-

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he and taketh to him seven other spirits more wicked than himself, and

TEXT.

TRANSLATION.

θόντα καὶ οὕτως ἐκείνους καὶ γίνεσθαι τὰ ἔσχατα
ἢ ἀνθρώπων ἐκείνους χείρονα τῷ πρῶτον.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
ταῦτα, ἐπέβησά τις γυνὴ φωνῶν ἐκ
τοῦ ὄχλου, εἶπεν αὐτῷ. Μακάρεα ἡ κοι-
λία ἡ βασιλεύσατά σε, καὶ μαστοὶ ὅς ἐθή-
λας. 28 Αὐτὸς δὲ εἶπε. Μενουῶ-
ν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ
θεοῦ, καὶ φυλάσσοντες αὐτόν.

they enter in, and dwell there:
and the last state of that man
is worse than the first.

27 And it came to pass as he
spake these things, a certain
woman of the company lift up
her voice, and said unto him,
Blessed is the womb that bare
thee, and the paps which thou
hast suck'd.

28 But he said, Yea, rather
blessed are they that hear the
word of God, and keep it.

29 Τῶν

PARAPHRASE.

Heaven. 17 But he knowing their Thoughts, said unto them *the same*
as he had afore on the same Occasion: Every Kingdom divided against
it self, is brought to desolation: and a House divided against a House,
falleth. 18 If Satan also be divided against himself, how shall his
Kingdom stand? because ye say that I cast out Devils through Beelze-
bub. 19 And if I by Beelzebub cast out Devils, by whom do your
Sons cast them out? therefore shall they be your Judges. 20 But if I
with the finger of God cast out Devils, no doubt the Kingdom of God
is come upon you. 21 When a strong Man arm'd keepeth his Palace,
his goods are in peace. 22 But when a stronger than he shall come
upon him, and overcome him, he taketh from him all his Armour wherein
he trusted, and divideth his Spoils. 23 He that is not with me, is
against me: and he that gathereth not with me, scattereth. 24 When
the unclean (c) Spirit is gone out of a Man, he walketh through dry
places, seeking rest: and finding none, he saith, I will return unto my
House whence I came out. 25 And when he cometh, he findeth it
swept and garnish'd. 26 Then goeth he, and taketh to him seven other
Spirits more wicked than himself, and they enter in, and dwell there:
and the last State of that Man is worse than the first.

27 And it came to pass as he spake these things, a certain Woman
of the Company lift up her Voice, and said unto him, Blessed is the
Womb that bare thee, and the Paps which thou hast suck'd. 28 But
he said, Yea, rather blessed are they that hear the Word of God, and
keep it.

VIII.
Who are Bless'd.

(c) Matt. 11. 43.

P

29 And

TEXT.

TRANSLATION.

29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρεὰ ὅτι· σημεῖον ἑπιζητεῖ, καὶ σημεῖον ἔδοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τῷ περὶ τῆς. 30 Καθὼς γὰρ ἐγένετο Ἰωάν· σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα νότι· ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τῆς σοφίας Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε. 32 Ἄνδρες Νινευί· ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινῶσιν αὐτούς· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν· καὶ ἰδοὺ, πλεῖον Ἰωάν ὧδε. 33 Οὐδεὶς δὲ λύχινον ἄψας, εἰς κρυπτὸν τιθεῖσιν, ὥστε ὑπὸ τὸν μόδιον, ἀλλὰ ὅτι τὴν λύχνον, ἵνα οἱ εἰσπορεύομενοι τὸ φέγγος βλέπωσιν. 34 Ὁ λύχνος τῷ σώματι ὅτι· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ὅτι· ἐπὶ δὲ ποιητὴς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 Σκότος ἔστι μὴ τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστίν. 36 Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχῃ τι μέρος σκοτεινόν, ἔσται

29 And when the people were gather'd thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

32 The Men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee, be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be

φωτεινόν

PARAPHRASE.

29 And when the People were gather'd thick together, he began to say, This is an evil Generation: they seek a Sign (d) from Heaven, (as v. 16.) and there shall no such Sign be given it, but the Sign of Jonas the Prophet. 30 For as Jonas being three days and nights in the Whale's Belly, and afterward cast up again alive, was a Sign unto the Ninevites, that he was a Prophet sent to them by God; so shall also the Son of Man's being three days and three nights in the Heart of the Earth, or Bury'd, and then rais'd to Life again, be a Sign to this Generation, that I am come from God. 31 The Queen of the South shall rise up in the Judgment with the Men of this Generation, and condemn them: for she came from the utmost parts of the Earth, to hear the Wisdom of Solomon; and behold, a greater than Solomon is here. 32 The Men of Nineve shall rise up in the Judgment with this Generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. 33 As no Man when he hath (e) lighted a Candle, putteth it in a secret Place, neither under a Bushel; but on a Candlestick, that they which come in may see the Light: So there is no one who is truly Pious and religiously Dispos'd, but will express and give evidence to Others about him of such his Piety and Disposition, as in other respects, so particularly by an unprejudic'd Willingness to receive all Divine Truths upon sufficient Conviction. So that the Men of this Generation do in vain pretend to True Piety, while they reject Me and my Gospel thro' unreasonable Prejudices and resolute Obstinacy, whereby is corrupted their very Understanding; and consequently their Judgment of things. For the Understanding is most fitly compar'd to the Eye: 34 Namely, the (f) Light of the Body is the Eye: In like manner the Light of the Soul is the Understanding. Therefore when the Understanding is Uncorrupted by any Prejudice or Bias, then Men clearly see their Duty, and are easily convinc'd thereof: but when the Understanding is Corrupted by Prejudice or any other Bias, then Men can by no means see or be convinc'd of the Truth or their Duty. 35 Take heed therefore, that the Light which is in thee be not Darknets, i. e. that thy Understanding be not darken'd or blinded with Prejudice or any other Bias; for then thou shalt become incapable of Seeing, and consequently of being convinc'd by the Truth. 36 On the other hand, As if thy whole Body therefore be full of Light, having no part, viz. not the Eye (design'd to enlighten thee) Dark, but single or clear-sighted, then the whole Body shall be as Full of Light as it was by Nature design'd to be, or is capable of; and consequently Thou shalt be sufficiently enlighten'd to perform any

IX.

Christ's Answer
to the Jews seek-
ing a Sign from
Heaven.

(d) Matt. II. 38. and read also my Paraphrase on Rev. 13. 13.

(e) Matt. 5. 15. (f) Matt. 6. 22.

TEXT.

TRANSLATION.

φωταίνεν ὅλοι, ὡς ὅταν ὁ λύχνος τῇ ἀσραπῇ φωτίζη σε.

37 Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν φαρισαῖός τις ὅπως ἀεισῇσιν πρὸ αὐτοῦ· εἰσελθὼν δὲ ἀνέπεσεν. 38 Ὁ

δὲ φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι ἔ

περὶ τὸν ἐσθλόν ἐκατίσθη πρὶν τῷ ἀείπειν. 39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν·

Νυνὺ ὑμεῖς οἱ φαρισαῖοι τὸ ἔξωθεν τῆς ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπα-

γῆς καὶ πονηρίας. 40 Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

41 Πλὴν τὰ εἰδόντα δόπε ἐλεημοσύνην καὶ ἰδὼν, πάντα καθα-

ραῖ ὑμῖν ὅσιν. 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς φαρισαῖοις, ὅτι ἀποδεκατῦτε τὸ ἡδύοσμον καὶ τὸ πήρανον καὶ πᾶν

λάχανον, καὶ παρέρχεσθε τιτὸν κείσιν καὶ τιτὸν ἀγάπην τῷ Θεῷ. Ταῦτα

ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφιεῖναι. 43 Οὐαὶ ὑμῖν τοῖς φαρισαῖοις, ὅτι ἀγαπᾶτε τιτὸν ὑπερῷον καθεδρίαν ἐν ταῖς

συναγωγαῖς, καὶ τὴν ἀσπασμὸν ἐν ταῖς ἀγοραῖς. 44 Οὐαὶ ὑμῖν, ὅτι ἐπεὶ ὡς τὰ μνημεῖα τὰ ἀδολα, καὶ οἱ ἄνθρω-

ποι οἱ ὀφειλάτῃντες ἐπάνω ἔκ οἰδασιν.

full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee befought him to dine with him: and he went in and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first wash'd before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of rapine and wickedness.

40 Ye fools, did not he that made that which is without, make also that which is within?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But woe unto you, Pharisees: for ye tythe the mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 Ἀπ-

ANNOTATIONS.

V. 44. † Γεμματοῖς καὶ Φαρισαῖοι, ὑπερῷον is not read in Vulg. Latin Version, nor two other MSS. nor is ὑπερῷον read in Cant. MS. So that from hence, and what follows in the next verse, viz. 45. it seems most probable that these words have been added, as *Lucas Brugensis* and *Grotius* also infer. Indeed there can be

P A R A P H R A S E.

bodily Operation, as a Room is enlighten'd when the bright shining of a Candle does give thee Light sufficient for what thou wouldst do therein. In like manner, if thy Understanding be free from Prejudice and all other Biasses, then thy Soul shall be as full of Light as it was design'd by Nature, and is capable of in respect of its own natural Faculties, and thou shalt be sufficiently enlighten'd to see and embrace the Truth of the Gospel.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. 38 And when the Pharisee saw it, he marvelld that he had not first wash'd before dinner. 39 And the Lord said unto him, Now do ye Pharisees, *by such your superstitious Observance of Washing your hands before you eat, and the like, act as absurdly as if a Man should be very careful (g) to make clean the Outside of the Cup and the Platter he uses, but matter not how dirty or unclean the Inside is: for so you are superstitiously careful to observe Outward Ceremonies relating to your Bodies, but consider not that in the mean while your Inward Part or Soul is full of Uncleanness in the sight of God by your Rapine or Injustice to others, and other Acts of Wickedness.* 40 Ye Fools, did not He, viz. God that made that part of Man which is without, i. e. his Body, make also that other part of him which is within, i. e. his Soul? and therefore how can ye think that he should rather regard the Cleanness of the One than of the Other? 41 But indeed of the Two he rather regards the Cleanness or Purity of the Soul; inasmuch that if ye be but truly careful to perform those moral Duties, on which depends the Cleanness of the Soul, particularly not to take from Others, what is Theirs, by Rapine or Injustice, but on the contrary to give Alms of such things as you have, i. e. according to your Ability, All things that you shall eat or drink or use outwardly are clean unto you, i. e. such as you may eat or drink or use without becoming Unclean or Unholy in the sight of God. 42 But wo unto you, Pharisees: for ye (b) tythe Mint and Rue, and all manner of Herbs, and pass over Judgment and the Love of God: these ought ye to have done, and not to leave the other undone. 43 Wo unto you, Pharisees: for ye (i) love the uppermost Seats in the Synagogues, and Greetings in the Markets. 44 Wo unto you: for ye are as Graves which appear not so to be, being grown over with Grass or the like, and so the Men which walk over them, are not aware of them: for in like manner your inward Corruption or Wicked-

X.
Christ reproves
the Hypocrisy of
the Pharisees and
Scribes or Lawyers.

A N N O T A T I O N S.

be no Reason why these words should have been Omitted; but there is an obvious Reason why they should be here Added, namely, in agreement (as it was thought by some one who took what is here said and what is set down *Matt. 23.* to be one and the same Discourse) to *Matt. 23. 44.* That this Addition was very early, appears from its being to be found in all the Ancient Versions, but the Latin, which is the most ancient of all.

(g) *Matt. 23. 25.* (b) *Matt. 23. 23.* (i) *Matt. 23. 6.*

ne/s

TEXT.

TRANSLATION.

45 Αποκριθεὶς δὲ τις τῶν νομικῶν λέ-
γει αὐτῷ· Διδάσκαλε, ταῦτα λέγων
καὶ ἡμᾶς ὑβρίζεις. 46 Ο δὲ εἶπε·
Καὶ ὑμῖν τοῖς νομικοῖς ἐαί, ὅτι φορ-
τίζετε τὰς ἀνθρώπους φορτία δυσβά-
στακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων
ὑμῶν ἔσφαλόμενοι τοῖς φορτίοις.
47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ
μνημεῖα τῶν πεφνημένων, οἱ δὲ πατέ-
ρες ὑμῶν ἀπέκλειαν αὐτούς. 48 Ἀρα
μαρτυρεῖτε καὶ συνδοδεῖτε τοῖς ἔρ-
γοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν
ἀπέκλειαν αὐτούς, ὑμεῖς δὲ οἰκοδο-
μεῖτε αὐτῶν τὰ μνημεῖα. 49 Διὰ
τῆτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν·
Ἀποτελῶ εἰς αὐτούς πεφνητάς, καὶ
ἀποτόλους, καὶ ἔξ αὐτῶν ἀποκλειέσθαι
καὶ ἐκδιώξουσιν. 50 ἵνα ἐκζητηθῇ
τὸ αἷμα πάντων τῶν πεφνημένων, τὸ ἐκ-
χυρόμενον ἀπὸ καταβολῆς κόσμου,
ἀπὸ τῆς γενεᾶς Ἀβελ, 51 ἀπὸ τοῦ
αἵματος Ἀβελ ἕως τοῦ αἵματος Ζα-
χαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ
θυσιαστηρίου καὶ τοῦ οἴκου· καὶ λέγω ὑμῖν,
ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύ-
της. 52 Οὐαὶ ὑμῖν τοῖς νομικοῖς,
ὅτι ἔρατε τὴν κλεῖδα τῆς γνώσεως·
αὐτοὶ οὐκ εἰσῆλθετε, καὶ τὰς εἰσερ-
χόμενας ἐκωλύσατε. 53 Λέγοντος δὲ
αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο

45 Then answer'd one of
the lawyers, and said unto him,
Master, thus saying, thou re-
proachest us also.

46 And he said, Wo unto
you also, ye lawyers: for ye
lade men with burdens grie-
vous to be born, and ye your
selves touch not the burdens
with one of your fingers.

47 Wo unto you: for ye
build the sepulchres of the pro-
phets, and your fathers kill'd
them.

48 Truly ye bear witness
that ye allow the deeds of your
fathers: for they indeed kill'd
them, and ye build their se-
pulchres.

49 Therefore also said the
wisdom of God, I will send
them prophets and apostles,
and some of them they shall
slay and persecute:

50 That the blood of all the
prophets, which was shed from
the foundation of the world,
may be requir'd of this ge-
neration;

51 From the blood of Abel
unto the blood of Zacharias,
which perish'd between the al-
tar and the temple: verily I
say unto you, it shall be re-
quir'd of this generation.

52 Wo unto you, lawyers:
for ye have taken away the key
of knowledge: ye * have not
entred in your selves, and them
that were entring in ye * have
hindred.

53 And as he said these
things unto them, the Scribes

TEXT.

TRANSLATION.

οἱ γραμματεῖς καὶ οἱ φαρισαῖοι δε-
 νῶς ἐρέχυν, καὶ ὑποσηματίζεν αὐ-
 τὸν διὰ πλειόνων· 54 Ενεδρεύον-
 τες αὐτὸν, καὶ ζητοῦντες ἀπρεῦσαι τι
 ἐκ τῆς ῥώμας αὐτοῦ, ἵνα κατηγο-
 ρήσωσιν αὐτόν.

and the Pharisees began to urge
 him vehemently, and to pro-
 voke him to speak of many
 things:

54 Laying wait for him, and
 seeking to catch something out
 of his mouth, that they might
 accuse him.

Κεφ.

PARAPHRASE.

ness appears not, by reason of your Hypocrisy and outward Shew of Piety;
 and so Men are not aware that you are such wicked Persons Inwardly
 as ye are. 45 Then answer'd one of the Lawyers, i. e. Scribes or Ex-
 pounders of the Law, and said unto him, Master, thus saying against
 the necessity of Washing before Dinner, and observing such other outward
 Rites, thou reproachest us also, who teach these things to be necessary.
 46 And he said, Wo unto you also, ye (k) Lawyers: for ye lade Men
 with Burdens grievous to be born, and ye your selves touch not the
 Burdens with one of your fingers. 47 Wo unto you: for ye (l) build
 the Sepulchres of the Prophets, and your Fathers kill'd them. 48 Tru-
 ly ye bear witness that ye allow the Deeds of your Fathers: for they
 indeed kill'd them, and ye build their Sepulchres. 49 Therefore also said
 the Wisdom of God, I will send them Prophets and Apostles, and some
 of them they shall slay and persecute: 50 that the Blood of all the
 Prophets, which was shed from the Foundation of the World, may be
 requir'd of this Generation; 51 from the Blood of Abel unto the Blood
 of Zacharias, which perish'd between the Altar and the Temple: verily
 I say unto you, it shall be requir'd of this Generation. 52 Wo unto
 you Lawyers: for ye have taken away (M) the Key whereby Men should
 be let into the Kingdom of Heaven, by depriving them of the true Know-
 ledge of the Scripture, and consequently of their Duty, thro' your False
 Expositions and Vain Traditions: ye have not entred into the King-
 dom of Heaven your selves, and them that were entring in ye have
 hinder'd. 53 And as he said these things unto them, the Scribes and
 the Pharisees began to urge him vehemently, and to provoke him to
 speak of many things: 54 Laying wait for him, and seeking to catch
 something out of his Mouth, that they might accuse him.

(k) Matt. 23. 4.

(l) Ibid. 29.

(M) Ibid. 13.

TEXT.

TRANSLATION.

Κεφ. ιβ'. Εἰ οἷς ἑπισυναχθε-
σῶν τῆς μυριάδων τῷ ὄχλῳ, ὥτε
καταπαλεῖν ἀλλήλους, ἤρξατο λέγειν
πρὸς τοὺς μαθηταίς αὐτοῦ. Πρῶ-
τον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύ-
μης τῶν φαρισαίων, ἥ τις ἔστιν ὑπο-
κρισις. 2 Οὐδὲν δὲ συγκαλυμ-
μῶτον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται·
καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.
3 Αὐτ' ὡς ὅσα ἐν τῇ σκοτίᾳ ἐπαλεῖ,
ὅτι τῷ φωτὶ ἀκαθίσταται· καὶ ὃ πρὸς
τὸ ὅς ἐλαλήσατε οἱ τοῖς ταμίαις,
κηρυχθήσεται ἐπὶ τῶν δωματίων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου·
Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκλειόντων
τὸ σῶμα, καὶ μὴ τῶντα μὴ ἐχόντων
θεμελιώτερον ποιῆσαι. 5 Υποδείξω
δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν
μὴ τὸ ἀποκτεῖναι, ἔχουσαν ἔχοντα ἐμ-
βαλεῖν εἰς τὴν γέεναν· ναὶ λέγω ὑμῖν,
τῷτοι φοβήθητε. 6 Οὐχὶ πέντε σπρι-
θία πωλεῖται ἀναλείπειν δύο, καὶ εἰ ἕξ
αὐτῶν ἕκ' ἐστὶν ὁ πελελησμένον ἐνώπιον
τοῦ Θεοῦ; 7 Ἀλλὰ καὶ αἱ τρίχες τῆς
κεφαλῆς ὑμῶν πᾶσαι ἡριθμηταί. μὴ
οὖν φοβεσθε πολλῶν σπριθίων διαφέρειτε.
8 Λέγω δὲ ὑμῖν· Πᾶς ὃς ἀνὴρ ὁμολο-
γήσῃ ἐμὸν ἔμπροσθεν τῷ ἀνθρώπῳ,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ αὐ-
τὸν ἔμπροσθεν τῷ ἀγγέλῳ τοῦ Θεοῦ.

Chap. XII.

In the mean time, when there
were gather'd together an in-
numerable multitude of people,
insomuch that they trode one
upon another, he began to say
unto his disciples, First of all
beware ye of the leaven of the
Pharisees, which is hypocrisy.

2 For there is nothing co-
ver'd that shall not be reveal'd;
neither hid, that shall not be
known.

3 Therefore whatsoever ye
have spoken in darkness, shall
be heard in the light: and that
which ye have spoken in the
ear in closets, shall be pro-
claim'd upon the house-tops.

4 And I say unto you, my
friends, Be not afraid of them
that kill the body, and after
that have no more that they
can do.

5 But I will forewarn you
whom you shall fear: Fear
him, which after he hath kill'd,
hath power to cast into hell;
yea, I say unto you, Fear him.

6 Are not five sparrows sold
for two farthings, and not one
of them is forgotten before
God?

7 But even the very hairs
of your head are all number'd.
Fear not therefore: ye are of
more value than many spar-
rows.

8 Also I say unto you, Who-
soever shall confess me before
men, him shall the Son of man
also confess before the angels
of God.

TEXT.

TRANSLATION.

9 Ο δὲ ἀρνησάμενός με ἐνώπιον τῶν
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον
τῆς ἀγγέλου τῷ Θεοῦ. 10 Καὶ
πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀν-
θρώπου, ἀφεθήσεται αὐτοῦ· τῷ δὲ εἰς

9 But he that denieth me
before men, shall be deny'd be-
fore the angels of God.

10 And whosoever shall
speak a word against the Son
of man, it shall be forgiven
him: but unto him that blas-

τὸ

PARAPHRASE.

Chap. XII. In the mean time, *while Jesus was delivering what is con-
tain'd v. 39 — ult. of the foregoing Chapter*, when there were gather'd
together an innumerable Multitude of People, insomuch that they trod
one upon another, *whilst they press'd to come near Christ*, he began to
say to his Disciples, First of all, or above all, beware ye of the Leaven
of the Pharisees, which is, *i. e. where by Leaven I mean their Hypo-
cristy*. 2 For there is nothing wicked, *which is cover'd at present by
an Hypocritical outward Shew of Piety*, that shall not be reveal'd, or
discover'd one time or other; neither is any Wickedness hid, that shall
not be made known, *at least at the last Day*. 3 Therefore for instance,
whatsoever ye have spoken in Darknes, or at Night, *when ye have been
in your own Houses, and only with your own Family*, shall be then heard
in the Light or in Publick; and that which ye have spoken *still more
Privately, even to Others in the Ear and in Closets*, shall be proclaim'd
at that Day as Publickly as on the House-top.

4 And having thus caution'd you in the first place to beware of Hy-
pocristy, that ye may not thereby go about to mock or deceive God as well
as Men, I proceed next to caution you, To be sure not to neglect or omit
your Duty out of fear of Men, or of the worst they can do to you: There-
fore I say unto you, and herein I deal with you in the truest manner as
my Friends by giving you such Advice: Be not afraid of them that (m)
kill the Body, and after that, have no more that they can do. 5 But
I will forewarn you whom you shall fear: Fear him, which after he
hath kill'd, hath power to cast into Hell; yea, I say unto you, Fear
him. 6 Are not five Sparrows sold for two Farthings, and not one of
them is forgotten before God? 7 But even the very Hairs of your
Head are all number'd. Fear not therefore: ye are of more value than
many Sparrows. 8 Also I say unto you, Whosoever shall confess me
before Men, him shall the Son of Man also confess before the Angels of
God. 9 But he that denieth me before Men, shall be deny'd before
the Angels of God. 10 And whosoever shall speak a word against the
Son (n) of Man, it shall be forgiven him: but unto him that blasphem-

XI.
He warns his
Disciples to be
carefull to avoid
Hypocristy in the
first place.

XII.
And in the next
place, not to neg-
lect their Duty to
God, out of Fear
of Men.

(m) Matt. 10. 26.

(n) Matt. 12. 31. Mark. 3. 28.

TEXT.

TRANSLATION.

τὸ ἅγιον πνεῦμα βλασφημήσαντι ἔκ
ἀφεθήσεται. 11 Όταν δὲ προσφέ-
ρουν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ
τὰς ἀρχὰς καὶ τοὺς ἑξουσίαις, μὴ με-
ριμᾶτε πῶς ἢ τί ἀπολογήσασθε, ἢ τί
εἴπητε. 12 Τὸ γὰρ ἅγιον πνεῦμα
διδάσκει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἀ-
λλ' εἰπεῖν.

13 Εἶπε δὲ πρὸς αὐτὸν ἐκ τοῦ ὄχλου·
Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

14 Ο δὲ εἶπεν αὐτῷ· Ἀνθρώπε, τίς
με κατέστησε διχαστὴν ἢ μεριμνῶν ἐφ'
ὑμᾶς; 15 Εἶπε δὲ πρὸς αὐτούς·
Ορᾶτε καὶ φυλάσσετε ἀπὸ πάσης
πλεονεξίας· ὅτι ἔκ ἐν τῷ πείρασμένῳ
πνὶ ἡ ζωὴ αὐτοῦ ὅτι ἐκ πάντων ὑπο-
χρίτῳ αὐτοῦ.

16 Εἶπε δὲ πρὸς αὐτούς, λέγων· Ἀνθρώ-
που πνὸς πλουσίᾳ εὐφόρησεν ἡ χώρα.

17 Καὶ διελογίζετο ἐν ἑαυτῷ, λέ-
γων· Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ
συνάξω τὰς καρπὰς μου. 18 Καὶ
εἶπε· Τὺ το ποιήσω· κατελῶ μὲν τὰς
ἀποθήκας, καὶ μείζονας οἰκοδομήσω·
καὶ συνάξω ἐκεῖ πάντα τὰ γενή-
ματά μου, καὶ τὰ ἀγαθὰ μου. 19 Καὶ
εἶπεν τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολ-
λὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά·
ἀναπαύου, φάγε, πότε, εὐφραίνου.

phemeth against the holy Ghost,
it shall not be forgiven.

11 And when they bring
you unto the synagogues, and
unto magistrates, and powers,
take ye no thought how or
what thing ye shall answer, or
what ye shall say :

12 For the holy Ghost shall
teach you in the same hour
what ye ought to say.

13 And one of the company
said unto him, Master, speak
to my brother, that he divide
the inheritance with me.

14 And he said unto him,
Man, who made me a judge,
or a divider over you?

15 And he said unto them,
Take heed, and beware of * all
covetousness: for a man's life
consisteth not in the abundance
of the things which he pos-
sesseth.

16 And he spake a parable
unto them, saying, The ground
of a certain rich man brought
forth plentifully.

17 And he thought within
himself, saying, What shall I
do, because I have no room
where to bestow my fruits?

18 And he said, This will
I do; I will pull down my
barns, and build greater: and
there will I bestow all my fruits
and my goods.

19 And I will say to my soul,
Soul, thou hast much goods
laid up for many years; take
thine ease, eat, drink, and be
merry.

20 Εἶπε

V.
Syr. A

TEXT.

TRANSLATION.

20 Εἶπε δὲ αὐτῷ ὁ Θεός· Ἀφεν, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαρτίσου ὑπὸ σου· ἃ δὲ ἡτοίμασας, πῶς ἔσται; 21 Οὕτως ὁ Ἰησοῦς·

20 But God said unto him, Thou fool, this night thy soul shall be requir'd of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up

εἰς αὐτὸν

PARAPHRASE.

eth against the Holy Ghost, it shall not be forgiven. 11 And when they bring you (o) unto the Synagogues, and unto Magistrates, and Powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same Hour what ye ought to say.

13 And one of the Company said unto him, Master, *I desire you would speak to my Brother, that he would divide the Inheritance left between us with me, and not detain what is my Right from me: for you being an extraordinary Person, it is likely he may have regard to what you shall say to him about it.* 14 And he knowing that the Person that spoke to him, spoke thus more out of a Covetous Temper, than any real Respect he had for him, said unto him in the first place, Man, who made me a Judge, or a Divider over you? *i. e. gave me Authority to make your Brother divide the Inheritance between you. My Business is to instruct you in Spiritual Knowledge; I shall not intermeddle with your Temporal Concerns, especially there being no Occasion for me so to do, since you may apply to the Civil Courts of Justice, and have Right done you; and your applying to me proceeds only from a Covetous Desire of saving the Charge of a Trial.* 15 And having said thus to the Man himself, he took Occasion hereupon to warn his Hearers against Covetousness, and said unto them, Take heed, and beware of all manner or degrees of Covetousness: for the Happiness of a Man's Life consists not in the Abundance of the things which he possesses. 16 And he spake a Parable unto them, to illustrate the Truth hereof, saying, The Ground of a certain Rich Man brought forth plentifully. 17 And he thought within himself, saying, What shall I do, because I have no Room where to bestow my Fruits? 18 And he said, This will I do, I will pull down my Barns, and build greater, and there will I bestow all my Fruits and my Goods. 19 And I will say to my Soul, Soul, thou hast much Goods laid up for many years, take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou Fool, this Night thy Soul shall be requir'd of thee, *i. e. thou shalt dye*: then whose, *i. e. no longer thine* shall those things be which thou hast provided? 21 So foolish and far from being really Happy is

XIII.
He cautions against Covetousness or worldly-mindedness.

V. 15. † Πάντες is read in Alex. Cant. and a great many other MSS. and in Vulg. Syr. Arab. Copt. Ethiop. Versions.

(o) Matt. 10. 19.

TEXT.

TRANSLATION.

εἰς αὐτὸν, καὶ μὴ εἰς Θεὸν πλου-
τῆς.

22 Εἶπε δὲ πρὸς τοὺς μαθηταῖς
αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ
μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά-
γητε· μηδὲ τῷ σώματι, τί ἐνδύ-
σασθε. 23 Ἡ ψυχὴ πλεονόν ἔστι τῆς
τροφῆς, καὶ τὸ σῶμα, τῷ ἐνδύματι.
24 Κατανοήσατε τοὺς κόρακας, ὅτι
οὐκ ἀσπείρουσιν, οὐδὲ θερίζουσιν· οἷς ἔκ-
τρεται ἅμα, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς
τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς
ἀναφέρετε τῶν πτερυγίων; 25 Τίς δὲ
ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖ-
ναι ἑπὶ τῇ ἡλικίᾳ αὐτοῦ πηχυν-
ῖνα; 26 Εἰ οὖν οὕτως οὐκ ἐλάττωσιν δύ-
νασθε, τί φέρετε τῶν λοιπῶν μεριμνᾶτε;
27 Κατανοήσατε τὰ κρίνα, ὡς
αὐξάνει· καὶ κοπιᾷ, οὐδὲ ἰνῆται· λέγω
δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ
δοξῇ αὐτοῦ περιβάλετο ὡς ἐν τούτοις.
28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἄρῳ σή-
μερον ὄντα, καὶ αὔριον εἰς κλίβανον
βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέν-
υσσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγη-
τε, ἢ τί πίητε· καὶ μὴ μελεεῖσθε.
30 Ταῦτα γὰρ πάντα τὰ ἔστιν τοῦ

treasure for himself, and is not
rich towards God.

22 And he said unto his
disciples, Therefore I say unto
you, *Be not solicitous for
your life, what ye shall eat;
neither for the body, what ye
shall put on.

23 The life is more than
meat, and the body is more
than raiment.

24 Consider the ravens: for
they neither sow nor reap;
which neither have store-house
nor barn; and God feedeth
them: How much more are ye
better than the fowls?

25 And which of you, with
taking thought, can add to his
stature one cubit?

26 If ye then be not able
to do that thing which is least,
why take ye thought for the
rest?

27 Consider the lilies how
they grow: They toil not,
they spin not: and yet I say
unto you, that Solomon, in all
his glory, was not array'd like
one of these.

28 If then God so cloath
the grass, which is to day in
the field, and to morrow is cast
into the oven; how much more
will he cloath you, O ye of
little faith?

29 And seek not ye what
ye shall eat, or what ye shall
drink, neither be ye of doubt-
ful mind.

30 For all these things do
the nations of the world seek
after: and your Father know-

ὅτι

T E X T.

T R A N S L A T I O N.

ὅτι χρεῖσθε τούτων. 31 Πλὴν
ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ,
καὶ τὰ ταῦτα πάντα προστεθήσεται
ὑμῖν. 32 Μὴ φοβοῦ, τὸ μικρὸν
ποίκιον· ὅτι εὐδόκησεν ὁ πατήρ
ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

eth that ye have need of these things.

31 But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Πωλὴ-

P A R A P H R A S E.

he that lays up Treasure *only* for to satisfy himself with the Enjoyments of this World, and is not Rich towards God, i. e. by laying out his Riches in promoting of God's Honour does not lay up for himself Treasure in Heaven, or secure to himself Eternal Happiness in the World to come.

22 And he said unto his Disciples, *still going on to warn them against* Worldly-mindedness, or too great a Concern for the things of this Life; Be not solicitous (p) or overcarefull for your Life, what ye shall eat, neither for the Body, what ye shall put on. 23 The Life is more than meat, and the Body is more than Raiment. 24 Consider the Ravens, for they neither sow, nor reap; which neither have Store-house nor Barn, and God feedeth them: how much more are ye better than the Fowls? 25 And which of you, with taking thought, can add to his Stature one Cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the Lilies how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his Glory was not array'd like one of these. 28 If then God so cloath the Grass, which is to day in the Field, and to morrow is cast into the Oven; how much more will he cloath you, O ye of little Faith! 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtfull mind. 30 For all these things do the Nations of the World seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the Kingdom of God, and all these things shall be added unto you. 32 *You have good reason to fear not the want of any things necessary to this Life, who are as it were my little Flock taken out of the rest of Mankind:* for it is your Father's good Pleasure to give you the Kingdom *mention'd in the foregoing verse, viz. of Eternal Happiness and Glory; and therefore if he is willing to give you what is most Valuable, you have no reason to doubt, but he will give you what is less Valuable, viz. the Necessaries of this Life.* 33 *Therefore so far should you be from being over-carefull about*

XIV.

And exhorts them to be Careful chiefly of their Spiritual Welfare.

(p) Matt. 6. 25.

the

T E X T.

TRANSLATION.

33 Πωλήσατε τὰ ψάρχοντα ὑμῶν
καὶ δοτε ἐλεημοσύνην. Ποιήσατε ἑαυ-
τοῖς βαλάντια μὴ παλαιόμενα, θη-
σαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς· ὅπου
κλέπτῃς ἔκ ἐγγίσει, ἔδὲ οὐκ ἀφαιρείται.

34 Ὅπου γὰρ ὅστις ὁ θησαυρὸς ὑμῶν,
ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

35 Εἴτωρ ὑμῶν αἱ ὀσφύες περι-
ζωσμέναι, καὶ οἱ λύχνοι καύομενοι,

36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ-
δεχομένοις τὸν κύριον ἑαυτῶν, πότε
ἀναλύσει ἐκ τῶν γάμων· ἵνα ἔλθον-
τες καὶ κρούσαντες, εὐθὺς ἀνοί-
ξωσιν αὐτοῖς. 37 Μακάριοι οἱ δοῦ-
λοι ἐκεῖνοι οὓς ἔλθων ὁ κύριος εὐ-
ρήσῃ γρηγοροῦντας· ἀμὲν λέγω ὑμῖν,
ὅτι τότε θέλει ὥσεται, καὶ ἀνακλινεῖς αὐ-
τοῖς, καὶ παρελθὼν, ἀφαιρήσῃ αὐ-
τοῖς. 38 Καὶ ἐὰν ἔλθῃ ἐν τῇ δευ-
τέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυ-
λακῇ ἔλθῃ, καὶ εὕρῃ οὕτως, μακά-
ριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι. 39 Τῷ-
το δὲ γινώσκετε, ὅτι εἴ ἢ τις ὁ οἰ-
κοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρ-
χεται, ἐρηγώσῃ αὐτὸν, καὶ οὐκ αὐτὸν
ἔφηκε διοργίζοντα τὸν οἶκον αὐτοῦ.

40 Καὶ ὑμεῖς οὕτως γίνεσθε ἑτοιμοί·
ὅτι ἢ ὥρα ἔστι δοκεῖτε, ὁ υἱὸς τοῦ ἀν-
θρώπου ἔρχεται.

33 Sell that ye have, and
give alms: provide your selves
bags which wax not old, a
treasure in the heavens that
faileth not; where no thief ap-
proacheth, neither moth cor-
rupteth.

34 For where your trea-
sure is, there will your heart
be also.

35 Let your loyns be girded
about, and your lights burn-
ing;

36 And ye your selves like
unto men that wait for their
Lord, when he will return from
the wedding, that when he
cometh and knocketh, they may
open unto him immediately.

37 Blessed are those servants,
whom the Lord, when he com-
eth, shall find watching: verily
I say unto you, that he shall
gird himself, and make them
to sit down to meat, and will
come forth and serve them.

38 And if he shall come
in the second watch, or come
in the third watch, and find
them so, blessed are those ser-
vants.

39 And this * you know,
that if the good-man of the
house had known what hour
the thief would come, he would
have watch'd, and not have
suffer'd his house to be broken
through.

40 Be ye * also therefore
ready: for the Son of man
cometh at an hour when ye
think not.

TEXT.

TRANSLATION.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύ-
ριε, πρὸς ἡμᾶς τὴν παροχολίαν ταύ-
την λέγεις, ἢ καὶ πρὸς πάντας;

42 Εἶπε δὲ ὁ Κύριος· Τίς ἀρεὴ ὅτι
ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν κα-
θήσεται ὁ κύριος ὅτι τὴν ἑραπείαν αὐτοῦ,
τῷ διδοῖναι ἐν καιρῷ τὸ σιτομέτερον;

41 Then Peter said unto
him, Lord, speakest thou this
parable unto us, or even to
all?

42 And the Lord said, Who
then is that faithful and wise
steward, whom *his* lord shall
make ruler over his household,
to give *them* *their* portion of
meat in due season?

43 Μακά-

PARAPHRASE.

*the Necessaries of this Life, that you should be ready on proper Occasions
even to sell that ye have, and give Alms to Others: by which means you
shall provide your selves as it were Bags which wax not old, i. e. a Treas-
ure (g) in the Heavens that faileth not, where no Thief approacheth,
neither Moth corrupteth.* 34 For where your Treasure is, there will
your Heart be also.

35 Moreover since the Time of your Death, or being call'd to Judge-
ment, is uncertain; take care to keep your selves Always prepar'd for it:
let your Loyns be girt about, as Servants diligently employ'd in their
Master's Business, and your (r) Lights burning; 36 and ye your selves
like unto Men that wait for their Lord, when he will return from the
Wedding-feast to the Bride-chamber, that when he cometh and knock-
eth, they may open unto him immediately. 37 Blessed are those Ser-
vants, whom the Lord when he cometh shall find watching: verily I
say unto you, that he shall gird himself, and make them to sit down
to meat, and will come forth and serve them, i. e. he will highly reward
and honour them. 38 And if he shall come in the second Watch, or
come in the third Watch, and find them so, blessed are those Servants.
39 And this you know, that if the Good-man (f) of the House had
known what hour the Thief would come, he would have watch'd, and
not have suffer'd his House to be broken through. 40 Be ye also there-
fore ready much more at all times: for the Son of Man comes at an
Hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou these Instructions
by this Parable aforementioned of the Wedding verse 37. unto us only the
Apostles, or even to all thy Disciples? 42 And the Lord said, Who
then (i. e. Whosoever, whether an Apostle, or any other Disciple) is that
faithfull and wise Steward, whom his Lord shall make in any respect
Ruler over his Household, to give them their portion of Meat in due

XV.

And to be always
watchful or pre-
par'd for Death.

XVI.

The Reward of
such as shall be
careful to do their
Duty in their Sta-
tions.

(g) Matt. 6. 20. 21.

(r) Matt. 25. 1—13.

(f) Matt. 24. 43.

season?

TEXT.

TRANSLATION.

43 Μακάριος ὁ δούλος ὁ κεινός, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησέ ποιῶντα οὕτως. 44 Ἀληθῶς λέγω ὑμῖν, ὅτι ὅτι πᾶσι τοῖς ὑπάρχουσιν αὐτῷ χαλκισθήσεται αὐτόν. 45 Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζεσθαι ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τυπτεῖν τοὺς παῖδας καὶ τοὺς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεισθαι. 46 Ἡξίεσθαι ὁ κύριος ὁ δούλος ὁ κεινός ἐν ἡμέρᾳ ἢ ὃ ὡροδοκᾷ, καὶ ἐν ὥρᾳ ἢ ὃ γινώσκῃ· καὶ διχοτομήσεται αὐτόν, καὶ τὸ μέρος αὐτοῦ μὴ τῷ ἀπίστῳ δῶσθαι.

47 Εκείνος δὲ ὁ δούλος ὁ κεινός τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐπειμάσας, μηδὲ ποιήσας ὡς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς. 48 Ὁ δὲ μὴ γινούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Πᾶσι δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ παρέθεντο πολὺ, περισσότερον αὐτήσονται αὐτόν. 49 Πῦρ ἤλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω; εἰ ἥδη ἀνήφθῃ. 50 Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχρωμαι ἕως ὅτε τελεσθῇ; 51 Δοκεῖτε ὅτι εἰρήνην πρὸς ἀλλήλους δίδωμι ἐν τῇ γῇ; ὅχι, λέγω ὑμῖν, ἀλλ' ἢ ἀφ' ἀμερισμόν.

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepar'd not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much requir'd: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth, and what will I? * That it be already kindled.

50 * And I have a baptism to be baptiz'd with, and how am I straitned till it be accomplish'd!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

T E X T.

T R A N S L A T I O N.

52 Εσθ' ἵδ' ἀπὸ τῆς οἰκῆς αὐτοῦ
ἐν διαμερισμοῖς, τρεῖς ἐπὶ δύο, καὶ
δύο ἐπὶ τρεῖς. 53 Διαμεριθῆσεται

52 For from henceforth there
shall be five in one house di-
vided, three against two, and
two against three.

53 The father shall be di-

πατὴρ

P A R A P H R A S E.

season? 43 Blessed is that Servant, whom his Lord when he cometh,
shall find so doing. 44 Of a truth I say unto you, that he will make
him Ruler over all that he hath. 45 But and if that Servant say in
his heart, My Lord delayeth his Coming; and shall begin to beat the
Men-servants and Maidens, and to eat and drink, and to be drunken:
46 The Lord of that Servant will come in a day when he looketh not
for him, and at an hour when he is not ware, and will cut him in sun-
der, and will appoint him his Portion with the Unbelievers.

47 And *altho' the Duty of Watchfulness and Diligence belongs to All in general, yet there will be a Difference made in the Punishment of Offenders herein, according to their different Circumstances: Namely, that* Servant which clearly knew his Lord's Will, and yet prepar'd not him-
self for his Coming, neither did according to his Will, shall be beaten
with many Stripes. 48 But he that knew not so clearly or fully his
Lord's Will, and so did commit or do things which, by that lesser Know-
ledge of his Lord's Will, he knew he ought not to do, and consequently
is worthy of Stripes in doing what he knew in some degree he ought not
to do: as his Knowledge of his Lord's Will was less than the others, so
he shall be beaten with few Stripes in proportion to the Other. For unto
whomsoever much is given, of him shall be much requir'd: and to
whom Men have committed much, of him they will ask the more.

49 I am come to preach a Gospel, which, by the Wickedness of Men,
will be perverted to become the means to send the Fire of Contention and
Persecution on the Earth: and yet so conducive is this Gospel to the Hap-
piness of Men, and even the very Contentions and Persecutions which
shall arise on account of the Gospel, are so useful in discovering the inward
Temper and Hearts of Men, that what will I, or do I desire? but that
this Gospel be already preach'd to the World, and so it, viz. the Fire of
Contention and Persecution be already kindled. 50 And for my own
part I have a Baptism, viz. of Sufferings even unto Death to be baptiz'd
with, or to undergo; and how am I straiten'd, or how uneasy am I with an
earnest Desire that it was done, till it, viz. the Great Work of Man's Re-
demption by my Death, be accomplish'd? 51 Suppose ye that I am come
to give Peace (†) on Earth? I tell you, Nay; but rather Division.
52 For from henceforth there shall be five in one House divided, three
against two, and two against three. 53 The Father shall be divided

XVII.

A just Difference
shall be made in
the Punishment of
Sinners.

XVIII.

The Gospel shall
be perverted to be
the Occasion of
great Contention
and Animosities.

(†) Matt. 10. 34.

R

against

TEXT.

TRANSLATION.

πατήρ ἐφ' ἑᾶ, καὶ υἱὸς ἐπὶ πα-
τρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυ-
γάτηρ ἐπὶ μητρὶ· πειθεῖα ἐπὶ τῷ
νύμφῳ αὐτῆς, καὶ νύμφη ἐπὶ τῷ
πειθεῖν αὐτῆς.

54 Ελεγε δὲ καὶ τοῖς ὄχλοις·
Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλου-
σαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμ-
βρός ἔρχεται· καὶ γίνεται οὕτως.

55 Καὶ ὅταν ἰότοι πνεύματα, λέ-
γετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

56 Ὑποκρίται, τὸ πρόσωπον τῆς
γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμά-
ζειν· τὸν δὲ καρδὴν τῶν πᾶν ὅς ἐδο-
κιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ
κρίνετε τὸ δίκαιον; 58 Ὡς γὰρ
ὑπάγεις μετὰ τοῦ ἀντιδίκου σου
ἐπ' ἀρχόντα, εἰ τῇ ὁδῷ δὸς ἐργα-
σίαν ἀπηλλάχῃ ἀπ' αὐτοῦ· μή-
ποτε χαλασῇ σε πρὸς τὸν κριτὴν,
καὶ ὁ κριτής σε παραδῶ τῷ πρε-
σβυτέρῳ, καὶ ὁ πρεσβύτερος σε βάλλῃ εἰς
φυλακὴν. 59 Λέγω σοι, οὐ μὴ
ἐξέλθῃς ἐκεῖθεν ἕως ὅτε καὶ τὸ ἔχα-
τον λεπτὸν ἀποδώσῃς.

Κεφ. ιγ'. Παρῆσαν δὲ πινες ἐν αὐτῷ
τῷ χειρῷ ἀπαγγέλλοντες αὐτῷ περὶ
τῶν Γαλιλαίων, ὡς τὸ αἷμα Πιλά-
του ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

vided against the son, and the
son against the father: the mo-
ther against the daughter, and
the daughter against the mo-
ther: the mother in law against
her daughter in law, and the
daughter in law against her
mother in law.

54 And he said also to the
people, When ye see a cloud
rise out of the west, straight-
way ye say, There cometh a
shower; and so it is.

55 And when ye see the
south-wind blow, ye say, There
will be heat; and it cometh
to pass.

56 Ye hypocrites, ye can
discern the face of the earth,
and of the sky: but how is
it, that ye do not discern this
time?

57 Yea, and why even of
your selves judge ye not what
is right?

58 * For when thou goest
with thine adversary to the ma-
gistrate, as thou art in the way,
give diligence that thou may'st
be deliver'd from him; lest he
hale thee to the judge, and the
judge deliver thee to the offi-
cer, and the officer cast thee
into prison.

59 I tell thee, thou shalt
not depart thence, till thou
hast paid the very last mite.

Chap. XIII.

There were present at that
season, some that told him of
the Galileans, whose blood Pi-
late had mingled with their
sacrifices.

T E X T.

TRANSLATION.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι ἔσονται ἁμαρ-
τωλοὶ ὡς καὶ πάντες τῆς Γαλιλαίας
ἐγένοντο, ὅτι τοιαῦτα πεπότησιν;

2 And Jesus answering, said
unto them, Suppose ye that
these Galileans were sinners
above all the Galileans, because
they suffer'd such things?

3 οὐχί,

P A R A P H R A S E.

against the Son, and the Son against the Father: the Mother against
the Daughter, and the Daughter against the Mother: the Mother in law
against her Daughter in law, and the Daughter in law against her Mo-
ther in law.

54 And he said also to the People, When ye see a Cloud rise out of
the West, straightway ye say, There cometh a Shower; and so it is.
55 And when ye see the South-wind blow, ye say, There will be Heat;
and it cometh to pass. 56 Ye Hypocrites, ye can discern the (u) Face
of the Earth, and of the Sky: but how is it, that ye do not discern
this Time?

57 Yea, and why even of your selves, *i. e. by your own Reason, and
the Likeness there is to be observ'd between your Temporal and Spiritual
Conduct, as to what is fit to be done or not done*, judge ye not what is
right or fit to be done by you? 58 For as to your Temporal Conduct,
your own Reason is sufficient to tell you, that when thou goest with
thine (w) Adversary to the Magistrate, *it is advisable and best*, as or
whilst thou art in the way, to give diligence that thou may'st be de-
liver'd from him; lest he hale thee to the Judge, and the Judge deliver
thee to the Officer, and the Officer cast thee into Prison. 59 For I
need but observe that in such a Case thy own Reason will tell thee, that
thou shalt not depart thence, *i. e. out of Prison when once put into it*,
till thou hast paid the very last Mite requir'd to make satisfaction to thy
Adversary that put thee into Prison. Why therefore in like manner does
not your own Reason teach you, that it is advisable and necessary for you
to Reconcile your selves to God by Repentance and Reformation, whilst
by giving you Life he gives you Time of Repenting and Reforming? for-
asmuch as if Death overtakes you before your Repentance and Reforma-
tion, nothing remains then to be expected by you, but to be cast into Hell,
where you must for ever continue, because you can never make due satis-
faction to the Divine Justice for those Sins wherein ye dy'd Impenitently.

Chap. XIII. There were present at that season, some that told him
of the Galileans, *whom, being disaffected to the Roman Government, Pi-
late the Roman Governour had slain as they were offering Sacrifice in the
Temple, and whose Blood Pilate had thereby mingled with the Blood of
their own Sacrifices.* 2 And Jesus answering said unto them, Suppose ye
that these Galileans were Sinners above all the Galileans, because they

(u) Matt. 16. 2. (w) Matt. 5. 25.

R 2

suf-

* XIX.

Christ reproach-
es them for not
discerning that this
was the Time of
the Messias Coming
according to the
Prophecies of the
Old Testament.

XX.

Common Reason is
sufficient to teach
Men to Repent, &
so to make Peace
with God before
their Death.

XXI.

God's Judgments
on some are de-
sign'd to bring
Others to Repen-
tance.

TEXT.

TRANSLATION.

3 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθαι.

4 Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ ἐφ' ὧς ἔπαιον ὁ πύργος ἐν τῇ Σιλωάμ, καὶ ἀπέκλεινεν αὐτούς, δοκῶντες ὅτι ἔτι οἱ ὀφειλέται ἐγένοντο πρὸς πάντας ἀνθρώπους τὰς κατοικοῦντας ἐν Ἱερουσαλὴμ·

5 Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθαι.

6 Ἐλεγεν δὲ ταῦτις ἡ παρβολίου· Συκὴν εἶχε τις ἐν τῇ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ ἔχεν εὑρεῖν. 7 Εἶπε δὲ πρὸς τὴν ἀμπελουργόν· Ἰδὺ, τρεῖς ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ ἔχεν εὑρίσκειν· ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν καταργεῖς; 8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τὸ ἐτος· ἕως ὅτε σκάψω περὶ αὐτήν, καὶ βάλω κορτίαν. 9 Καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. 11 Καὶ ἰδὺ, γυνὴ ἡ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ καὶ ἡ συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ πανίελές. 12 Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησεν, καὶ εἶπεν αὐτῇ· Γυνὴ, ἀπολέλυσαι τὴν ἀσθενείαν σου.

3 I tell you, No: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, No: but except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumberest thou the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bow'd together, and could in no wise lift up *her self*.

12 And when Jesus saw her, he call'd her to him, and said unto her, Woman, thou art loos'd from thine infirmity.

13 Καὶ

TEXT.

TRANSLATION.

13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀναρθρώθη, καὶ ἐδόξαζε τὸν Θεόν. 14 Αποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγροακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέρας εἰσὶν οἱ αἰεὶ δὲ ἐργάζεσθαι· οἱ ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τῷ σαββάτου.

13 And he laid *his* hands on her: and immediately she was made straight, and glorify'd God.

14 And the ruler of the synagogue answer'd with indignation, because that Jesus had heal'd on the sabbath-day; and said unto the people, There are six days in which men ought to work: in them therefore come and be heal'd, and not on the sabbath-day.

15 Απε-

PARAPHRASE.

suffer'd such things? 3 I tell you, No: but *God permitted them to be made Examples to other Sinners*; and accordingly except ye repent, ye shall all likewise perish *after the like dreadful manner*. 4 Or those Eighteen, on whom the Tower in or of Siloam fell, and slew them, think ye that they were Sinners above all Men that dwelt in Jerusalem? 5 I tell you, No: but except ye repent, ye shall all likewise perish.

6 *To the like end of shewing God's Forbearance, and at last severely punishing such as will not be brought to Repentance*, he spake also this Parable: A certain Man had a Fig-tree planted in his Vineyard, and he came and sought Fruit thereon, and found none. 7 Then said he unto the Dresser of his Vineyard, Behold, these three Years (*which is much about the Time that Christ had now exercis'd his Publick Ministry, and Preaching among the Jews*) I come seeking Fruit on this Fig-tree, and find none: cut it down, why cumbereth it the Ground? 8 And he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

XXII.
The Parable of
the Fig-tree.

10 And he was teaching in one of the Synagogues on the Sabbath. 11 And behold, there was a Woman who had *by means of an Evil Spirit been held of an Infirmary* eighteen Years, and was bow'd together, and could in no wise lift up her self. 12 And when Jesus saw her, he call'd her to him, and said unto her, Woman, thou art loos'd from thine Infirmary. 13 And he laid his Hands on her: and immediately she was made straight, and glorify'd God. 14 And the Ruler of the Synagogue answer'd with Indignation, because that Jesus had heal'd on the Sabbath-day; and said unto the People, There are six days in which Men ought to work: in them therefore come and be heal'd, and not

XXIII.
Christ cures the
crooked Woman
on a Sabbath day.

on

TEXT.

TRANSLATION.

15 Απεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Υποκριταί, ἔχατ' ὑμῶν τὴν σαββάτῳ ἢ λύει τὸ βῆν αὐτοῦ ἢ τὸ ὄνον ἀπὸ τοῦ φάτνης, καὶ ἀπαγαγὼν ποτίζει;

16 Ταῦτίῳ δὲ, θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ σατανᾶς ἰδοὺ δέχεται καὶ ὀκτὼ ἔτη, ὅσα ἔδωκεν λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

17 Καὶ ταῦτα λέγωντος αὐτοῦ, χαίρουσιν πάντες οἱ ἀντικείμενοί αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαρεν ὅτι πᾶσι τοῖς ἐνδοξοῖς τοῖς γινομένοις ἐπ' αὐτοῦ.

18 Ελεγε δὲ· Τίνι ὁμοία ὅστιν ἡ βασιλεία τοῦ Θεοῦ; καὶ πῃ ὁμοιώσω αὐτήν;

19 Ὁμοία ὅστις κόκκος σιναίτης, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡύξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ ἔρανος κατακλίωσεν ἐν τοῖς κλάδοις αὐτοῦ.

20 Καὶ πάλιν εἶπε· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 21 Ὁμοία ὅστις ζύμη, ἣν λαβῶσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρα σάτα τεῖα, ἕως οὗ ἐζυμώθη ὅλον.

22 Καὶ διεπορεύτο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαντο πρὸς αὐτὸν εἰς Ἱερουσαλήμ.

23 Εἶπε δὲ πρὸς αὐτοὺς· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ο δὲ εἶπε πρὸς αὐτούς· 24 Αγωνίζεσθε εἰσελθεῖν διὰ τοῦ

15 The Lord then answer'd him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loos'd from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoyc'd for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew, and wax'd a great tree: and the fowls of the air lodg'd in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leaven'd.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be sav'd? And he said unto them,

24 Strive to enter in at the

TEXT.

TRANSLATION.

γενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν. 25 Ἀφ' ἧς ἀνέγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν καὶ

strait gate: for many I say unto you, shall seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye

ἀρξήσεσθε

PARAPHRASE.

on the Sabbath-day. 15 The Lord then answer'd him, and said, Thou Hypocrite, doth not each one of you on the Sabbath loose his Ox or his Ass from the Stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, i. e. a Jew, and so one of God's People, whom Satan hath bound, (as it were) thus down, that she hath not been able to lift up her self so these eighteen years, be loos'd from this bond or infirmity thus inflicted on her by the Devil, on the Sabbath-day? 17 And when he had said these things, all his adversaries were Asham'd: & all the People rejoyc'd for all the glorious things that were done by him.

18 Then said he, Unto what is the Kingdom of God like? and whereunto shall I resemble it? 19 It is like a (x) grain of Mustard-seed, which a man took, and cast into his garden, and it grew, and wax'd a great Tree: and the Fowls of the air lodg'd in the branches of it. 20 And again he said, Whereunto shall I liken the Kingdom of God? 21 It is like (y) Leaven, which a woman took and hid in three measures of meal, till the whole was leaven'd.

22 And he went through the Cities and Villages, teaching and journeying towards Jerusalem; *He directing now his way thither in order to keep there the approaching Feast of the Dedication, which was the 25th of the Hebrew month Cisleu, which answer'd then to the 16th of our December; and at this Feast Christ was accordingly present, as we learn John 10. 22.*

23 Then said one unto him, Lord, are there Few that be Sav'd? And to this more Curious than Usefull Question Christ gave no direct Answer, but said unto them that were about him, 24 Strive to enter in at the strait Gate, that ye may be of the Number of Those that are Sav'd: for Many, I say unto you, will seek to enter in, when it is too late, and shall not be able then to get Admittance. 25 For God's Dealing with Men may fitly be resembled to the Custom at a Feast, especially made by a Great person, of letting the Door or Gate stand Open to receive All that are invited, till such an Hour; but when once the said Hour is past, and the Master of the House or Feast is risen up, and hath shut to the Door, in order to sit down to the Feast with the Guests that come in Due time, then no Admittance is to be had by such as come after, let them

(x) Matt. 13. 31. (y) Matt. 13. 33.

XXIV.

Parable of the Grain of Mustard-seed and of the Leaven.

XXV.

Christ Journeys toward Jerusalem, in order to keep there the Feast of Dedication.

XXVI.

Repentance not to be defer'd till Too late.

knock

TEXT.

TRANSLATION.

ἄρξῃσθε ἔξω ἐστάναι, καὶ χρεῖν τιλὴ
 θύσαν, λέγοντες· Κύριε, Κύριε, ἄνοι-
 ξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, οὐκ
 οἶδα ὑμᾶς, πόθεν ἐστέ· 26 Τότε
 ἄρξῃσθε λέγειν· Εφάρμοδον ἐνώπιόν σου
 καὶ ὁπίοδον, καὶ ἐν ταύτῃ πλατείᾳ ἡμῶν
 ἐδίδαξας· 27 Καὶ ἐρεῖ· Λέγω ὑμῖν,
 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀποστῆτε
 ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδι-
 κίας· 28 Εκκεῖ ἔσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅτε
 ὁφίησθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰα-
 κώβ, καὶ πάντας τοὺς προφῆτας ἐν
 τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμεῖς δὲ ἐκ-
 βαλλομένοις ἔξω· 29 Καὶ ἵξουσιν
 ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ
 βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν
 τῇ βασιλείᾳ τοῦ Θεοῦ· 30 Καὶ ἰδὲ,
 εἰσὶν ἔρχαται οἱ ἔσονται· πρῶτοι καὶ εἰσι
 πρῶτοι οἱ ἔσονται ἔρχαται.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλ-
 θόν πινες φαρισαῖοι, λέγοντες αὐτῷ·
 Ἐξελθε, καὶ παρεού ἐντεῷ· ὅτι
 Ἡρώδης θέλει σε ἀποκτεῖναι· 32 Καὶ
 εἶπεν αὐτοῖς· Πορεύθεντες εἶπατε τῇ
 ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω
 δαιμόνια, καὶ ἰάσεις ὀπιτελῶ σήμε-
 ρον καὶ αὔριον, καὶ τῇ τρίτῃ πε-
 λειοῦμαι· 33 Πλὴν δεῖ με σή-
 μερον καὶ αὔριον καὶ τῇ ἐχθρῇ

begin to stand without, and to
 knock at the door, saying,
 Lord, Lord, open unto us;
 and he shall answer and say
 unto you, I know you not
 whence you are:

26 Then shall ye begin to
 say, We have eaten and drunk
 in thy presence, and thou hast
 taught in our streets.

27 But he shall say, I tell
 you, I know you not whence
 you are; depart from me, all
 ye workers of Iniquity.

28 There shall be weeping
 and gnashing of teeth, when
 ye shall see Abraham, and Isaac,
 and Jacob, and all the prophets
 in the kingdom of God, and
 you *your selves* thrust out.

29 And they shall come from
 the east, and *from* the west, and
 from the north, and *from* the
 south, and shall sit down in
 the kingdom of God.

30 And behold, there are
 last which shall be first, and
 there are first which shall be
 last.

31 The same day there came
 certain of the Pharisees, saying
 unto him, Get thee out, and de-
 part hence: for Herod will
 kill thee.

32 And he said unto them,
 Go ye and tell that fox, Be-
 hold, I cast out devils, and I
 do cures to day and to mor-
 row, and the third day I shall
 be perfected.

33 Nevertheless, I must **do*
 what I have to do to day and to
 morrow, and the day follow-

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knock as much as they will: In like manner, if ye do not repent whilst the Door of Mercy stands Open, but put off your Repentance till the Door of Mercy is shut by Death, if not sooner, and so ye are reserv'd for the last Judgment: then shall your Case be like to those, who coming to a Feast too Late, and after the Door is shut, begin to stand without, and to knock at the Door, saying to the Master of the Feast, Lord, Lord, be pleas'd to Open unto Us. And he shall answer and say unto them thus representing you, I know you not whence you are; I shall not look on you as my Guests, forasmuch as ye came not at the Hour appointed, and so slighted the Honour I did you by giving you an Invitation; Here is no Admittance now for you: For in like manner at the Day of Judgment, All your Cries for Mercy and Pardon will be in Vain, if you neglect the Duty of Repentance in your Life-time here. 26 Then shall ye begin to say or plead, We have (z) eaten and drunk in thy Presence, and thou hast taught in our streets. 27 But all in vain; for He, i. e. I that shall then be your Judge, shall say then unto you, I tell you, I know you not whence ye are, i. e. I will deal with you as a Master of a Feast deals with such, as would come to his Feast when he knows not whence they are, namely, Ye shall not be admitted into the Joys of Heaven; Depart from me, into everlasting Torments, All ye that would impenitently continue Workers of Iniquity during your Life on Earth. 28 Then there shall be unto you Weeping (a) and Gnashing of Teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you your selves thrust out. 29 And indeed not only the Good and Holy men of your Own Nation or of the Jews shall be receiv'd into Heaven: but also they that are Good and Holy shall come from the East, and from the West, and from the North, and from the South, i. e. from among the several parts of the Gentile World, and shall sit down (b) in the Kingdom of God. 30 And behold, there are last which shall be first, and there are first which shall be last.

31 Jesus being now in Galilee, as is probable, forasmuch as that belong'd to Herod's (c) Jurisdiction, the same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee; which they seem to have said, not out of Kindness to Jesus, but to get rid of him out of that Country. 32 And he said unto them, Go ye and tell that Fox, i. e. Crafty Prince, Behold, I cast out Devils, and I do Cures to day and to morrow, i. e. for a little while longer, and the third day, i. e. after that, at the time appointed by God, I shall be perfected, i. e. make an end of my Ministry, and perfect the Redemption of Mankind by suffering indeed Death. 33 Nevertheless I must, as I said afore, do what I have to do, to day and to morrow, or for the short Remainder of my Ministry elsewhere, and the day following, i. e.

XXVII.
Christ's Reproof
of Herod and Je-
rusalem.

(z) Matt. 7. 22, 23. (a) Matt. 8. 11, 12. (b) Matt. 19. 30.
(c) See Chap. 3. 1. and also Chap. 23. 6. 7.

TEXT.

TRANSLATION.

πορεύεσθαι ὅτι οὐκ ὀδέχεται προ-
φήτῳ ἀπολέσθαι ἔξω Ἱερουσαλήμ.

34 Ἱερουσαλήμ, Ἱερουσαλήμ ἡ ἀποκλεί-
νουσα τὰς προφῆτας, καὶ λιθοβολῶσα
τὰς ἀπεσταλμένους πρὸς αὐτὴν, πο-
σάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα
σε, ὃν τρόπον ὄρνις τῆ ἐαυτῆς νοσίων
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησας;
35 Ἰδὲ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν
ἐρημῶς. ἀλλὰ δὲ λέγω ὑμῖν, ὅτι ἔ-
μή με ἴδητε ἕως ἀν ἦξῃ ὅτε εἴπητε,
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου.

Κεφ. ιδ'. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν
αὐτὸν εἰς οἶκόν πινος τῷ ἀρχόντων τῶν φαρι-
σαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ
ἦσαν παρατηρούμενοι αὐτόν. 2 Καὶ
ἰδὲ, ἄνθρωπος τις ὡς ὑδροπικὸς ἐμπρο-
σθεν αὐτοῦ. 3 Καὶ ἀποκρίθεις ὁ Ἰησοῦς
εἶπε πρὸς τοὺς νομικοὺς καὶ φαρισαίους,
λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;
4 Οἱ δὲ ἡσύχασαν. Καὶ
ἐκπλατύνοντες ἰάσατο αὐτόν, καὶ ἀπέ-
λυσε. 5 Καὶ ἀποκριθεὶς πρὸς αὐ-
τοὺς, εἶπε· Τίνος ὑμεῖς ὄντες ἢ βῆς
εἰς φρέαρ ἐμπεσῆται, καὶ οὐκ εὐθέως
ἀναπαύσῃ αὐτόν ἐν τῇ ἡμέρᾳ τῷ σαβ-
βάτῳ; 6 Καὶ ἔκ ἰχυσαν ἀνταπο-
κριθῆναι αὐτῷ πρὸς ταῦτα.

ing * depart: for it cannot be
that a prophet perish out of Je-
rusalem.

34 O Jerusalem, Jerusalem,
which killest the prophets, and
stonest them that are sent unto
thee: how often would I have
gather'd thy children together,
as a hen doth gather her brood
under her wings, and ye would
not?

35 Behold, your house is
left unto you desolate. And
verily I say unto you, ye shall
not see me, until the time come
when ye shall say, Blessed is he
that cometh in the name of the
Lord.

Chap. XIV.

And it came to pass, as he
went into the house of one of
the chief Pharisees to eat bread
on the sabbath-day, that they
watch'd him.

2 And behold, there was a
certain man before him, which
had the dropsie.

3 And Jesus answering, spake
unto the lawyers and Pharisees,
saying, Is it lawful to heal on
the sabbath-day?

4 And they held their peace.
And he took him, and heal'd
him, and let him go:

5 And answer'd them, say-
ing, Which of you shall have
an ass or an ox fallen into a pit,
and will not straightway pull
him out on the sabbath-day?

6 And they could not an-
swer him again to these things.

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after that, when the Time of my Suffering is come, I must go or depart from whatever other Place I shall then be in, to Jerusalem: for it cannot be that a Prophet perish, in a Legal manner so much as in Appearance, out of Jerusalem where is the great Sanhedrin, which only, according to the Laws of the Jewish State, has Power to judge and condemn a Prophet. 34 O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee: how often would I have gather'd thy Children together, as a (d) Hen doth gather her Brood under her wings, and ye would not? 35 Behold your House is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

S E C T I O N VIII.

Containing such Particulars as are related by St Luke, and were transacted (as seems most probable) After Christ's Departure from Jerusalem, when he had been there at the Feast of the Dedication, in the thirty fourth Year of his Life, or A. D. 32. and Before his Beginning his last Return to Jerusalem in the thirty fifth Year of his Life, or A. D. 33. Which Particulars are likewise wholly pass'd over by St Matthew and Mark, and take up Chap. XIV. 1 — XVII. 10. of this Gospel.

Chap. XIV. St Luke v. 22. of the foregoing Chapter observes, that Christ was then journeying toward Jerusalem, which (as appears from the Harmony of the Gospels) is most probably to be understood of his Journeying thither, in order to keep the Feast of the Dedication; which he accordingly kept there, as we learn Job. 10. 22. After which S. John informs us at the end of the same Chapter, that Christ went away again (from Jerusalem) beyond Jordan, unto the place where John at first baptiz'd, viz. to Bethabara; and there he abode, and many resorted unto him, and believ'd on him there. And it came to pass, that during his Abode (as seems probable) in these parts, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watch'd him. 2 And behold, there was a certain Man before him, which had the Dropsie. 3 And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? 4 And they held their peace. And he took him, and heal'd him, and let him go: 5 And answer'd them, saying, Which of you shall have an Ass or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? 6 And they could not answer him again to these things.

I.
Christ cures the
Dropsie on the Sabbath-day.

(d) This seems to have been a sort of Proverbial or a Common Saying among the Jews, on any the like Occasion as it is here us'd by our Saviour.

TEXT.

TRANSLATION.

7 Ελεγε δὲ πρὸς τὰς κεκλημένους
 παβολίῳ, ἐπέχων πῶς ταῖς πρωτο-
 κλισίας ἐξελέγοντο, λέγων πρὸς αὐ-
 τούς· 8 Ὅταν κληθῇς ὑπὸ πινθ
 εἰς γάμους, μὴ κατακληθῇς εἰς τιῶν
 πρωτοκλισίων· μήποτε ἐπιμώτερός σε
 ἢ κεκλημένῳ ὑπ' αὐτοῦ· 9 Καὶ ἐλ-
 θὼν ὁ σὲ καὶ αὐτὸν χαλέσας, ἐρεῖ σοι·
 Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ'
 αὐτοῦ τὸν ἐλάχιστον τόπον κατέχειν.
 10 Ἀλλ' ὅταν κληθῇς, πορευθεὶς
 ἀνάπεσον εἰς τὸν ἐλάχιστον τόπον· ἵνα
 ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι·
 Φίλε, προσανάβηθι ἀνώπερθιν· τότε
 ἔσται σοι δοξα ὡς ὁ πρῶτος συνανα-
 κειμένων σοι. 11 Ὅτι ὡς ὁ ὑψῶν
 ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ τα-
 πειῶν ἑαυτὸν, ὑψωθήσεται.

12 Ελεγε δὲ καὶ πρὸς κεκληκότι αὐ-
 τόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ
 φάσῃς τῷ φίλῳ σου, μηδὲ τῷ ἀδελ-
 φῷ σου, μηδὲ τῷ συγγενεῖ σου, μηδὲ
 γείτονι πλυσίῳ· μήποτε καὶ αὐτοὶ σε
 ἀντιχαλέσωσι, καὶ γένηαί σοι ἀνταπόδομα.
 13 Ἀλλ' ὅταν ποιῇς δεῖπνον, κάλεσον πτω-
 χούς, ἀναπήρους, χωλοὺς, τυφλοὺς·
 14 Καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν
 ἀνταποδοθῆναι σοι· ἀνταποδοθήσεται γὰρ
 σοι ἐν τῇ ἀναστάσει τῇ δικαίῳ.

7 And he put forth a pa-
 rable to those which were bid-
 den, when he mark'd how they
 chose out the chief * seats ;
 saying unto them,

8 When thou art bidden of
 any man to a wedding, sit not
 down in the highest * seat : lest
 a more honourable man than
 thou be bidden of him ;

9 And he that bade thee and
 him, come and say to thee, Give
 this man place ; and thou begin
 with shame to take the lowest
 * seat.

10 But when thou art bid-
 den, go and sit down in the
 lowest * seat ; that when he
 that bade thee cometh, he may
 say unto thee, Friend, go up
 higher : then shalt thou have
 * honour in the presence of
 them that sit at meat with thee.

11 For whosoever exalteth
 himself, shall be * humbled ;
 and he that humbleth himself,
 shall be exalted.

12 Then said he also to him
 that bade him, When thou
 makest a dinner or a supper,
 call not thy friends, nor thy
 brethren, neither thy kinsmen,
 nor thy rich neighbours ; lest
 they also bid thee again, and a
 recompence be made thee.

13 But when thou makest a
 feast, call the poor, the maim'd,
 the lame, the blind :

14 And thou shalt be blessed ;
 for they cannot recompence
 thee : for thou shalt be recom-
 penc'd at the resurrection of
 the just.

T E X T.

T R A N S L A T I O N.

15 Ακούσας δὲ τις τῶν σιτανάκει-
μένων ταῦτα, εἶπεν αὐτῷ· Μακάριος
ὁς φάγῃ ἄρτον ἐν τῇ βασιλείᾳ τοῦ
Θεοῦ. 16 Ο δὲ εἶπεν αὐτῷ· Ανθρώ-
πος τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεισε
πολλούς. 17 Καὶ ἀπέστειλε τὸν δούλον

15 And when one of them
that sat at meat with him, heard
these things, he said unto him,
Blessed is he that shall eat bread
in the kingdom of God.

16 Then said he unto him,
A certain man made a great
supper, and bade many:

17 And sent his servant at
αὐτῷ

P A R A P H R A S E.

7 And he put forth a Parable to those who were bidden to the same Pharisee's house, as well as he was, when he mark'd how they chose out the chief Seats; saying unto them, 8 When thou art bidden of any man to a Wedding, sit not down in the highest Seat: lest a more honourable man than thou be bidden of him; 9 and he that bade thee, and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest Seat. 10 But when thou art bidden, go and sit down in the lowest Seat; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have Honour in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

12 Then said he also to him that bade him, When thou makest a Dinner or a Supper, if thou wouldst do it to the Best purpose for promoting thy greatest Happiness, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy Rich Neighbours; lest they also bid, i. e. because they will also in probability bid thee again, and so a Recompence will be made thee of them, and consequently thou wilt have no Grounds to expect any other Recompence from God. 13 But when thou makest a Feast, call the Poor, the Maim'd, the Lame, the Blind: 14 and thou shalt be blessed of God: for they cannot recompence thee; and for that reason thou shalt be recompenc'd at the Resurrection of the Just and Charitable.

15 And when One of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread, i. e. partake of Happiness in the Kingdom of God. 16 Then said he unto him this Parable, to hint unto him, that the said Blessedness he mention'd was graciously offer'd to him and the rest of the Jewish Nation, and Unthankfully slighted and rejected by the Generality of them: A certain man made a (e) great Supper, and bade many: 17 And sent his Servant at

II.
He teaches Hu-
mility.

III.
And Charity to
the Poor.

IV.
Parable of the
Great Supper.

(e) See Matt. 22. 2. This Supper may also be very well apply'd to the Duty of Receiving the Sacrament of the Lord's Supper, as it is by our Church in one of its Exhortations to the said Sacrament.

Supper.

TEXT.

TRANSLATION.

αὐτῷ τῇ ὥρᾳ ἧ δειπνῆ εἰπεῖν τοῖς κε-
λημένοις· Ἐρχεσθε, ὅτι ἤδη ἑτοιμαῖ ὅσι
πάντα. 18 Καὶ ἤρξαντο ἀπὸ μιᾶς

παρατεῖναι πάντες. Ὁ πρῶτος εἶπεν
αὐτῷ· Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκην
ἐξελθεῖν καὶ ἰδεῖν αὐτήν· ἐρωτῶ σε, ἔχε
με παρητημένον. 19 Καὶ ἕτερος εἶπε·
Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύο-
μαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με
παρητημένον. 20 Καὶ ἕτερος εἶπε·

Γυνῶκα ἔγημα, καὶ ἀφ' τῆς τοῦ ἐδωά-
μαι ἐλθεῖν. 21 Καὶ παραγινόμενος
ὁ δούλος ἐκέλευε ἀπὸ γαίης τῶ κυρίου
αὐτοῦ λαῦτα. Τότε ὀργισθεὶς ὁ οἰκοδε-
σπογῆς εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε
ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆ
πόλεως, καὶ τὰς πωχὰς καὶ ἀναπήρους
καὶ χωλὰς καὶ τυφλὰς εἰσαγάγε ὧδε.

22 Καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὡς
ἐπέταξας, καὶ ἐπὶ τόπος ὅσι. 23 Καὶ εἶ-
πεν ὁ κύριος πρὸς τὸν δούλον· Ἐξελθε εἰς
τὰς ὁδὸς καὶ φραγμὰς, καὶ ἀνάγκασον
εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.
24 Λέγω γὰρ ὑμῖν ὅτι ὅσοις τῶν ἀν-
δρῶν ἐκείνων τὸ κεκλημένων γεύσεται
με τῆς δειπνῆς.

25 Συναπορεύοντο δὲ αὐτῷ ὄχλοι
πολλοί· καὶ γραφεὶς εἶπε πρὸς αὐτόν·

26 Εἴπῃς ἔρχεσθαι πρὸς με, καὶ ἔμωσθαι τὸν
πατέρα ἐαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ

supper-time, to say to them
that were bidden, Come, for all
things are now ready.

18 And they all with one
consent began to make excuse.
The first said unto him, I have
bought a piece of ground, and
I must needs go and see it: I
pray thee have me excus'd.

19 And another said, I have
bought five yoke of oxen, and
I go to prove them: I pray
thee have me excus'd.

20 And another said, I have
marry'd a wife, and therefore
I cannot come.

21 So that servant came, and
shew'd his lord these things.
Then the master of the house
being angry, said to his ser-
vant, Go out quickly into the
streets and lanes of the city, and
bring in hither the poor, and
the maim'd, and the halt, and
the blind.

22 And the servant said,
Lord, it is done as thou hast
commanded, and yet there is
room.

23 And the lord said unto
the servant, Go out into the
high-ways and hedges, and
compel them to come in, that
my house may be fill'd.

24 For I say unto you, that
none of those men which were
bidden, shall taste of my supper.

25 And there went great
multitudes with him: and he
turn'd, and said unto them,

26 If any man come to
me, and hate not his father
and mother, and wife and

T E X T.

T R A N S L A T I O N.

τὰ τέκνα, καὶ τοὺς ἀδελφεοὺς καὶ τὰς ἀδελφοὺς, ἐπὶ δὲ καὶ τὸ ἑαυτοῦ ψυχὴν, καὶ διδάσκει μὴ μαθητὴς εἶναι. 27 Καὶ ὅστις οὐ βαρύνει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μὴ εἶναι μαθητὴς. 28 Τίς γὰρ ἔξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον κερήσας ψηφίσει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπὸρροισμὸν;

children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?

29 *Iva*

P A R A P H R A S E.

Supper-time, to say to them that were bidden, Come, for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of Ground, and I must needs go and see it: I pray thee have me excus'd. 19 And another said, I have bought five yoke of Oxen, and I go to prove them: I pray thee have me excus'd. 20 And another said, I have marry'd a Wife, and therefore I cannot come. 21 So that Servant came, and shew'd his Lord these things. Then the Master of the house being angry, said to his Servant, Go out quickly into the streets and lanes of the City, and bring in hither the Poor, and the maim'd, and the halt, and the blind; *whereby is meant preaching the Gospel, quickly after the Ascension, to the Gentiles that liv'd in Judea, as being Publicans or Proselytes to the Jewish Religion.* 22 And the Servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the Lord said unto the Servant, Go out into the High-ways and Hedges, and compel them to come in, that my House may be fill'd; *whereby is denoted the Preaching of the Gospel afterwards to the several Gentile Nations in the World, among whom many were convinc'd by the Light and Truth of the Gospel, and so compell'd as it were, by the Force of the Arguments and Motives made use of by the Apostles, to come into the Christian Church.* 24 For I say unto you, that none of those Men who were bidden, and refus'd to come, *i. e. of the Unbelieving Jews,* shall taste of my Supper.

25 And there went great (f) Multitudes with him: and he turn'd, and said unto them, 26 If any Man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his own Life also, he cannot be my Disciple. 27 And whosoever doth not bear his Cross, and come after me, cannot be my Disciple. 28 For which of you intending to build a Tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?

(f) See *Matt.* 10. 37.

29 *Left*

V.
Previous Consideration requisite to the becoming a true Christian.

TEXT.

TRANSLATION.

29 ἵνα μήποτε θεῶς αὐτῷ θεμέλιον, καὶ
 μὴ ἰσχύοντι ὀκτελέσαι, πάντες οἱ
 θεωροῦντες ἄρξονται ἐμπαθεῖν αὐτῷ,
 30 λέγοντες· Οὐ γὰρ ὁ ἀνθρώπου
 ἠρξάτο οἰκοδομεῖν, καὶ οὐκ ἰσχυσεν ἐκτελέ-
 σαι. 31 Ἡ τίς βασιλεὺς πορευόμενος
 συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον,
 οὐκ ἐπεὶ χίλιας στρατῶν βουλευέται εἰ δυνατός
 ὅτι ἐὰν δεκά χιλιάσιν ἀπαντήσῃ τῷ μυ-
 ῖακοι χιλιάδων ἐρχομένων ἐπ' αὐτόν;
 32 Εἰ δὲ μήγε, ἐπὶ αὐτῷ πόρρω ὄντος,
 πρεσβύται ἀποστείλας, ἐρωτᾷ τὰ πρὸς
 εἰρήνην. 33 Οὕτως ὢν, πᾶς ἐξ ὑμῶν ὃς
 οὐκ ἀποτάσσεται παντὶ τοῖς ἑαυτοῦ ὑπαρ-
 χουσιν, οὐ δύναται μετ' ἐμοῦ μαθητὴς.

34 Καλὸν τὸ ἅλας· εἰ δὲ τὸ
 ἅλας μωρανθῇ, ἐν πῶνι ἀρτυθήσεται;
 35 Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐ-
 θετόν ὅστις· ἐξω βάλλουσιν αὐτό. Ὁ
 ἔχων ὦτα ἀκέειν, ἀκέτω.

Κεφ. ιε'. Ἦσαν δὲ ἐγγίζοντες αὐτῷ
 πάντες οἱ τελῶναι καὶ οἱ ἁματωλοὶ,
 ἀκέειν αὐτῷ. 2 Καὶ διεγόγγυζον οἱ
 φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες·
 Οὐ γὰρ ὁ ἁματωλὸς προσδέχεται, καὶ
 συνεισέρχεται αὐτοῖς. 3 Εἶπε δὲ πρὸς αὐ-
 τούς τινα παροβολὴν ταύτην, λέγων·
 4 Τίς ἀνθρώπος ἔχει ὑμῶν ἑκατὸν
 πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ
 χαλαλεί περὶ τῷ ἐννενηκονθίῳ αὐτοῦ ἐν τῇ ἐρη-

29 Lest haply after he hath
 laid the foundation, and is not
 able to finish it, all that behold
 it begin to mock him,

30 Saying, This man began
 to build, and was not able to
 finish.

31 Or what king going to
 make war against another king,
 sitteth not down first, and con-
 sulteth whether he be able with
 ten thousand to meet him that
 cometh against him with twen-
 ty thousand?

32 Or else, while the other
 is yet a great way off, he send-
 eth an ambassage, and desireth
 conditions of peace.

33 So likewise, whosoever
 he be of you, that forsaketh
 not all that he hath, he cannot
 be my disciple.

34 Salt is good: but if the
 salt have lost his favour, where-
 with shall it be season'd?

35 It is neither fit for the
 land, nor yet for the dunghil;
 but men cast it out. He that
 hath ears to hear, let him hear.

Chap. XV.

Then drew near unto him
 all the publicans and sinners
 for to hear him.

2 And the Pharisees and
 scribes murmur'd, saying, This
 man receiveth sinners, and eat-
 eth with them.

3 And he spake this parable
 unto them, saying,

4 What man of you having
 an hundred sheep, if he lose
 one of them, doth not leave
 the ninety and nine in the wil-

TEXT.

TRANSLATION.

μῶ, καὶ πορεύεται ὅτι τὸ ἀπολωλὸς,
 ἕως εὕρῃ αὐτό; 5 Καὶ εὕρων ὅτι-
 πῆσιν ὅτι τὰς ὤμους ἑαυτοῦ χαί-
 ρων. 6 Καὶ ἐλθὼν εἰς τὸν οἶκον,
 συγκαλεῖ τὰς φίλους καὶ τὰς γεί-
 τους· λέγων αὐτοῖς· Συγχαίριτέ μοι,

dernefs, and go after that which
 is loft, until he find it?

5 And when he hath found
 it, he layeth it on his foulders,
 rejoycing.

6 And when he cometh
 home, he calleth together his
 friends and neighbours, faying
 unto them, Rejoyce with me,

ὅτι

PARAPHRASE.

29 Left haply after he hath laid the Foundation, and is not able to
 finish it, all that behold it begin to mock him, 30 faying, This Man
 began to Build, and was not able to finifh. 31 Or what King going
 to make War againft another King, fitteth not down firft, and con-
 fulteth whether he be able with Ten thousand to meet him that cometh
 againft him with Twenty thousand? 32 Or elfe, while the other is
 yet a great way off, he fendeth an Ambaffage, and defireth Conditions
 of Peace. 33 Now as Wife men, in all other Cafes, before they venture
 upon any Great Undertaking, duly weigh the Danger and Difficulty of
 it: So likewise whofoever he be of you, that would become my Dis-
 ciple Truly and upon Good grounds, ought duly to confider the Danger and
 Difficulty you fhall fall into thereby; and whether you are refolv'd to un-
 dergo it, as thinking it much more Advantageous to you in the End, to
 undergo all fuch Dangers and Difficulties for my fake, than to avoid them
 by not becoming my Disciple: for he that forfaketh not All that he has
 in this World, when his Duty to me requires it, cannot be my Disciple.

34 Salt is (g) good: but if the Salt have loft his Savour, wherewith
 fhall it be feafon'd? 35 It is neither fit for the Land, nor yet for the
 Dunghill, but Men caft it out. He that hath Ears to hear, let him hear.

Chap. XV. Then drew near unto him all the Publicans and Sinners
 for to hear him. 2 And the Pharifees and Scribes murmur'd, faying,
 This Man receiveth Sinners, and eateth with them. 3 And he fpake
 this Parable unto them, to convince the faid Pharifees and Scribes of their
 Unreasonablenefs in fo Murmuring againft him, for Converfing with Pub-
 licans and Sinners in order to bring them to Repentance, faying, 4 What
 Man (b) of you having an hundred Sheep, if he lofe one of them, doth
 not leave the ninety and nine in the Wildernefs, and go after that which
 is loft, until he find it? 5 And when he hath found it, he layeth it
 on his Shoulders, rejoycing. 6 And when he cometh home, he calleth
 together his Friends and Neighbours, faying unto them, Rejoyce with

VI.
 The Unprofita-
 blenefs of a falfe
 Chriftian.

VII.
 Parables of the
 loft fleep and loft
 piece of Money.

(g) Compare Matt. 5. 13. (b) Matt. 18. 12.

TEXT.

ὅτι εὗρον τὸ πρῶτον μου τὸ ἀπο-
λωλός. 7 Λέγω ὑμῖν, ὅτι ἕτοιχα
ἔσται ἐν τῷ θρανῷ ὅτι ἐνὶ ἀμαρ-
τανῶ μετανοοῦσι, ἢ ὅτι ἐνενήκον-
ταεννέα δικαίοις, οἵτινες οὐ χρειαν
ἔχουσιν μετανοίας. 8 Ἡ τις γυνή,
δραχμαὶς ἔχουσα δέκα, ἐὰν ἀπολέσῃ
δραχμὴν μίαν, ἔτι ἅπαι λύχνον,
καὶ σαροῖ τίω οἰκίαν, καὶ ζητεῖ ὅτι-
μελῶς, ἕως ὅτε εὕρῃ; 9 Καὶ εὗ-
ρουσα συγκαλεῖται ταῖς φίλας καὶ
ταῖς γείτονας λέγουσα· Συγχαρήτε
μοι, ὅτι εὗρον τὴν δραχμὴν ἣν
ἀπώλεσα. 10 Οὕτω, λέγω ὑμῖν,
χαρὰ γίνεται δι' ὅσον τῷ ἀγγέ-
λῳ τοῦ Θεοῦ ὅτι ἐνὶ ἀμαρτανῶ με-
τανοοῦσι.

11 Εἶπε δὲ Ἀνθρώπος τις εἶχε δύο
υἱούς. 12 Καὶ εἶπεν ὁ νεώτερος τῷ αὐ-
τῶν πατρὶ, Πάτερ, δός μοι τὸ ὅτι-
νά μοι μέρῃς τῆς ἐξουσίας. Καὶ διέδωκεν
αὐτοῖς τὴν βίον. 13 Καὶ μετ' ὅσον πολ-
λὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώ-
τερος υἱὸς ἀπεδήμησεν εἰς χώραν μα-
κράν· καὶ ἐκεῖ διεσκόρπισεν τὴν ἐξουσίαν αὐ-
τοῦ, ζῶν ἀσωτῶς. 14 Δαπανήσαν-
τος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς
ἐν τῇ χώρᾳ ἐκείνῃ· καὶ αὐτὸς
ἤρξατο ὑστερεῖσθαι. 15 Καὶ πορευθεὶς
ἐκολλήθη ἐνὶ τῷ πολίτῃ τῆς χώρας

TRANSLATION.

for I have found my sheep
which was lost.

7 I say unto you, that like-
wise joy shall be in heaven
over one sinner that repenteth,
more than over ninety and nine
just persons, which need no re-
pentance.

8 Either what woman hav-
ing ten pieces of silver, if she
lose one piece, doth not light
a candle, and sweep the house,
and seek diligently till she find
it?

9 And when she hath found
it, she calleth *her* friends and
her neighbours together, say-
ing, Rejoyce with me, for I
have found the piece which I
had lost.

10 Likewise I say unto you,
there is joy in the presence of
the angels of God, over one
sinner that repenteth.

11 And he said, A certain
man had two sons:

12 And the younger of them
said to *his* father, Father, give
me the portion of goods that
falleth to me. And he divided
unto them *his* living.

13 And not many days after,
the younger son gather'd all to-
gether, and took his journey
into a far country, and there
wasted his substance with riot-
ous living.

14 And when he had spent
all, there arose a mighty famine
in that land; and he began to
be in want.

15 And he went and joyn'd
himself to a citizen of that

country.

TEXT.

TRANSLATION.

οκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς
ἀγρούς αὐτοῦ βόσκειν χοίρους. 16 Καὶ
ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ
πάντων κεραιπῶν ὧν ἡορτοῦσι οἱ χοῖροι· καὶ
οὐδείς ἐδίδου αὐτῷ. 17 Εἰς ἑαυτὸν
δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ
πατρὸς μου περιεστέουσιν ἄρτων;
ἐγὼ δὲ λιμῶ σπύλλουμαι. 18 Ανα-
στὰς πορεύσομαι πρὸς τὸν πατέρα
μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμαρτον
εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου,

country; and he sent him into
his fields to feed swine.

16 And he would fain have
fill'd his belly with the husks
that the swine did eat: and no
man gave unto him.

17 And when he came to
himself, he said, How many
hir'd servants of my father's
have bread enough and to
spare, and I perish with hun-
ger?

18 I will arise, and go to my
father, and will say unto him,
Father, I have sinn'd against
heaven, and before thee,

19 καὶ

PARAPHRASE.

me, for I have found my Sheep which was lost. 7 I say unto you,
that likewise Joy shall be in Heaven over one Sinner that repenteth,
more than over ninety and nine just Persons, which need no Repen-
tance. 8 And to the like purpose he added also this like Parable: Either
what Woman having ten Pieces of Silver, if she lose one Piece, doth
not light a Candle, and sweep the House, and seek diligently till she
find it? 9 And when she hath found it, she calleth her Friends and
her Neighbours together, saying, Rejoyce with me, for I have found
the Piece which I had lost. 10 Likewise I say unto you, There is
Joy in the presence of the Angels of God over one Sinner that repenteth.

11 And he said also this Parable to the same Purpose: A certain Man
had two Sons; where by the Man is denoted God; and by the two Sons,
the Jews and Gentiles. 12 And the younger of them said to his Father,
Father, give me the portion of Goods that falleth to me. And he di-
vided unto them his Living. 13 And not many days after, the youn-
ger Son gather'd all together, and took his journey into a far Country,
and there wasted his Substance with Riotous living. 14 And when he
had spent all, there arose a mighty Famine in that Land; and he began
to be in want. 15 And he went and joyn'd himself to a Citizen of that
Country; and he sent him into his Fields to feed Swine. 16 And he
would fain have fill'd his Belly with the Husks that the Swine did eat:
and no man gave unto him. 17 And when he came to himself, he said,
How many hir'd Servants of my Father's have Bread enough and to spare,
and I perish with Hunger? 18 I will arise, and go to my Father; and
will say unto him, Father, I have sinn'd against Heaven, and before
thee.

VIII.
Parable of the
Prodigal Son.

TEXT.

TRANSLATION.

19 καὶ ἔκεπὶ εἰμὶ ἄξιός ἐστι κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μεικθῶν σου. 20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. Ἐπὶ δὲ αὐτῷ μακρὰν ἀπέχοντός, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ὅπρὶ τὸ πρῶτον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. 21 Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸ ὕψαινον καὶ οὐκ ἔσθω σοι, καὶ ἔκεπὶ εἰμὶ ἄξιός ἐστι κληθῆναι υἱός σου. 22 Εἶπε δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· Εξενέγκατε τὸ φορέτιον τὸ ἐν τῷ πόρτῳ, καὶ ἐνδύσατε αὐτόν· καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. 23 Καὶ ἐνέγκαντες τὸ μόρον καὶ σιτυτὸν θύσατε· καὶ φαργίνες εὐφρανθήσονται. 24 Ὁπότε ὁ υἱός μὴ νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. 25 Ἦν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. 26 Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν, ἐπυνθάνετο τί εἴη ταῦτα. 27 Ὁ δὲ εἶπεν αὐτῷ· Ὁπὶ ὁ ἀδελφός σου ἦκε· καὶ ἔθυσεν ὁ πατήρ σου τὸ μόρον καὶ σιτυτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὡργίσθη δὲ, καὶ ἔκκεν· καὶ ἤθελεν εἰσελθεῖν· ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεχάλετο αὐτόν. 29 Ὁ δὲ ἀποκρι-

19 And am no more worthy to be call'd thy son: make me as one of thy hir'd servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kiss'd him.

21 And the son said unto him, Father, I have sinn'd against heaven, and in thy sight, and am no more worthy to be call'd thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he call'd one of the servants, and ask'd what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath kill'd the fatted calf, because he hath receiv'd him safe and found.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said

TEXT.

TRANSLATION.

θαῖς ἔπι τῷ πατρὶ· Ἰδοὺ, ποσαὺ-
τα ἔτι δουλεύω σοι, καὶ ὃδέποτε
ἐπολιύ σὺ παρῆλθον, καὶ ἐμοὶ ὃδέ-
ποτε ἔδωκας ἔειπον, ἵνα μετὰ τῶν
φίλων μου εὐφρανθῶ. 30 Ὅτε
δὲ ὁ υἱός σου οὕτως ὁ καταφα-
γών σου τὸν βίον μὲ πονῶν, ἦλθεν,

to his father, Lo, these many
years do I serve thee, neither
transgress'd I at any time thy
commandment, and yet thou
never gavest me a kid, that I
might make merry with my
friends:

30 But as soon as this thy
son was come, which hath de-
vour'd thy living with harlots,

ἔγους

PARAPHRASE.

thee, 19 and am no more worthy to be call'd thy Son: make me as one
of thy hir'd Servants. 20 And he arose, and came to his Father. But
when he was yet a great way off, his Father saw him, and had compas-
sion, and ran, and fell on his neck, and kiss'd him. 21 And the Son
said unto him, Father, I have sinn'd against Heaven, and in thy sight,
and am no more worthy to be call'd thy Son. 22 But the Father said
to his Servants, Bring forth the best Robe, and put it on him; and put
a Ring on his Hand, and Shoes on his Feet. 23 And bring hither the
fatted Calf, and kill it; and let us eat and be merry. 24 For this my
Son was as it were Dead to me, and is as it were Alive again; that is in
plainer words, He was lost, and is found. And they began to be Merry.
*Where the Younger Son (i) denotes the Gentiles; and the said Younger
Son's Going from his Father, and Spending his Substance, and undergoing
Hunger and other Hardships, and then Returning again to his Father,
and being Receiv'd graciously by him, denote respectively the Gentiles For-
saking the true Knowledge and Worship of God, and running into all Vice
and Wickedness, and thereby undergoing all the Miseries of Sin; till upon
the Preaching of the Gospel they were brought to Repentance, and thereby
Return'd to God, and so were most Graciously receiv'd by Him.* 25 Now
his elder Son was in the field: and as he came and drew nigh to the
house, he heard musick and dancing. 26 And he call'd one of the Ser-
vants, and ask'd what these things meant. 27 And he said unto him,
Thy Brother is come; and thy Father hath kill'd the fatted Calf, be-
cause he hath receiv'd him safe and sound. 28 And he was angry, and
would not go in: therefore came his Father out, and intreated him.
29 And he answering, said to his Father, Lo, these many years do I
serve thee, neither transgress'd I at any time thy commandment, and yet
thou never gavest me a Kid, that I might make merry with my Friends:
30 But as soon as this thy Son was come, which hath devour'd thy Liv-

(i) By the prodigal Son may also be very fitly denoted any wicked Person, that
at length comes to a Sense of his Sins, and so to Repentance.

ing

TEXT.

TRANSLATION.

ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτυτόν.
 31 Ο δὲ εἶπεν αὐτῷ· Τέκνον, σὺ
 πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ
 ἐμὰ σὰ ὅτιν. 32 Εὐφρανθήτωα δὲ
 καὶ χαρῶα ἔδει, ὅτι ὁ ἀδελφός σου
 ἔτ' νεκρὸς ἦν, καὶ ἀνέζησε· καὶ
 ἀπολωλὸς ἦν, καὶ εὑρέθη.

Κεφ. ιε'. Ελεγε δὲ καὶ πρὸς τὰς
 μαθητάς αὐτοῦ· Ἀνθρωπὸς τις ἦν
 πλούσιος, ὃς εἶχε οἰκονόμον· καὶ ὁ
 πτοσ διελήθη αὐτῷ ὡς ἀφισκορπίζων
 τὰ ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνή-
 σας αὐτόν, εἶπεν αὐτῷ· Τί τούτο ἀκούω
 πρὸ σου; ἀπόδος τὸν λόγον τῆς οἰκο-
 νομίας σου· καὶ γὰρ δυνήσῃ ἐπ' οἰκονο-
 μεῖν. 3 Εἶπε δὲ αὐτῷ ὁ οἰκο-
 νόμος· Τί ποιήσω, ὅτι ὁ κύριός
 μου ἀφαιρῆται πῶς οἰκονομίαν ἀπ'
 ἐμοῦ; σκάπην οὐκ ἰχύω, ἐπαγτεῖν
 ἀσχύνομα. 4 Εἰδὼν τί ποιήσω, ἵνα
 ὅταν μελασθῶ τῇ οἰκονομίᾳ, δέξων-
 τὰί με εἰς τὰς οἰκοὺς αὐτῶν. 5 Καὶ
 προσκαλεσάμενος ἕνα ἕκαστον τῶν
 ὀφειλετῶν τῷ κυρίῳ αὐτοῦ, ἔλεγε
 πρὸς αὐτούς· Πόσον ὀφείλεις τῷ κυρίῳ
 μου; 6 Ο δὲ εἶπεν· Ἐκατὸν βάττας
 ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ
 γράμμα, καὶ καθίσας ἀρχέως γράψον
 πενήνην. 7 Ἐπειὶ αὐτῷ εἶπε· Σὺ
 δὲ πόσον ὀφείλεις; Ο δὲ εἶπεν· Ἐκα-

thou hast kill'd for him the
 fatt'd calf.

31 And he said unto him,
 Son, thou art ever with me,
 and all that I have is thine.

32 It was meet that we
 should make merry, and be
 glad: for this thy brother was
 dead, and is alive again; and
 was lost, and is found.

Chap. XVI.

And he said also unto his
 disciples, There was a certain
 rich man which had a steward;
 and the same was accus'd unto
 him that he had wasted his
 goods.

2 And he call'd him, and
 said unto him, How is it that
 I hear this of thee? give an ac-
 count of thy stewardship: for
 thou may'st be no longer stew-
 ard.

3 Then the steward said
 within himself, What shall I do?
 for my lord taketh away from
 me the stewardship: I cannot
 dig, to beg I am ashamed.

4 I am resolv'd what to do,
 that when I am put out of the
 stewardship, they may receive
 me into their houses.

5 So he call'd every one of
 his lord's debtors unto him, and
 said unto the first, How much
 owest thou unto my lord?

6 And he said, An hundred
 measures of oyl. And he said
 unto him, Take thy bill, and sit
 down quickly, and write fifty.

7 Then said he to another,
 And how much owest thou?
 And he said, An hundred mea-

TEXT.

TRANSLATION.

τὸν κόρυς σίτου. Καὶ λέγει αὐτῷ· Δέ-
ξαι σε τὸ γράμμα, ὃ γράφον ὀγδοή-
κοντα. 8 Καὶ ἐπῆνεσεν ὁ κύριος τῷ οἰ-
κονόμῳ τῇ ἀδικίᾳ, ὅτι φρονίμως ἐποίη-
σεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώ-

tures of wheat. And he said
unto him, Take thy bill, and
write fourscore.

8 And the lord commended
the unjust steward, because he
had done wisely: for the chil-
dren of this world are in their

πρῶτον

PARAPHRASE.

ing with Harlots, thou hast kill'd for him the Fatted Calf: *Where the Elder Son denotes the Jews; and the said Elder Son's Disliking his Father's kind Reception of his Younger Son, denotes the Jews (even the Pious Jews at First) Dislike of God's receiving the Gentiles unto the same Terms of Salvation with Them by the Gospel.* 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry and be glad: for this thy Brother was dead, and is alive again; and was lost, and is found: *Whereby is denoted the Reasonableness of God's receiving the Gentiles as well as Jews into his Church, upon their Repentance by the Preaching of the Gospel; forasmuch as this Mercy shew'd to the Gentiles did no ways lessen God's Mercy to the Jews, whom he Fully rewarded for their Piety.*

Chap. XVI. And he said also unto his Disciples *this Parable follow- ing, in order to teach them how to manage their Riches so, as should most tend to their Eternal Advantage and Interest:* There was a certain Rich man which had a Steward; and the same was accus'd unto him that he had wasted his goods. 2 And he call'd him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou may'st be no longer steward. 3 Then the Steward said within himself, what shall I do *for a livelyhood?* for my Lord takes away from me the Stewardship: I cannot dig, to beg I am ashamed. 4 I am resolv'd what to do, that when I am put out of the Stewardship, They, *whom I befriend*, may receive me into their Houses. 5 So he call'd every one of his Lord's Debtors unto him, and said unto the first, How much owest thou unto my Lord? 6 And he said an hundred measures of Oyl. And he said unto him, Take thy Bill, and sit down quickly, and write fifty. 7 Then said he to another, and how much owest thou? and he said, An hundred measures of Wheat. And he said unto him, Take thy Bill, and write fourscore. 8 And the Lord *of the said Steward when he knew it*, commended the unjust Steward, *not because he had done Un- justly to Him his Master, but because he had done Wisely in providing thus an easy or comfortable Livelyhood for himself:* for hence you may ob- serve, adds Christ to his Disciples, that the Children or Men of this World are, in their generation, or during their stay here on Earth, Wiser

IX.
Parable of the
unjust Steward.

or

TEXT.

TRANSLATION.

περι ὑπὲρ τῆς ἡμέρας ἢ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. 9 Καὶ ἔγωγε ὑμῖν λέγω. Ποιήσατε ἑαυτοῖς φίλους ἐκ τῆς μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τοὺς αἰωνίους σκηνάς. 10 Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἔστί· καὶ ὁ ἐν ἐλαχίστῳ ἀδικός, καὶ ἐν πολλῷ ἀδικός ἔστί. 11 Εἰ οὖν ἐὰν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ ὦτε ἐγένεσθε, τὸ ἀληθινὸν πᾶς ὑμῖν πιστεύσῃ; 12 Καὶ εἰ ἐὰν τῷ ἀλλοτρίῳ πιστοὶ ὦτε ἐγένεσθε, τὸ ὑμέτερον πᾶς ὑμῖν δώσῃ; 13 Οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸ ἓνα μισήσῃ, καὶ τὸ ἕτερον ἀγαπήσῃ· ἢ ἐπὶ τοῦ ἑνὸς ἀντὶ τοῦ ἑτέρου καταφρονησῇ. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾶ.

14 Ἦκουσιν δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν. 15 Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον ἢ Θεοῦ ἔστί.

generation wiser than the children of light.

9 And I say unto you, Make to your selves friends of the *deceitful mammon; that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the *deceitful mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteem'd amongst men, is abomination in the sight of God.

16 O

ANNOTATIONS.

(*) The Holy Angels may be here denoted also, as being, like true *Friends*, not only most Glad at the Salvation and Happiness of any Man, but also as being ready to contribute all they can to his Happiness; and particularly are represented as Conducting or even Carrying good Men, upon their Death, to the place and

state
Chap.
(*)
Cont
(*)
state

P A R A P H R A S E.

or more Provident and Industrious to secure to themselves the Things of this World, than the Children of Light, i. e. than Pious men (who by the Light of the Scriptures are assur'd of a Future and Eternal Life, and so do live in good measure agreeably to such their Knowledge) are to provide for or promote their Happiness in the said Future and Eternal Life. 9 And therefore I say unto you, As the foremention'd Steward made to himself Friends, by means of his Master's Riches he was intrusted with, who receiv'd him into their Houses, when he was put out of his Stewardship; so be ye no less Careful and Provident to make to yourselves Friends, viz. the Divine Persons in the Blessed Trinity, or God and his Holy (k) Angels, of or by means of Rightly using and laying out the (l) Deceitful Mammon or transitory Riches of this World in Acts of Piety; that when ye fail, i. e. dye, They, who are thus made your Friends, may receive you into the Everlasting Habitations of Happiness. 10 It is a common Observation, that He that is Faithful in that which is Least, is likely to be Faithful also in Much; and He that is Unjust in the Least, is likely to be Unjust also in much. 11 If therefore Ye have been Faithful in that which is Least, i. e. in managing the Deceitful Mammon or transitory Riches of this World, who will, i. e. God will not commit to your Trust that which is Much, viz. the True Riches of the World to come. 12 And if ye have not been Faithful in That which is Another man's, and ye have been intrusted with, only as Stewards, such as are the Riches of this Life; Who shall, i. e. God shall not give you That Wealth or Happiness, which being Once given you, is to be Your Own for Ever, i. e. the Eternal Riches and Happiness of Heaven. 13 No Servant (m) can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

14 And the Pharisees also, who were Covetous, notwithstanding their Pretences to extraordinary Piety, heard all these things that he taught his Disciples; and they derided him for such Doctrine. 15 And he said unto them, Ye are they who study only to justify or make your selves appear Just before Men, by an Outward shew of Piety; but God knows your Hearts to be full of Wickedness all the while; and therefore you are far from being Justify'd or accounted Just before God: For that bare Outward Appearance of Piety, which is generally so highly esteem'd among Men who can see no further, is Abomination, i. e. most Abominable in the sight of God, as being no other than the greatest Hypocrisy. 16 Tis true

X.
Christ reproves
the Covetous Pha-
risees, especially
for their Hypocri-
sies.

A N N O T A T I O N S.

state of the Happy; as in the Parable of Dives and Lazarus, v. 22. of this same Chapter.

(l) This seems to be the true Import of *admix* here; as appears, among other Considerations, from its being oppos'd to True Riches.

(m) Matt. 6. 24.

U

indeed,

T E X T.

TRANSLATION.

16 Ο νόμος καὶ οἱ προφῆται ἕως
 Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ
 Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐ-
 τὴν βιάζεται. 17 Εὐκοπότερον δὲ
 ἔστι τὸν ὄρνιν καὶ τὴν γῆν παρελ-
 θεῖν, ἢ τὸν νόμον μίαν κεραίαν πεσεῖν.
 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐ-
 τοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει·
 καὶ πᾶς ὁ ἀπολελυμένος ἀπὸ ἀν-
 δρός γαμῶν, μοιχεύει.

19 Ἄνθρωπος δὲ τις ἦν πλούσιος,
 καὶ συνεδιδύσκετο πορφύραν καὶ βύσσιν, εὐ-
 φραινόμενος κατ' ἡμέραν λαμψέως.
 20 Πτωχὸς δὲ τις ἦν ὀνόματι Λάζα-
 ρος, ὃς ἐβέβητο πρὸς τὴν πυλῶνα αὐ-
 τοῦ ἡλωμένου. 21 Καὶ ὀπιθιμῶν
 χρῆσθαι ἀπὸ τῶν ψυχίων τῶν πι-
 πόντων ἀπὸ τῆς τραπέζης τοῦ πλουτοῦ.
 Ἀλλὰ καὶ οἱ κυνέες ἐρχόμενοι ἀπέλειχον
 τὰ ἔλκη αὐτοῦ. 22 Ἐγένετο δὲ ἀποθα-
 νεῖν τὸν πτωχόν, καὶ ἀπειχθῆναι αὐτὸν ὑπὸ
 τῶν ἁγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ.
 ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.
 23 Καὶ ἐν τῷ ἄδῃ ἐπάρας τὰ σφθαι-
 νῆς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν

16 The law and the pro-
 phets were until John: since
 that time the kingdom of God
 is preach'd, and every man
 presseth into it.

17 * But it is easier for hea-
 ven and earth to pass, than one
 tittle of the law to fail.

18 Whosoever puts away
 his wife, and marrys another,
 commits adultery: and who-
 soever marrys her that is put
 away from her husband, com-
 mits adultery.

19 There was a certain rich
 man, which was cloath'd in
 purple and fine linen, and far'd
 sumptuously every day.

20 And there was a certain
 beggar nam'd Lazarus, who
 was laid at his gate full of
 sores.

21 And desiring to be fed
 with the crumbs which fell
 from the rich man's table:
 * but even the dogs came and
 lick'd his sores.

22 And it came to pass,
 that the beggar died, and was
 carry'd by the Angels into
 Abraham's bosom: the rich
 man also died, and was bu-
 ry'd.

23 And in hell he lift up his
 eyes, being in torments, and sees

Ἀβραάμ

P A R A P H R A S E.

indeed, that the Revelations of God's Will by the Law and the Prophets,
 wherein the Incitements to Obedience were Express'd chiefly by Temporal
 Blessings, were made only to the Jews, until John the Baptist began
 his Ministry: since that time, the Way to enter into the Kingdom of God
 is begun to be preach'd to All men, not only to Jews but also to Publicans
 and

P A R A P H R A S E.

and Sinners of the Gentiles; and the Incitements to strive to enter into the said Kingdom of Heaven, propos'd by the Gospel, are chiefly Spiritual Blessings and Happiness in the Life to come; and these have such Influence on the well-dispos'd, of whatever Original they be, that Every man that is so dispos'd, and hears the said Preaching of the Gospel, Gentile as well as Jew, presses (n) into it, viz. into the Kingdom of Heaven, i. e. Readily becomes a Convert to Christianity, and Carefully obeys the Rules thereof in order to attain the Spiritual and Eternal Blessings propos'd by the Gospel. 17 But this is not so to be understood, as if I came, or the Gospel was design'd, to destroy the Law or the Prophets: No, it is Easier for Heaven and Earth (o) to pass away, than One Title of the Law to fail, in relation to the Natural and Moral Duties thereof, of which the Rites and Ceremonies therein enjoyn'd were only Figures or Shadows. In reality, I am not come to Destroy, but to fulfill the Law, as in other respects, so particularly by the Restraining and Reducing to the Primitive Institution such things, as have been permitted you for a Time, only by reason of the Hardness of your Hearts. 18 For instance, whereas you were permitted by the Law on several other Accounts to put away your Wives, I say unto you, that under the more Perfect state of the Gospel, Whosoever puts away his Wife (o) except it be for the Cause of Adultery committed by Her, and marries Another, commits Adultery Himself; and also whosoever marries Her that is put away from her Husband, commits Adultery.

19 Having thus reprov'd the Pharisees for their Covetousness and Hypocrisy, Christ returns to his Discourse about the True Use of Riches, and the Evil consequences of making a wrong Use of Worldly Wealth; which he illustrates by the following Parable: There was a certain Rich man, who was cloath'd in Purple and Fine linen or Silk for his Common Apparel, and far'd Sumptuously every day; and thus mispent great part of his Estate by Excess in his Apparel and House-keeping. 20 And there was a certain Beggar, nam'd Lazarus, (which name our Saviour seems to have given to the said Beggar on account of Lazarus whom he had lately rais'd from the Dead, as is probable from the Harmony of the Gospels) who was laid at his Gate full of Sores. 21 and desiring to be fed with the Crumbs which fell from the Rich man's Table, which were deny'd him: but even the Dogs, more Merciful as it were than the Rich man their Master, came and lick'd his Sores, as he lay at the Gate. 22 And it came to pass, that the Beggar died, and, having been a very Pious man, was carry'd by the Angels, not only into Heaven, where Abraham and the Saints departed are, but even into Abraham's Bosom; whereby seems denoted a Greater Degree of Happiness vouchsaf'd unto him in Heaven. The Rich man also dy'd, and was bury'd; 23 and in Hell, or the State of the Dead, he lift up his eyes, being in Torments for his Life and

XI.
Parable of Dives
and Lazarus.

(n) Compare Matt. 11. 12. (o) Compare Matt. 5. 18, 32.

TEXT.

TRANSLATION.

Αβραάμ ὄπ' μακρόθεν, ἔ Λάζαρον
 ἐν τοῖς κόλποις αὐτοῦ. 24 Καὶ αὐ-
 τὸς φωνήσας εἶπε· Πάτερ Αβραάμ,
 ἐλέησόν με, ἔ πέμψον Λάζαρον, ἵνα
 βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ
 ἐν ὕδατι, καὶ χαταψύξῃ τὴν γλῶσσάν
 μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.
 25 Εἶπε δὲ Αβραάμ· Τέκνον, μνή-
 σθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου
 ἐν τῇ ζωῇ σου, ἔ Λάζαρος ὁμοίως τὰ
 κακά· νῦν δὲ ὁδε πρᾶχθε, σὺ δὲ
 ὀδυνᾷσαι. 26 Καὶ ὅτι πᾶσι τέτοις,
 μετὰ ἡμῶν καὶ ὑμῶν χάσμα μέγα
 ἐστίν· ὅπως οἱ θέλοντες μεταβῆναι
 ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύωσι, μη-
 δὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.
 27 Εἶπε δὲ· Ερωτῶ σὺν σε πάτερ, ἵνα
 πέμψῃς αὐτὸν εἰς τὸ οἶκόν τοῦ πατρὸς
 μου. 28 Ἐχω γὰρ πέντε ἀδελφοὺς·
 ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ
 αὐτοὶ ἔλθωσιν εἰς τὸ τόπον τοῦτον τῆς
 βασάνου. 29 Λέγει αὐτῷ Αβραάμ·
 Ἐχου Μωσέα καὶ τοὺς προφῆτας· ἀκυσ-
 σάτωσθε αὐτῶν. 30 Ο δὲ εἶπεν· Οὐχί,
 πάτερ Αβραάμ· Ἄλλ' ἐάν τις ὄπ' νε-
 κρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.
 31 Εἶπε δὲ αὐτῷ· Εἰ Μωσέως, καὶ τῶν
 προφητῶν ἔκ ακύουσιν, ἔδ' ἐάν τις ἐκ
 νεκρῶν ἀναστῇ, πεισθήσονται.

Abraham afar off, and Lazarus
 in his bosom.

24 And he cry'd, and said,
 Father Abraham, have mercy on
 me, and send Lazarus, that he
 may dip the tip of his finger
 in water, and cool my tongue;
 for I am tormented in this
 flame.

25 But Abraham said, Son,
 remember that thou in thy life
 time receivest thy good things,
 and likewise Lazarus evil
 things: but now he is comfort-
 ed, and thou art tormented.

26 And besides all this, be-
 tween us and you there is a
 great gulf fix'd; so that they
 which would pass from hence
 to you cannot, neither can they
 pass to us, that would come
 from thence.

27 Then he said, I pray
 thee therefore, father, that thou
 wouldst send him to my fa-
 ther's house;

28 For I have five brethren:
 that he may testify unto them,
 lest they also come into this
 place of torment.

29 Abraham saith unto him,
 They have Moses and the Pro-
 phets; let them hear them.

30 And he said, Nay, father
 Abraham: but if one went un-
 to them from the dead, they
 will repent.

31 And he said unto him,
 If they hear not Moses and the
 Prophets, neither will they be
 perswaded, tho' one rose from
 the dead.

T E X T.

T R A N S L A T I O N.

Κεφ. ιζ'. Εἶπε δὲ πρὸς τοὺς μα-
θητάς· Ανένδεκτόν ὅτι μὴ ἐλθεῖν
πρὸς σκάνδαλα· ἡ δὲ δι' ἧς ἔρχεται.
2 Λυσιτελεῖ αὐτῷ εἰ μὴ ἅλῃ ὄνι-
κος ἀείκειται πρὸς τὸ τεράχιον αὐ-
τοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ
ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων.

Chap. XVII.

Then said he unto the disci-
ples, It is impossible but that of-
fences will come; but woe unto
him thro' whom they come.

2 It were better for him that
a millstone were hang'd about
his neck, and he cast into the
sea, than that he should offend
one of these little ones.

3 Προσε-

P A R A P H R A S E.

Riches ill spent on Earth, and sees Abraham afar off, and Lazarus in his
bosom. 24 And he cry'd, and said, Father Abraham, have Mercy on
me, and send Lazarus, that he may dip the tip of his Finger in Water,
and cool my Tongue; for I am tormented in this Flame. 25 But Abra-
ham said, Son, remember that thou in thy Life time receivest thy good
things, and likewise Lazarus evil things: but now he is Comforted, or
made eminently Happy, as a Reward of his great Piety under all his Po-
verty and Miseries on Earth; and thou art justly Tormented for the
Abuse of All those Good things, that God vouchsaf'd unto thee on Earth.
26 And besides all this, between us and you there is a great Gulf fix'd;
so that they which would pass from hence to you cannot, neither can
they pass to us, that would come from thence, i. e. *Your State and Con-
dition now is Unalterable according to the most just and irreversibile De-
cree of God.* 27 Then he said, I pray thee therefore, Father, that thou
wouldst send him to my Father's House; 28 for I have five Brethren
yet living: that he may testify unto them, or acquaint them with my most
miserable Condition here, lest they also come into this place of Torment.
29 Abraham saith unto him, They have Moses and the Prophets; let
them hear them. 30 And he said, Nay, Father Abraham: but if one
went unto them from the Dead, they will Repent. 31 And he said unto
him, If they hear not Moses and the Prophets, and therefore much
more if they hear not the Gospel, so as to be perswaded thereby of the Ne-
cessity of Obedience to God's Will and an Holy Life, neither will they be
perswaded, tho' one rose from the dead to go and acquaint them with
the said Necessity of an Holy Life on Earth, if they would avoid Hell-
torments, and be for ever Happy.

Chap. XVII. Then at another time after the Discourse in the forego-
ing Chapter, as is probable, said he unto the Disciples, It is impossible,
but that (p) Offences will come; but Woe unto him through whom they
come. 2 It were better for him that a Millstone were hang'd about his
neck, and he cast into the Sea, than that he should offend one of these

(p) See Matt. 18. 7, 21.

little

XII.
The Duty of
Not giving Of-
fence.

TEXT.

TRANSLATION.

3 Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμαρ-
τη εἰς σὲ ὁ ἀδελφός σου, ὁπιτίμη-
σον αὐτόν· καὶ ἐὰν μετανοήσῃ, ἄφες
αὐτόν. 4 Καὶ ἐὰν ἐπὶ ἅκισ τῆς ἡμέ-
ρας ἁμαρτη εἰς σὲ, καὶ ἐπὶ ἅκισ τῆς
ἡμέρας ὁπιτρέψῃ ὁπί σοι, λέγων· Με-
τανοῶ· ἀφήσεις αὐτόν.

5 Καὶ εἶπον οἱ Ἀπόστολοι τῷ Κυ-
ρίῳ· Πρέσβυς ἡμῖν πίπιν. 6 Εἶπε δὲ
ὁ Κύριος· Εἰ εἴχετε πίπιν ὡς κόκ-
κον σινάπεως, ἐλέγετε ἂν τῇ συχα-
μίνῳ ταύτῃ· Ἐκκριώθητι, καὶ φυτεύ-
θῃτι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν
ἂν ὑμῖν. 7 Τίς δὲ ἔξ ὑμῶν δούλον
ἔχων ἀροτριῶντα, ἢ ποιμνίζοντα, ὅς
εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως·
Παρελθὼν ἀνάπυσαι; 8 Ἀλλ' ἔτι
ἐρεῖ αὐτόν· Ετοίμασον τί δειπνήσω, καὶ
ᾠξωσάμεν· Ἀφαικόνει μοι, ἕως
φάγω καὶ πίω· καὶ μετὰ ταῦτα
φάγεσσι καὶ πίεσσι σύ; 9 Μὴ
χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι
ἐποίησε τὰ ἀναγκαζθέντα αὐτόν; ὁ
δοκῶ. 10 Οὕτω καὶ ὑμεῖς, ὅταν
ποιήσητε πάντα τὰ ἀναγκαζθέντα
ὑμῖν, λέγετε· Ὅτι δούλοι ἀχρεῖοί
ἐσμεν· ὅτι ὃ ὀφείλομεν ποιῆσαι, πε-
ποιήκαμεν.

3 Take heed to your selves:
If thy brother trespass against
thee, rebuke him; and if here-
pent, forgive him.

4 And if he trespass against
thee seven times in a day, and
seven times in a day turn again
to thee, saying, I repent; thou
shalt forgive him.

5 And the Apostles said un-
to the Lord, Increase our faith.

6 And the Lord said, If ye
had faith as a grain of mustard-
seed, ye might say unto this
sycamine-tree, Be thou pluck'd
up by the root, and be thou
planted in the sea; and it
should obey you.

7 But which of you having
a servant plowing, or feeding
cattle, will say unto him by and
by, when he is come from the
field, Go and sit down to meat?

8 And will not rather say
unto him, Make ready where-
with I may sup, and gird thy
self, and serve me, till I have
eaten and drunken; and after-
ward thou shalt eat and drink?

9 Doth he thank that ser-
vant because he did the things
that were commanded him? I
trow not.

10 So likewise ye, when ye
shall have done all those things
which are commanded you,
say, We are unprofitable ser-
vants: we have done that
which was our duty to do.

P A R A P H R A S E.

little ones. 3 Take heed to your selves *therefore*, that ye be no ways Guilty in giving Offence to Others: And on the other hand, if thy Brother, *i. e.* Any other trespass (p) or offend against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the Apostles said unto the Lord, *probably on some such Occasion as is mention'd Matt. 17. 16 — 21, viz. their not being able to cast out a Devil*, Increase our Faith. 6 And the Lord said, If ye had Faith (q) as a Grain of Mustard-seed, ye might say unto this Sycamine-tree, Be thou pluck'd up by the Root, and be thou planted in the Sea; and it should obey you. 7 But you must remember, that, when at any Time ye have a Proper Occasion offer'd to work a Miracle, and do not perceive in your selves any Impulse or Suggestion of the Holy Spirit, to attempt the Performance of the said Miracle without any more ado or Delay; then it will be Requisite for you, Not presently to take upon you to perform the said Miracle by the bare Mention of my Name; but in the first place earnestly to desire and sue for my Assistance both by Prayer and Fasting, in order to enable you to Perform the said Miracle; and then ye shall be accordingly enabled by me, and Ascertain'd thereof by the Impulse of the Holy Spirit. And when ye are thus enabled to do the Greatest Miracles, be Careful ye do not Value or think Too highly of your selves hereupon; as if you were enabled thus to do on account of any Absolute Worth in your selves; or as if you did thereby Absolutely, or of your own Merits, deserve something from God. For which of you having a Servant plowing, or feeding Cattle, will say unto him by and by, when he is come from the Field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that Servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done All those things which are commanded you, particularly when ye shall have pray'd and fasted, and thereby have obtain'd Ability to perform the greatest Miracles for the Propagation of the Gospel, or Promoting of the Service and Glory of God, say, We are of or in our selves but Unprofitable Servants: forasmuch as we have done only that which was our bare Duty to do.

XIII.
Of miraculous
Faith.

(q) See Matt. 17. 20.

TEXT.

TRANSLATION.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσων Σαμαρείας καὶ Γαλιλαίας.

12 Καὶ εἰσερχομένους αὐτοῦ εἰς πῖνα κάμινον, ἀπὸ τῆς αὐτοῦ δέχρα λεῶροι ἄνδρες, οἱ ἑστηκότες πόρρωθεν.

13 Καὶ αὐτοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ὄψιτάτα, ἐλέησον ἡμᾶς.

14 Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ὡς τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

15 Εἰς δὲ ἓξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μὲν φωνῆς μεγάλης δοξάζων τὸ Θεόν.

16 καὶ ἔπεσεν ὅτι προσώπον ὡς τῶν ποδῶν αὐτοῦ ἐχαιρῶν αὐτοῦ· ὃς αὐτὸς ἦν Σαμαρείτης.

17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ δέχρα ἐκαθαρίσθη; οἱ δὲ συνέειπα· ὡς·

18 Οὐχὲν εὐρέθη ὑποστρέφαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς ὅςτος.

19 Καὶ εἶπεν αὐτοῦ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

20 Επερωτηθεὶς δὲ ὑπὸ τῶν φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ ὡρατηρίσεως· 21 Οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε, ἢ, ἰδοὺ, ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ὅτις ἐν ὑμῖν ὄντι.

11 And it came to pass, as he went to Jerusalem, that he pass'd through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass that as they went, they were cleans'd.

15 And one of them, when he saw that he was heal'd, turn'd back, and with a loud voice glorify'd God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleans'd? but where are the nine.

18 There are not found that return'd to give glory to God, *except this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answer'd them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here, or, lo there: for behold, the kingdom of God is within you.

PARAPHRASE.

SECTION IX.

Containing such Particulars as are taken notice of by St Luke, in Our Saviour's last Journey to Jerusalem, in order to keep there his last Passover, which was in the thirty fifth Year of his Life, or A. D. 33. Which Particulars take up Chap. XVII. 11. — XIX. 28. of this Gospel; and All of them contain'd between Chap. XVII. 11. and Chap. XVIII. 14. are Not taken notice of by St Matthew and Mark.

11 And it came to pass, as he went his last journey to Jerusalem, viz. from the City Ephraim, (as seems probable) whither Jesus retir'd after his having rais'd Lazarus from the Dead, as we learn Joh. 11. 54. to avoid the Malice of the Chief Priests; that he pass'd thro' the midst of Samaria first (forasmuch as the City Ephraim, which he set out from, lay on the South edge of the Province of Samaria) and so thro' the midst of Galilee. 12 And as he enter'd into a certain Village, probably of Samaria or near adjoyning to it, as appears from v. 16, there met him Ten men that were Lepers, who stood afar off, as knowing they were by the Law to be separated from the Conversation of others. 13 And they lifted up their Voices, and said, Jesus Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew your selves unto the Priests. And it came to pass that as they went, they were cleans'd. 15 And one of them when he saw that he was heal'd, turn'd back, and with a loud voice glorify'd God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleans'd? but where are the other nine? 18 There are not found Any of the Ten that return'd to give Glory to God for being cur'd, except this Man who is not a Jew, but a Stranger, or of a different Original, viz. a Samaritan; whereas it might have been more reasonably expected, that the other Nine being Jews, and so Professors of the true Religion, should have return'd to have given Thanks to God: So little Available is the bare Profession even of the true Religion, to make men do their Duty. 19 And he said unto him, i.e. the Samaritan, Arise, go thy way: thy Faith, in believing me able to make thee whole, has accordingly made thee whole.

20 And when he was demanded of the Pharisees, when the Kingdom of God, so much spoken of by Him as well as the Baptist, should come; he answer'd them and said, The said Kingdom of God comes not with Outward Pomp and Shew, so as to be liable to the Observation of the Eye. 21 Neither, like the Kingdoms or Courts of Temporal Princes, is it to be erected or kept in this or that particular Place, so as shall they say, Lo here, or, lo there you may see the Grandeur of it: for behold the said Kingdom of God is to be erected within you, viz. in your Hearts

I.
In his last journey to Jerusalem Christ cures ten Lepers.

II.
Of the Coming of Christ.

TEXT.

TRANSLATION.

22 Εἶπε δὲ πρὸς τοὺς μαθητάς·
 Ελεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε
 μίαν τῶν ἡμερῶν τῆς υἱοῦ τοῦ ἀνθρώπου
 ἰδεῖν· καὶ οὐκ ὄψεσθε. 23 Καὶ ἐρῶ-
 σιν ὑμῖν· Ἰδὲ ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ
 ἀπέλθῃτε, μηδὲ διώξητε. 24 Ὡς περ
 γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ
 τοῦ ὕψους ἕρχειν, εἰς τὴν ὕψος
 ἕρχειν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς
 τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
 25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ πα-
 θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς
 γενεᾶς ταύτης. 26 Καὶ καθὼς ἐγένε-
 το ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως
 ἔσται καὶ ἐν ταῖς ἡμέραις τῆς υἱοῦ τοῦ
 ἀνθρώπου. 27 Ἦσαν, ἐπίνον, ἐγά-
 μουν, ἐξεγαμίζοντο, ἄχρῃ τῆς ἡμέ-
 ρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν· καὶ
 ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν
 πάντα. 28 Ομοίως καὶ ὡς ἐγένε-
 το ἐν ταῖς ἡμέραις Λώτ· ἦσαν, ἐπίνον,
 ἠρέαζον, ἐπώλουν, ἐφύττευον,
 ὠκοδόμουν. 29 Ἡ δὲ ἡμέρα ἐξῆλθε
 Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ
 θεῖον ἀπὸ τοῦ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαν-
 τας. 30 Κατὰ ταῦτα ἔσται ἡ ἡμέρα ὃς
 υἱὸς τοῦ ἀνθρώπου ἀποκαλύψει. 31 Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ὅτι τῶν δώ-
 ματος, καὶ τὰ σκεύη αὐτοῦ ἐκ τῆς οἰκίας,
 μὴ καταβάτω ἄρα αὐτά· καὶ ὁ ὢν ἐν τῷ

22 And he said unto the
 disciples, The days will come
 when ye shall desire to see one
 of the days of the Son of man,
 and ye shall not see it.

23 And they shall say to
 you, See here, or, see there: go
 not after *them*, nor follow *them*.

24 For as the lightning that
 lightneth out of the one *part*
 under heaven, shineth unto the
 other *part* under heaven: so
 shall also the Son of man be in
 his day.

25 But first must he suffer
 many things, and be rejected
 of this generation.

26 And as it was in the days
 of Noah, so shall it be also in
 the days of the Son of man.

27 They did eat, they
 drank, they marry'd wives,
 they were given in marriage,
 until the day that Noah entered
 into the ark: and the flood
 came, and destroy'd them all.

28 Likewise also as it was
 in the days of Lot, they did
 eat, they drank, they bought,
 they sold, they planted, they
 builded;

29 But the same day that Lot
 went out of Sodom, it rain'd
 fire and brimstone from hea-
 ven, and destroy'd them all:

30 Even thus shall it be in
 the day when the Son of man
 is reveal'd.

31 In that day, he which
 shall be upon the house-top,
 and his stuff in the house, let
 him not come down to take it
 away: and he that is in the

ἀρχῇ,

TEXT.

TRANSLATION.

ἀγῶ, ὁμοίως μὴ ὅπισθε-ῖ-α-το εἰς τὰ
ὀπίσω. 32 Μνημονεύετε τὴν γυναῖκα
Λώτ. 33 Ὁς ἐὰν ζητήσῃ τὴν ψυχὴν

field, let him likewise not re-
turn back.

32 Remember Lot's wife.

33 Whosoever shall seek to
αὐτῇ

PARAPHRASE.

or Minds, it consisting in the Subjection of the Will and all the Affections to the Laws of God. 22 And he said unto the Disciples, who were likewise still possess'd with an Expectation of a Glorious Temporal Kingdom to be erected by him as being the Messias, The days will come, while the Kingdom of God is thus erecting within the Hearts of Men, that great Calamities shall fall upon the whole Jewish Nation for Obstinate-ly opposing the Erecting of the said Kingdom: and when this Time of Calamity is come, ye shall desire to see One of the Days of the Son of man's being Present with you and Conversing with you, as I Now do, and ye shall not see it, forasmuch as it will not be Consistent with the Designs of God's Providence, that ye should then enjoy my Presence on Earth as ye Now do. 23 And therefore, if they shall say to you, (r) See here is Christ, or see there he is; go not after them, nor follow them. 24 For as the Lightning, that lightneth out of the one part under Heaven, shineth unto the other part under Heaven: so shall also the Son of man be in his Day, i. e. the Day of his Coming next to take Vengeance on the Jewish Nation. 25 But first, before this his Coming, must he suffer many things, and be rejected of this Generation. 26 And as it was in the days of Noah, so shall it be also in the said days of the Son of man. 27 They did eat, they drank, they marry'd Wives, they were given in marriage, untill the day that Noah entred into the Ark: and the flood came, and destroy'd them all. 28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom, it rain'd Fire and Brimstone from Heaven, and destroy'd them all: 30 Even thus shall it be in the Day when the Coming of the Son of man here spoken of is reveal'd, or made manifest by the Roman Armies coming upon the Jews, and destroying them. 31 In that Day, he which shall be on the Houfe-top, and his stuff in the House, let him not come down to take it away: and he that is in the Field, let him likewise not return back. 32 Remember how Lot's Wife was turn'd into a pillar of Salt, only for looking behind her, contrary to the Command of God; and let this Instance make you careful to observe the Directions given you in the foregoing Verse, and not to delay escaping the sad effects of God's Vengeance, by fleeing out of Jerusalem and Judea with all the speed you can. 33 Whosoever shall seek to save his Life, at that time, by tarrying in Jerusalem

(r) So Matt. 24. 23, 28.

TEXT.

TRANSLATION.

αὐτῷ σῶσαι, ἀπολέσει αὐτίω· καὶ ὅς
ἐὰν ἀπολέσῃ αὐτίω, ζωογονήσει αὐ-
τίω. 34 Λέγω ὑμῖν, ταύτη τῇ
νυκτὶ ἔσονται δύο ὅπι κλίνης μιᾶς·
ὁ εἰς πῶραληφθήσεται, καὶ ὁ ἕτερος
ἀφεθήσεται. 35 Δύο ἔσονται ἀλή-
θους ὅπι τὸ αὐτό· ἡ μία πῶραληφθή-
σεται, καὶ ἡ ἑτέρα ἀφεθήσεται. 36 Δύο
ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς πῶραληφθή-
σεται, καὶ ὁ ἕτερος ἀφεθήσεται.
37 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ·
Πῶ Κύριε; Ο δὲ εἶπεν αὐτοῖς· Ὅπου
τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

Κεφ. ιη'. Ελεγε δὲ καὶ πῶραβολίω
αὐτοῖς πρὸς τὸ δεῖν παύειν πρῶτον.
1 λέγων· Κεῖνός τις ὡς ἐν πνι πόλῃ, τὸν Θεὸν
μὴ φοβέμεν, καὶ ἀνθρώπον μὴ ἐ-
πρεπίμεν. 2 Χήρα δὲ τις ὡς ἐν
τῇ πόλῃ ἐκείνῃ· καὶ ἤρχετο πρὸς αὐ-
τὸν, λέγουσα· Εκδίκησόν με ἀπὸ τοῦ
ἀντιδίκου μου. 3 Καὶ οὐκ ἠθέλησεν
ὅπι χερόν· μὲν δὲ ταῦτα εἶπεν ἐ-
ἑαυτῇ· Εἰ καὶ ὁ Θεὸς ἐ φοβέμεν, καὶ
ἀνθρώπον οὐκ ἐντρέπομαι. 4 Ἀφ' ὅ-
τε τὸ παρέχεν μοι κόπον ὅτι χήρα εἰ-
μί, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος
ἐρχομένη ὑποπιάζῃ με. 5 Εἶπε δὲ ὁ
Κύριος· Αὐχσαίε τί ὁ κριτής ἐ ἀδι-
κίας λέγει. 7 Ο δὲ Θεὸς ἐ μὴ ποιήσῃ

save his life, shall lose it: and
whosoever shall lose his life,
shall preserve it.

34 I tell you, in that night
there shall be two men in one
bed; the one shall be taken, and
the other shall be left.

35 Two women shall be
grinding together; the one shall
be taken, and the other left.

36 Two men shall be in the
field; the one shall be taken,
and the other left.

37 And they answer'd and
said unto him, Where, Lord?
and he said unto them, Where-
soever the body is, thither will
the eagles be gather'd together.

Chap. XVIII.

And he spake a parable unto
them *to this end*, that men
ought always to pray, and not
to faint:

2 Saying, There was in a
city a judge, which fear'd not
God, neither regarded man;

3 And there was a widow
in that city, and she came unto
him, saying, Avenge me of
mine adversary.

4 And he would not for a
while: but afterward he said
within himself, Though I fear
not God, nor regard man;

5 Yet because this widow
troubleth me, I will avenge
her, lest by her continual com-
ing she weary me.

6 And the Lord said, Hear
what the unjust judge saith.

7 And shall not God avenge

T E X T.

T R A N S L A T I O N.

† ἐκδιζήσιν τὸ ἐκλεκτὸν αὐτοῦ τὸ βοῶν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 8 Λέγω ὑμῖν ὅτι 8 I tell you that he will

ποιήσῃ

P A R A P H R A S E.

or Judea among the Unbelieving Jews, and renouncing Christianity, shall lose it: and whosoever shall persevere in the Profession of Christianity, notwithstanding the most apparent Danger thereby to lose his Life, shall preserve it by the over-ruling and more immediate Providence of God, which shall then be most Remarkable. 34 For I tell you, in that time at Night there shall be Two men in one Bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two Men shall be in the Field; the one shall be taken, and the other left. 37 And they answer'd and said unto him, Where, Lord, shall this be? And he said unto them, Wheresoever the Body is, thither will the Eagles be gather'd together.

Chap. XVIII. And he spake a Parable unto them, to this end, viz. to teach them that Men ought Always to pray, i. e. constantly to observe the Returns or Hours of Prayer, Publick and Private, and not to faint, i. e. neither to pray Faintly or Carelessly; nor yet to be Discourag'd, if they obtain not Presently what they pray for: 2 Saying, There was in a City a Judge, which fear'd not God, neither regarded Man. 3 And there was a Widow in that City, and she came unto him, saying, Avenge me of, i. e. do me Justice of mine Adversary, i. e. him that has wrong'd me. 4 And he would not for a while: but afterward he said within himself, Tho' I fear not God, nor regard Man; 5 yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust Judge saith. 7 And shall not God, who is a most Righteous Judge, avenge his own Elect or Faithful Servants, which cry day and night unto him for Deliverance from their Oppressors? and is he slack toward them, i. e. in Avenging his Elect? No, God is not slack in this respect, but only out of a Desire that their Oppressors may repent of such their Oppressions, and so prevent his Judgments upon them. 8 I tell you that he will avenge them speedily.

III.
Parable of the
importunate Wi-
dow.

A N N O T A T I O N S.

V. 7. † It is read μακροθυμῶν (not μακροθυμῶν) in Alex. Cant. and some other MSS. and in Vulg. Lat. Syr. Perf. Arab. Ethiop. Versions; and in Chrysostom. Besides, some of the Copies that read μακροθυμῶν, instead of καὶ μακροθυμῶν read καὶ μακροθυμῶν. From all which it may be reasonably suppos'd, that μακροθυμῶν is the true Original Reading, which has been turn'd into μακροθυμῶν by some one that

d.d

TEXT.

TRANSLATION.

ποιήσῃ ἢ ἐκδικήσιν αὐτῶν ἐν τάχει.
πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα
εὐρήσῃ ἢ πρίν ὅτι ᾗς;

9 Εἶπε δὲ καὶ ὁρὸς τινας τοὺς πε-
ποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ
ἐξυβρίζουσιν τοὺς λοιποὺς, καὶ ἠραβόλῃν
ταύτην. 10 Ἀνθρώποι δύο ἀνέβησαν
εἰς τὸ ἱερὸν ἑορσεύεσθαι. ὁ εἷς φαρι-
σαῖος, καὶ ὁ ἕτερος τελώνης. 11 Ὁ φα-
ρισαῖος ἑαυτὸς ὡς ἐαυτὸν ταῦτα
ὁρσούχετο. Ὁ Θεὸς εὐχαριστῶ σοι, ὅτι
ἐγὼ εἰμὶ ὡς περ οἱ λοιποὶ τῶ ἀνθρώπων,
ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς ὁ τοῦ
τελώνης. 12 Νητεύω δις τοῦ σαβ-
βάτου, ἀποδίδωμι πάντα ὅσα κτῶμαι.
13 Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ
ἤθελεν ἔλθαι τοὺς ὀφθαλμοὺς εἰς τὸ ὕψος
ἐπαῖρα· ἀλλ' ἐτυπνεν εἰς τὸ στήθος αὐτοῦ,
λέγων. Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρ-
τωλῷ. 14 Λέγω ὑμῖν, χατέβη οὗ-
τος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ,
ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, τα-
πεινώθησεται. ὁ δὲ ταπεινῶν ἑαυτὸν,
ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη,
ἵνα αὐτῶν ἅπῃ. ἰδοὺ δὲ οἱ μαθηταὶ
ἐπιτίμουν αὐτοῖς. 16 Ὁ δὲ Ἰησοῦς ὁρσ-
χάλεσάμενος αὐτὰ, εἶπεν. Αφετε τὰ
παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε
αὐτὰ· τὸ γὰρ οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

avenge them speedily. Never-
theless, when the Son of man
cometh, shall he find faith on
the earth?

9 And he spake this parable
unto certain which trusted in
themselves that they were righ-
teous, and despis'd others:

10 Two men went up into
the temple to pray; the one a
Pharisee, and the other a pub-
lican.

11 The Pharisee stood and
pray'd thus with himself; God,
I thank thee, that I am not as
other men are, extortioners,
unjust, adulterers, or even as
this publican.

12 I fast twice in the week,
I give tythes of all that I pos-
sels.

13 And the publican stand-
ing afar off, would not lift up
so much as his eyes unto hea-
ven; but smote upon his breast,
saying, God be merciful to me
a sinner.

14 I tell you, this man went
down to his house justify'd ra-
ther than the other. For eve-
ry one that exalteth himself,
shall be *humbled; and he
that humbleth himself, shall be
exalted.

15 And they brought unto
him also infants, that he would
touch them; but when his disci-
ples saw it, they rebuk'd them.

16 But Jesus call'd them un-
to him, and said, Suffer little
children to come unto me, and
forbid them not: for of such
is the kingdom of God.

17 Ἀμήν

P A R A P H R A S E.

speedily. Nevertheless, when the Son of man comes *thus to avenge them that are his Faithful Servants*, shall he find Faith on the Earth? *i. e. he shall find but Few such Faithful Servants, as have persever'd in their Duty to God, Patiently enduring the Oppressions of their Enemies, till it pleas'd God to deliver them therefrom.*

9 And he spake this Parable to certain who trusted in themselves that they were Righteous, *i. e. who were highly conceited of their own Piety*, and thereupon despis'd others; *Christ designing by this Parable to shew the necessity of Modesty and Humility of Mind, as well as he had in the foregoing Parable shew'd the necessity of Constancy and Importunity or Earnestness, in order to render our Prayers prevalent with God:* 10 Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. 11 The Pharisee stood and, *out of a Spirit of Pride and Uncharitableness*, pray'd thus with himself; God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, or even as this Publican. 12 I fast twice, *i. e. two days* in the Week: I give Tythes, *or set apart for Pious Uses the Tenth part* of All that I possess. 13 And the Publican standing afar off *in the lower part of the Temple*, would not lift up so much as his Eyes unto Heaven, *as judging himself Unworthy so to do*; but smote upon his Breast, saying, God be merciful to me a Sinner. 14 I tell you, this man went down to his house justify'd, *i. e. accepted of God*, rather than the other. For every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

IV.
Parable of the
Pharisee and Pub-
lican.

15 *Here ends the great Supplement made by St Luke to the two foregoing Gospels. And our Saviour had now pass'd thro' Samaria and Galilee, and was enter'd into the Country beyond Jordan, as appears from the other two (f) Gospels, when the young Children were brought to him to be bless'd; which is what St Luke proceeds to next.* And they brought unto him also (t) Infants or young Children, that he would touch or lay his hands upon them, and bless them: but when his Disciples saw it, they rebuk'd them. 16 But Jesus call'd them unto him, and said, Suffer little Children to come unto me, and forbid them not: for of such is

V.
Christ encourages
Children to be
brought to him.

A N N O T A T I O N S.

did not understand the true Meaning of the Word in this place, but referr'd it to the *Wicked or Injurers of the Elect*; whereas it is to be understood of the *Elect* themselves, agreeably to *Ecclus. 35. 19.* where the very same Expression is us'd in the same sense. However, the Common Reading has a good sense, agreeable to *2 Pet. 3. 9.* which therefore I have also compriz'd in the Paraphrase.

(f) Compare *Matt. 19. 1* and *13. Mark 10. 1* and *13.*

(t) *Matt. 10. 13.*

T E X T.

TRANSLATION.

17 Ἀμὲν λέγω ὑμῖν, ὅς ἐάν μὴ δέ-
ξηται ἡ βασιλείαν τοῦ Θεοῦ ὡς παι-
δίον, ὃ μὴ εἰσέλθῃ εἰς αὐτόν.

18 Καὶ ἐπιρώτησέ τις αὐτὸν ἄρχων,
λέγων· Διδασκαλε ἀγαθὲ, τί ποιήσας
ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε
δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγα-
θόν; ὁδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.

20 Τὰς ἐντολάς οἶδας· Μὴ μοιχεύ-
σῃς· Μὴ φονεύσῃς· Μὴ κλέψῃς· Μὴ
ψευδομαρτυρήσῃς· Τίμα τὸ πατέρα σου
καὶ τὸ μητέρα σου. 21 Ο δὲ εἶπε· Ταῦ-
τα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν
αὐτῷ· Ἐπὶ ἑνὶ σοὶ λείπῃ· πάντα ὅσα
ἔχεις πώλησον, καὶ ἀνάδος πτωχοῖς, καὶ
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,
ἀκολούθη μοι. 23 Ο δὲ, ἀκούσας

ταῦτα, πένυλος ἐγένετο· ὡς γὰρ
πλῆσιος σφόδρα. 24 Ἰδὼν δὲ αὐτὸν
ὁ Ἰησοῦς πένυλον γενόμενον, εἶπε·

Πῶς δυσκόλως οἱ τὰ χρήματα ἔχον-
τες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ
Θεοῦ; 25 Εὐκοπώτερον γὰρ ὅτι κά-

μηλον ἀφ' ὧν περὶ ἀφίδος εἰσελ-
θεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν
τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ

οἱ ἀκούσαντες· Καὶ τίς δύναται σω-
θῆναι; 27 Ο δὲ εἶπε· Τὰ ἀδύνατα

17 Verily I say unto you,
Whosoever shall not receive
the kingdom of God as a little
child, shall in no wise enter
therein.

18 And a certain ruler ask'd
him, saying, Good Master, what
shall I do to inherit eternal life?

19 And Jesus said unto him,
Why callest thou me good?
none is good * but one, *that is,*
God.

20 Thou knowest the com-
mandments, Do not commit
adultery, Do not kill, Do not
steal, Do not bear false witness,
Honour thy father and thy
mother.

21 And he said, All these
have I kept from my youth up.

22 Now when Jesus heard
these things, he said unto him,
Yet lackest thou one thing:
sell all that thou hast, and distri-
bute unto the poor, and thou
shalt have treasure in heaven:
and come, follow me.

23 And when he heard this,
he was very sorrowful: for he
was very rich.

24 And when Jesus saw that
he was very sorrowful, he said,
How hardly shall they that
have riches enter into the
kingdom of God!

25 For it is easier for a ca-
mel to go through a needles
eye, than for a rich man to en-
ter into the kingdom of God.

26 And they that heard it,
said, Who then can be sav'd?

27 And he said, The things

T E X T.

T R A N S L A T I O N.

ἡδὺ ἀνθρώποις, δυνατὰ ἔστι τοῦ
 τοῦ Θεοῦ. 28 Εἶπε δὲ ὁ Πέτρος·
 Ἰδὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκο-
 λυθήσμεν σοι. 29 Ο δὲ εἶπεν αὐ-
 τοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι οὐδεὶς ἔστιν
 ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς,
 ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τοῦ βασιλείας
 τοῦ Θεοῦ, 30 ὃς οὐ μὴ ὑπολάβῃ πολ-
 λαπλασίονα ἐν τῷ χρόνῳ τούτῳ, καὶ ἐν τῷ
 αἰνι τῷ ἐρχομένῳ ζῶντι αἰώνιον.

which are impossible with men,
 are possible with God.

28 Then Peter said, Lo,
 we have left all, and follow'd
 thee.

29 And he said unto them,
 Verily I say unto you, there is
 no man that hath left house, or
 parents, or brethren, or wife,
 or children, for the Kingdom
 of God's sake,

30 Who shall not receive
 manifold more in this present
 time, and in the world to come
 life everlasting.

31 Παρα-

P A R A P H R A S E.

the Kingdom of God. 17 Verily I say unto you, Whosoever shall not
 receive the Kingdom of God as a little Child, shall in no wise enter
 therein.

18 And a certain Ruler or great Man ask'd him, saying, Good (u) Ma-
 ster, what shall I do to inherit eternal Life? 19 And Jesus said un-
 to him, Why callest thou me good? none is good but one, that is God.
 20 Thou knowest the Commandments, Do not commit adultery, Do
 not kill, Do not steal, Do not bear false witness, Honour thy Father
 and thy Mother. 21 And he said, All these have I kept from my youth
 up. 22 Now when Jesus heard these things, he said unto him, Yet
 lackest thou one thing: sell all that thou hast, and distribute unto
 the Poor, and thou shalt have Treasure in Heaven: and come, follow
 me. 23 And when he heard this, he was very sorrowful: for he was
 very rich. 24 And when Jesus saw that he was very sorrowful, he
 said, How hardly shall they that have Riches enter into the Kingdom
 of God? 25 For it is easier for a Camel to go through a Needles Eye,
 than for a rich Man to enter into the Kingdom of God. 26 And they
 that heard it said, Who then can be sav'd? 27 And he said, The
 things which are impossible with Men, are possible with God. 28 Then
 Peter said, Lo, we have left all, and follow'd thee. 29 And he said
 unto them, Verily I say unto you, there is no Man that hath left House,
 or Parents, or Brethren, or Wife, or Children for the Kingdom of God's
 sake, 30 who shall not receive manifold more in this present Time,
 and in the World to come, Life everlasting.

VI.
 Of the Young rich
 Man, and the
 Temptation of
 Riches.

(u) Compare Matt. 19. 16. Mark 10. 17.

MOITTATEX T.

TRANSLATION.

31 Παραλαβὼν δὲ τὰς δώδεκα,
εἶπε πρὸς αὐτούς· Ἴδὲ, ἀναβαίνομεν
εἰς Ἱερουσόλυμα, καὶ τελεσθῆσεν πάντα
τὰ γεγραμμένα ὑφ' ἡμῶν τῶν προφητῶν, ὅτι
ἔω τῷ ἀνθρώπῳ. 32 Παραδοθήσεται

γὰρ τοῖς ἔθνεσι, καὶ ἐμπαυχθήσεται,
καὶ ὕβρισθήσεται, καὶ ἐμπύσθήσεται·

33 Καὶ ματιγώσαντες ἀποκλινέσονται αὐ-
τόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀνα-
στήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων
συνῆκαν· καὶ ἡ τοῦ ῥήματος τούτου κε-

κρυμμένη ἀπ' αὐτῶν, καὶ οὐκ ἐγί-
νωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ὡς τὸ ἐγγίζειν αὐ-
τὸν εἰς Ἱεριχὼν, τυφλὸς τις ἐκά-
θηντο πρὸς τὴν ὁδὸν προσευχόμενος.

36 Ἀκούσας δὲ ὄχλου ὑποκλινόμενου,
ἐπηρώτησε τί εἴη τοῦτο.

37 Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς
ὁ Ναζαρεῦν πρὸς ἑαυτὸν ἔρχεται. 38 Καὶ

ἐβόησε, λέγων· Ἰησοῦ υἱὲ Δαβὶδ,
ἐλέησόν με. 39 Καὶ οἱ προάγον-

τες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ·
αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν·

Υἱὲ Δαβὶδ, ἐλέησόν με. 40 Στα-
θεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν

ἀχθῆναι πρὸς αὐτόν· ἐγγίσαν-
τος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,

41 λέγων· Τί σοι θέλεις ποιῆσω; ὁ

31 Then he took unto him
the twelve, and said unto them,
Behold, we go up to Jerusa-
lem, and all things that are
written by the prophets con-
cerning the Son of Man shall
be accomplish'd.

32 For he shall be deliver'd
unto the Gentiles, and shall be
mock'd, and spitefully intreat-
ed, and spitted on.

33 And they shall scourge
him, and put him to death; and
the third day he shall rise again.

34 And they understood
none of these things; and this
saying was hid from them, nei-
ther knew they the things
which were spoken.

35 And it came to pass, that
as he was nigh unto Jericho,
a certain blind man sat by the
way-side begging.

36 And hearing the multi-
tude pass by, he ask'd what it
meant.

37 And they told him, that
Jesus of Nazareth passeth by.

38 And he cry'd, saying,
Jesus, thou Son of David, have
mercy on me.

39 And they which went
before rebuk'd him, that he
should hold his peace: but he
cry'd so much the more, Thou
Son of David, have mercy on
me.

40 And Jesus stood, and
commanded him to be brought
unto him: and when he was
come near, he ask'd him,

41 Saying, What wilt thou
that I shall do unto thee? And

TEXT.

TRANSLATION.

ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.
42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνά-
βλεψον· ἡ πίστις σου σέσωκέ σε.
43 Καὶ παραχρῆμα ἀνέβλεψε,
καὶ ἠκολούθει αὐτῷ δοξάζων τὸν
Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν
αἶνον τῷ Θεῷ.

he said, Lord, that I may re-
ceive my sight.

42 And Jesus said unto him,
Receive thy sight: thy faith
hath sav'd thee.

43 And immediately he re-
ceiv'd his sight, and follow'd
him, glorifying God: and all
the people, when they saw it,
gave praise unto God.

Κεφ.

PARAPHRASE.

31 Then he took unto him the (w) Twelve *Apostles*, and said unto them, Behold, we go up to Jerusalem, and all things that are writ-
ten by the Prophets concerning the Son of Man shall be accomplish'd.
32 For he shall be deliver'd unto the Gentiles, and shall be mock'd,
and spitefully intreated, and spitted on. 33 And they shall scourge him,
and put him to death; and the third day he shall rise again. 34 And
they understood none of these things; and this Saying was hid from
them, neither knew they the things which were spoken.

VII.
Christ again fore-
tells the Disciples
of his Death.

35 And it came to pass, (x) that our Saviour being come to Jericho,
as he was going out one day thence to some neighbouring Place that lay
not toward Jerusalem, and while he was yet nigh unto Jericho, a certain
blind Man call'd Bartimeus, sat by the Way-side begging. 36 And
hearing the Multitude pass by, he ask'd what it meant. 37 And they
told him, that Jesus of Nazareth passeth by. 38 And he cry'd, saying,
Jesus thou Son of David, have mercy on me. 39 And they which
went before rebuk'd him, that he should hold his peace: but he cry'd
so much the more, Thou Son of David, have mercy on me. 40 And
Jesus stood, and commanded him to be brought unto him: and when
he was come near, he ask'd him, 41 saying, What wilt thou that I
shall do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight: thy Faith hath sav'd
thee. 43 And immediately he receiv'd his sight, and follow'd him,
glorifying God: and all the People, when they saw it, gave praise un-
to God.

VIII.
He cures a Blind
Man near Jericho.

(w) See Matt. 20. 17. Mark 10. 32.

(x) Matt. 20. 29. Mark. 10. 46.

TEXT.

TRANSLATION.

Κεφ. ιθ'. Καὶ εἰσελθὼν διήρχετο
 τῷ Ιεριχό. 2 Καὶ ἰδὼν, ἀνὴρ ὀνό-
 ματι καλούμενον Ζακχαῖον· καὶ
 αὐτὸς ὡς ἀρχιτελώνης, καὶ οὗτος
 ὡς πλούσιος. 3 Καὶ ἐζήτησεν ἰδεῖν
 τὸν Ἰησοῦν τίς ἐστι· καὶ οὐκ ἠδύνατο
 ὑπὸ τῷ ὄχλῳ, ὅτι τῇ ἡλικίᾳ μι-
 κρὸς ὡς. 4 Καὶ θεωρᾶμεν ἔμ-
 πορευθέν, ἀνέβη ὅπῃ συκομορᾶν,
 ἵνα ἴδῃ αὐτόν· ὅτι δὲ σκείνης ἡμε-
 λε διέρχεται. 5 Καὶ ὡς ἦλθεν ὅπῃ
 τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶ-
 πεν αὐτόν, καὶ εἶπε πρὸς αὐτόν·
 Ζακχαῖε, ἀπέσπας κατέβηθι· σήμερον
 γὰρ ἐν τῷ οἴκῳ σου δεῦ με μέναι.
 6 Καὶ ἀπέσπας κατέβη, καὶ ὤψε-
 δέξατο αὐτὸν χαίρων. 7 Καὶ ἰδόν-
 τες ἅπαντες διεγόγγυζον, λέγοντες·
 Οἱ πόθεν ἀμαρτωλῷ ἀνδεῖ εἰσῆλ-
 θε καβαλῦσαι. 8 Σταθεὶς δὲ Ζακ-
 χαῖς εἶπε πρὸς τὸν Κύριον· Ἰδὼν,
 παῖ ἡμίση τῶν ὑπαρχόντων μου, Κύ-
 ριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τι
 ἄν ἐσυκοφάντησα, ὑποδίδωμι πε-
 τεραπλοῦν. 9 Εἶπε δὲ πρὸς αὐ-
 τὸν ὁ Ἰησοῦς· Οἱ σήμερον σωτηρία
 ἐν τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ
 αὐτὸς υἱὸς Ἀβραάμ ἐστιν. 10 Ἦλθε
 γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι τὸ
 ὑπὸ τῷ ὄχλῳ.

Chap. XIX.

And Jesus entered and pass'd
 through Jericho.

2 And behold, there was a
 man nam'd Zaccheus, which
 was the chief among the pub-
 licans, and he was rich.

3 And he sought to see Je-
 sus who he was, and could not
 for the *crowd, because he was
 little of stature.

4 And he ran before, and
 climb'd up into a sycomore-
 tree to see him; for he was to
 pass that way.

5 And when Jesus came to
 the place, he look'd up and
 saw him, and said unto him,
 Zaccheus, make haste, and
 come down; for to day I must
 abide at thy house.

6 And he made haste, and
 came down, and receiv'd him
 joyfully.

7 And when they saw it,
 they all murmur'd, saying, That
 he was gone to be guest * to a
 man that is a sinner.

8 And Zaccheus stood, and
 said unto the Lord, Behold,
 Lord, the half of my goods I
 give to the poor: and if I have
 * wrong'd any man, I restore
 him four-fold.

9 And Jesus said unto him,
 This day is salvation come to
 this house, forasmuch as he
 also is * a son of Abraham.

10 For the Son of man is
 come to seek and to save that
 which was lost.

TEXT.

TRANSLATION.

II Ακρόντων δὲ αὐτῶν ᾤψα, ὁρο-
 θῆς εἶπε παραβολῶν, διὰ τὸ ἐγγὺς
 αὐτῶν εἶ) Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοῖς
 ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ

II And as they heard these
 things, he added, and spake a
 parable, because he was nigh
 to Jerusalem, and because they
 thought that the kingdom of

Θεοῦ

PARAPHRASE.

Chap. XIX. And Jesus, *returning from the Place whither he had went out of Jericho, and which lay not on that side of Jericho that was toward Jerusalem*, entred again into Jericho, and making little or no stay in it now, pass'd thro' Jericho, taking the Way that led to Jerusalem. 2 And behold there was a man nam'd Zaccheus, which was the Chief among the Publicans, and he was rich. 3 And he sought to see Jesus, Who, *i. e. what manner of Person* he was, and could not for the Crowd, because he was little of Stature. 4 And he ran before, and climb'd up into a Sycomore-tree to see him; for he was to pass that Way. 5 And when Jesus came to the Place, he look'd up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide and be entertain'd at thy House. 6 And he made haste, and came down, and receiv'd him joyfully. 7 And when they, *i. e. the Pharisees and other Unbelieving Jews* saw it, they all murmur'd, as finding fault with him for so doing, saying, That surely he was not so very Pious a Man as he pretended to be, since he was gone to be Guest to a Man that was a Sinner; as being at best a Publican, if not a Gentile. 8 And Zaccheus, being converted by the Efficaciousness of Christ's Discourse, stood, and said unto the Lord, Behold, Lord, in token of my true Repentance for my former Sins, particularly such as I have been guilty of by means of my Office as a Publican, the half of my Goods I give to the Poor; there being likely many that I have wrong'd, to whom I shall have no opportunity of making Restitution: and if I have wrong'd any Man, that is or shall become known to me, I am ready to restore him four-fold. 9 And Jesus said unto him, This day is Salvation come to this House, *i. e. Zaccheus the Master of this House* is receiv'd into a State of Salvation, or the Covenant of the Gospel; forasmuch as he also, by becoming a Convert, is become truly and properly a Son of Abraham to all the Purposes of Religion, tho' he should be even a Gentile by his Original. 10 And hence it appears, that in Coming to his House I acted but agreeably to the great and good End, for which I came into the World: for the Son of Man is come to seek and to save that which was lost.

II And as they heard these things, *i. e. such his Discourses*, he added, and spake a Parable, because he was now nigh to Jerusalem, and because he knew that they, *i. e. his Disciples* thought that the Kingdom

IX.
The Conver-
sion of Zaccheus.

X.
Parable of the
Noble man going
into a Far Coun-
try to receive a
Kingdom.

TEXT.

TRANSLATION.

Θεὸς ἀναφανέσθῃ. 12 Εἶπεν ὁ ἄνθρωπος πρὸς τὸν εὐγενὲς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτοῦ βασιλείαν, καὶ ὑποστρέψαι. 13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· Πραγματεύσαθε ἕως ἔρχεσθαι. 14 Οἱ δὲ πολῖται αὐτοῦ ἐμισσοῦν αὐτὸν, καὶ ἀπέτειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τούτον βασιλεύσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ὡς τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνήσας αὐτοὺς τὰς δούλους τούτους, οἷς ἔδωκε τὸ ἀργέριον· ἵνα γινώσκῃς τί διεπραγματεύσατο. 16 Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσεργάσαί μοι δέκα μνᾶς. 17 Καὶ εἶπε αὐτῷ· Εὖ ἀγαθὸν δούλε· ὅτι ὡς ἐλαχίστω πιστὸς ἐγένυσθαι, ἴσθι ἡξισίαν ἔχων ἐπὶ πέντε δόλω. 18 Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19 Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπὶ πέντε δόλω. 20 Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον σποκκευμένῃ ὡς σκευάει. 21 Εφοβόμην γὰρ σὺν, ὅτι ἄνθρωπος αἰσθηρὸς εἶ· αἴρεις ὃ ἔκ ἐμε.

God should immediately appear.

12 He said therefore, A certain noble man went into a far country, to receive for himself a kingdom, and to return.

13 And he call'd his ten servants, and deliver'd them ten pounds, and said unto them, Trade till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was return'd, having receiv'd the kingdom, then he commanded these servants to be call'd unto him, to whom he had given the money; that he might know how much every man had gain'd by trading.

16 Then came the first, saying, Lord, thy pound hath gain'd ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gain'd five pounds.

19 And he said likewise to him, be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I fear'd thee, because thou art an austere man: thou takest up that thou laidst not

TEXT.

TRANSLATION.

καὶ, καὶ θερίζεις ὃ οὐκ ἔσπευρας.

down, and reapest that thou didst not sow.

22 Λέγει δὲ αὐτῷ. Ἐκ τῆς στόματός

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

σὺ κρινῶ σε, ποιητὴ δούλε· ἢ δεις

ὅτι ἐγὼ ἀνθρώπου ἀσκηρὸς εἰμι, ἀ-

ρῶν ὃ ἐκ ἔθηκεν, καὶ θερίζων ὃ ἐκ

ἔσπευρα· 23 Καὶ διατί ἐκ ἔδωκας

23 Wherefore then gavest

τὸ

PARAPHRASE.

of the *Messias* to be set up by God should immediately begin and appear; he, upon his Coming to Jerusalem, plainly declaring himself to be the said *Messias*, and accordingly taking upon him his Kingdom. 12 To rectify such their wrong Notions, and to intimate unto them, that the Jews would oppose his Kingdom; and that his true Disciples were not to expect immediate Glory and Greatness, but with Patience and a diligent Improvement of themselves in Virtue were to wait for their Reward in God's due time, he said therefore this Parable unto them: A certain noble Man, being to be made King over a certain Province in a vast Empire, went into a far (y) Country from his own Province, viz. to the Emperor's Court, to receive for himself of the said Emperor a Settlement or Investiture of the said Kingdom, and then to return. 13 And he call'd his ten Servants, and deliver'd them ten pounds, and said unto them, Trade till I come. 14 But his Citizens hated him, and sent a Messager after him, saying, We will not have this Man to reign over us. 15 And it came to pass, that when he was return'd, having receiv'd the Kingdom, then he commanded these servants to be call'd unto him, to whom he had given the Money, that he might know how much every Man had gain'd by trading. 16 Then came the first, saying, Lord, thy pound hath gain'd ten pounds. 17 And he said unto him, Well, thou good Servant: because thou hast been faithful in a very little, have thou Authority over ten Cities. 18 And the second came, saying, Lord, thy pound hath gain'd five pounds. 19 And he said likewise to him, be thou also over five Cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a Napkin: 21 For I fear'd thee, because thou art an austere Man: thou takest up that thou laidst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own Mouth will I judge thee, thou wicked Servant. Thou knewest that I was an austere Man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore

(y) Matt. 25. 14.

then

TEXT.

TRANSLATION.

τὸ ἀργυρίον μὴ ὅτι τὴν τράπεζαν,
καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἀν' ἐμεαυτὸν
αὐτό; 24 Καὶ τοῖς παρεστῶσιν εἶ-
πεν· Λαβετε ἀπ' αὐτοῦ τὴν μᾶν,
καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.
25 Καὶ εἶπον αὐτῷ· Κύριε, ἔχει
δέκα μνᾶς. 26 Λέγω γὰρ ὑμῖν,
ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ὁ δὲ
τῷ μὴ ἔχοντι, καὶ ὁ ἔχει, ἀρ-
θήσεται ἀπ' αὐτοῦ. 27 Πλὴν
τοὺς ἐχθρούς μὴ ἐκείνους, τοὺς μὴ
θελήσαντάς με βασιλεῦσαι ἐπ' αὐ-
τούς, ἀγάγετε ὧδε, καὶ κατεσφά-
ξατε ἔμπροσθέν μου. 28 Καὶ εἰ-
πὼν ταῦτα, ἐπορεύετο ἔμπροσθεν,
ἀναβαίνων εἰς Ἱερουσόλυμα.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς
Βηθφαγή καὶ Βηθανίαν, πρὸς τὸ ὄρος
τὸ καλούμενον Ελαιῶν, ἀπέστειλε δύο
τῶν μαθητῶν αὐτοῦ, 30 εἰπὼν·
Ἰπάγετε εἰς τὴν κατέναντι κώμην ἐν ᾗ
ἐκτεταμένοι εὐρήσετε πῶλον δεδε-
μμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων
ἐκάλησε· λύσαντες αὐτὸν ἀγάγετε.
31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί
λύετε; οὕτως ἐρεῖτε αὐτῷ· Ὅτι ὁ
Κύριος αὐτῷ χρειάζεται ἔχοντα. 32 Απελ-
θόντες δὲ οἱ ἀπεσταλμένοι, εὑρον καθὼς
εἶπεν αὐτοῖς. 33 Λυόντων δὲ αὐ-
τῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐ-

not thou my money into the
bank, that at my coming I
might have requir'd mine own
with usury?

24 And he said unto them
that stood by, Take from him
the pound, and give it to him
that hath ten pounds.

25 (And they said unto him,
Lord, he hath ten pounds)

26 For I say unto you, That
unto every one which hath,
shall be given: and from him
that hath not, even that he
hath shall be taken away from
him.

27 But those mine enemies
which would not that I should
reign over them, bring hither,
and slay them before me.

28 And when he had thus
spoken, he went * forward,
ascending up to Jerusalem.

29 And it came to pass
when he was come nigh to
Bethphage and Bethany, at the
mount call'd the mount of Olives,
he sent two of his disciples,

30 Saying, Go ye into the
village over against you; in the
which, at your entering, ye shall
find a colt ty'd, whereon yet
never man sat: loose him, and
bring him hither.

31 And if any man ask you,
Why do ye loose him? thus
shall ye say unto him, Because
the Lord hath need of him.

32 And they that were sent,
went their way, and found e-
ven as he had said unto them.

33 And as they were loo-
sing the colt, the owners there-

P A R A P H R A S E.

then gavest not thou my Money into the Bank, that at my Coming I might have requir'd mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds) 26 For I say unto you, That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him. 27 But those mine Enemies, which would not that I should reign over them, bring hither, and slay them before me: *In which Parable the noble Man denotes Christ; and the noble Man's going into a far Country to receive a Kingdom, denotes Christ's Ascending into Heaven to be as it were invested with the full Possession of his Spiritual Kingdom; and the noble Man's Return denotes Christ's Return, not only at the End of the World, or at the last Judgment, but also his Coming (as it is styl'd) to destroy the Jews; and also it denotes his Government of his Church ever since his Ascension. By the Citizens v. 14. that hated the noble Man, and would not have him to reign over them, are meant the Unbelieving Jews, his own Peculiar People: and by the said Citizens being slain before the noble Man after his Return as King, is denoted the Destruction of the Jewish Nation for their Unbelief. Lastly, by the several Sums intrusted with the several Servants of the noble Man, are denoted the several Gifts and Abilities which God vouchsafes unto Men here; for the good Improvement whereof, they shall be proportionably Rewarded; and for the Abuse and Neglect of which, they shall be proportionably Punish'd.* 28 And when he had thus spoken, he went forward, ascending up to Jerusalem.

S E C T I O N X.

Containing an Account of Christ's Coming to the Mount of Olives, and Riding thence in a Lowly, and yet Triumphant manner to Jerusalem; with such other Particulars as are related by St Luke, and were done on the First-day of the Passion-week, now commonly call'd Palm-sunday: Which Particulars take up Chap. XIX. 29 — 46.

29 And it came to pass when he was come (z) nigh to Bethphage and Bethany, at the Mount call'd the Mount of Olives, he sent two of his Disciples, 30 saying, Go ye into the Village over against you; in the which, at your entering, ye shall find a Colt ty'd, whereon yet never Man sat: loose him, and bring him hither. 31 And if any Man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent, went their way, and found even as he had said unto them. 33 And as they were loosing

I.
Christ rides into
Jerusalem.

(z) Matt. 21. 1. Mark 11. 1.

Z

the

TEXT.

TRANSLATION.

τῷ πρὸς αὐτόν· Τί λύετε τὸν πῶ-
λον; 34 Οἱ δὲ εἶπον· Ὁ Κύριος
αὐτοῦ χρειαν ἔχει· 35 Καὶ ἤγαγον
αὐτὸν πρὸς τὸν Ἰησοῦν· Καὶ ἐπιρρί-
ψαντες ἐαυτοῖς τὰ ἱμάτια ἐπὶ τὸν
πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν·
36 Πορβοῦντες δὲ αὐτῷ, ὑπεστάν-
ησαν τὰ ἱμάτια αὐτοῦ ἐπὶ τῇ ὁδῷ·
37 Ἐγγίζοντες δὲ αὐτῷ ἤδη πρὸς
τῇ καταβάσει τῷ ὄρει τῶν Ἐλαιῶν,
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μα-
θητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ
μεγάλῃ πάλιν ὡς ἔβλεπον διωά-
μεων, 38 λέγοντες· Εὐλογημένος
ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυ-
εῖ· εἰρήνη ἐν ὕψει, καὶ δόξα ἐν
ὑψίστοις· 39 Καὶ πινες τῶν φαρισαίων
ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν·
Διδάσκαλε, ἐπιτίμησον τοῖς μαθη-
ταῖς σου· 40 Καὶ ἀποκριθεὶς εἶπεν
αὐτοῖς· Λέγω ὑμῖν ὅτι εἰ ἂν ἔποι σι-
πησωσιν, οἱ λίθοι κεκράξονται·

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πό-
λιν, ἔκλαυσεν ἐπ' αὐτῇ, 42 λέ-
γων· Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γε
ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς
εἰρήνην σου· νῦν δὲ κρύβη ἀπὸ
ὀφθαλμοῦ σου· 43 Ὅτι ἤξουσιν
ἡμέρᾳ ἐπὶ σε, καὶ περιβαλοῦσιν
οἱ ἐχθροί σου χάρακά σοι,

of said unto them, Why loose
ye the colt?

34 And they said, The Lord
hath need of him.

35 And they brought him
to Jesus. And they cast their
garments upon the colt, and
they set Jesus thereon.

36 And as he went, they
spread their cloaths in the
way.

37 And when he was come
nigh, even now at the descent
of the mount of Olives, the
whole multitude of the disci-
ples began to rejoyce and praise
God with a loud voice, for all
the mighty works that they
had seen,

38 Saying, Blessed be the
King that cometh in the name
of the Lord : peace in heaven,
and glory in the highest.

39 And some of the Phari-
sees from among the multitude
said unto him, Master, rebuke
thy disciples.

40 And he answer'd and
said unto them, I tell you, that
if these should hold their peace,
the stones would immediately
cry out.

41 And when he was come
near, he beheld the city, and
wept over it,

42 Saying, If thou hadst
known, even thou, at least in
this thy day, the things which
belong unto thy peace! but now
they are hid from thine eyes.

43 For the days shall come
upon thee, that thine enemies
shall cast a trench about thee,

TEXT.

TRANSLATION.

καὶ περικυκλώσουσί σε, καὶ συνέξω-
σὶ σε πάντοτε· 44 καὶ ἐδαφιοῦσί
σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ
ὅχι ἀφήσουσιν ἐν σοὶ λίθον ὑπὲρ λίθου.
ἀλλ' ὡς οὐκ ἔγνωσ τὸν καιρὸν τῆς
ἐπισκοπῆς σου.

and compass thee round, and
keep thee in on every side,
44 And shall lay thee even
with the ground, and thy chil-
dren within thee; and they
shall not leave in thee one
stone upon another: because
thou knewest not the time of
thy visitation.

45 Καὶ

PARAPHRASE.

the Colt, the Owners thereof said unto them, Why loose ye the Colt?
34 And they said, The Lord hath need of him. 35 And they brought
him to Jesus. And they cast their Garments upon the Colt, and they
set Jesus thereon. 36 And as he went, they spread their Cloaths in
the Way. 37 And when he was come nigh, even now at the descent
of the Mount of Olives, the whole Multitude of the Disciples began
to rejoyce and praise God with a loud Voice, for all the mighty Works
that they had seen, 38 saying, Blessed be the King *Messias*, that com-
eth in the name of the Lord: Peace, *i. e. Prosperity attend this King*
from God in Heaven, and Glory from the same God in the highest Hea-
ven. 39 And some of the Pharisees from among the Multitude said
unto him, Master, rebuke thy Disciples for using these Acclamations.
40 And he answer'd and said unto them, I tell you, that if these should
hold their peace like you, out of meer Envy and Malice to me, the Stones
(a) would immediately, by God's miraculous Power, be turn'd into more
Grateful Persons, who should cry out or use the same Acclamations; ra-
ther than God should be depriv'd of his just Praise and Glory, by a Mali-
cious and Envious Silence, at this extraordinary time.

41 And when he was come near, he beheld the City *Jerusalem*, and
wept over it, 42 saying, *How happy hadst thou been*, if thou hadst
known, even Thou the once Beloved City of God, at least in this thy
Day of being Graciously visited by me in order to make thee most Happy,
the things which belong unto thy Peace or Happiness! but alas! even
now they are hid from thine Eyes, thro' thy obstinate Unbelief. 43 For
which cause the days shall come upon thee, that thine Enemies, the Ro-
mans, shall cast a Trench about thee, and compass thee round, and keep
thee in on every side, 44 and shall lay thee even with the Ground,
and shall miserably destroy thy Children or Inhabitants within thee; and
they shall not leave in thee one Stone upon another: because thou
knewest not that this is the Time of thy Visitation, *i. e. being graciously*
visited by me the Messias.

(a) Matt. 3. 9.

Z 2

45 And

II.
He weeps over
Jerusalem.

T E X T.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρ-
ξατο ἐκβάλλειν τὰς πωλοῦντας καὶ
αὐτὰς καὶ ἀγοράζοντας, 46 λέγων αὐ-
τοῖς· Γέγραπται· Ὁ οἶκός μου, οἶκος
προσευχῆς ὅστιν· ὑμεῖς δὲ αὐτὸν ἐποίη-
σατε σπήλαιον ληστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν
ἐν τῷ ἱερῷ. Οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ
φασαίτοι ἔλαθον· 48 καὶ ἔχοντες εὐεισκόν
τὸ τί ποιήσωσιν· ὁ λαὸς δὲ ἅπας ἔξε-
κρέματο αὐτῷ ἀκούων.

Κεφ. κ'. Καὶ ἐγένετο ἐν μιᾷ τῶν
ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν
λαόν ἐν τῷ ἱερῷ, καὶ εὐαγγελίζοντός του,
ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
σὺν τοῖς φρεσβυτέροις, 2 καὶ εἶπον
πρὸς αὐτόν, λέγοντες· Εἰπέ ἡμῖν ἐν
ποία ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς
ἐστὶν ὁ κύριός σοι πρὸς ταῦτα;
3 Αποκριθεὶς δὲ εἶπε πρὸς αὐτούς·
Ερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον· καὶ
ἀποκριτέ μοι· 4 Τὸ βάπτισμα Ἰωάννου
ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; 5 Οἱ
δὲ συνελογίσαντο πρὸς ἑαυτούς, λέ-
γοντες· Ὅτι εἰ ἀποκριθῶμεν· Ἐξ οὐρανοῦ,
ἐρεῖ· Διὰ τί οὖν οὐκ ἐκτενύσαμεν αὐτόν;
6 Εἰ δὲ ἀποκριθῶμεν· Ἐξ ἀνθρώπων, πάντες
ὁ λαὸς καταλιθήσεται ἡμᾶς· πεπεισμένους
ὅτι ὅστις Ἰωάννης φησὶ πρὸς αὐτόν·

T R A N S L A T I O N.

45 And he went into the
temple, and began to cast out
them that sold therein, and
them that bought,

46 Saying unto them, It is
written, My house is the house
of prayer: but ye have made
it a den of thieves.

47 And he taught daily in
the temple. But the chief priests,
and the scribes, and the chief
of the people sought to destroy
him;

48 And could not find what
they might do: for all the
people were very attentive to
hear him.

Chap. XX.

And it came to pass, that on
one of those days, as he taught
the people in the temple, and
preach'd the Gospel, the chief
priests and the scribes came
upon him, with the elders,

2 And spake unto him, say-
ing, Tell us, By what autho-
rity dost thou these things?
or who is he that gave thee
this authority?

3 And he answer'd and said
unto them, I will also ask you
one thing; and answer me:

4 The baptism of John, was
it from heaven, or of men?

5 And they reason'd with
themselves, saying, If we shall
say, From heaven; he will
say, Why then believ'd ye him
not?

6 But and if we say, Of
men; all the people will stone
us: for they be persuaded that
John was a prophet.

7 Καὶ

P A R A P H R A S E.

45 And he went (b) into the Temple, and began to cast out them that sold therein, and them that bought, 46 saying unto them, It is written, My House is the House of Prayer: but ye have made it a Den of Thieves.

III.
He turns the
Traders out of the
Temple.

S E C T I O N XI.

Containing the general and short Account given by St Luke of what Christ did on the second Day or Monday of the Passion-week. Chap. XIX. 47, 48.

47 And he going out of the Temple at Evening (c) on the first Day of the Passion-week, went to Bethany and lodg'd there at Night. And then returning next Morning he went into the Temple again, and cast out (d) again thence them that bought and sold, and who were got in thither again; and then he instructed the People; and thus he taught daily, viz. the second and third Day of the said Week, in the Temple. But the Chief (e) Priests, and the Scribes, and the Chief of the People sought to destroy him; 48 and could not find what they might do, i. e. what Method to take in order to destroy him: for all the Common People were very attentive to hear him, having a great Opinion of him; so that they durst not go about to apprehend him openly.

He teaches by day
in the Temple.

S E C T I O N XII.

Containing such Particulars as were transacted on the third Day or Tuesday of the Passion-week, and before the Evening thereof; and which are related by St Luke Ch. XX. 1—XXI. 4.

Chap. XX. And it came to pass, that on one of those Days in which he taught in the Temple, as is mention'd v. 47. of the foregoing Chapter, viz. on the third Day or Tuesday in the Passion-week, as he taught the People in the Temple, and preach'd the Gospel, the Chief Priests and the Scribes came upon him, with the Elders, 2 and spake unto him, saying, Tell us, By what Authority dost thou these things? or who is he that gave thee this Authority? 3 And he answer'd and said unto them, I will also (f) ask you one thing; and if ye will answer me therein, I also will answer your Question, viz. By what Authority I do these things. 4 The Baptism of John, was it from Heaven, or of Men? 5 And they reason'd with themselves, saying, If we shall say from Heaven; he will say, Why then believ'd ye him not? 6 But and if we say, Of Men; all the People will stone us: for they be perswaded that John was a

I.
Christ's Answer
to the Chief
Priests questioning
his Authority.

(b) Matt. 21. 12. (c) Matt. 21. 17. Mark 11. 11. (d) Mark 11. 15.

(e) Matt. 21. 45. Mark 11. 18. (f) Matt. 21. 24. Mark 11. 26.

Prophet.

TEXT.

TRANSLATION.

7 Καὶ ἀπεκρίθη μὴ εἶδέναι πότεν. 8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ὅ ποία ἔξουσία ταῦτα ποῖω.

9 Ἠρξάτο δὲ πρὸς τὸ λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρώπος τις ἐφύτευσε ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπέδμησε χρόνους ἱκανοὺς. 10 Καὶ ὡς

καρπὸν ἀπέτειλε πρὸς τῆς γεωργῆς δούλοι, ἵνα ἀπὸ τοῦ καρποῦ ἔσθαι ἀμπελῶν· δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δέραντες αὐτὸν, ἔλαπτεν αὐτὸν κενόν. 11 Καὶ πρὸς ἔτι

δούλον· οἱ δὲ καὶ αὐτὸν δέραντες καὶ ἀπμάσαντες ἔλαπτεν αὐτὸν κενόν.

12 Καὶ πρὸς ἔτι τρίτον· οἱ δὲ καὶ τὸν τρωμάσαντες ἔβαλον. 13 Εἶπε δὲ ὁ κύριος· ἔσθαι ἀμπελῶνος· τί ποιήσω; πέμψω τὸ υἱόν μου τὸν ἀγαπητόν· ἵσως τὸν ἰδόντες

ὠτρυνήσονται. 14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοί, διελογίζοντο πρὸς ἑαυτούς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δύνει, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶν, ἀπέκτειναν. Τί οὖν ποιήσῃ αὐτοῖς ὁ κύριος ἔσθαι ἀμπελῶνος; 16 Ελεύσε

ἔσθαι ἀποκτείνῃ τῆς γεωργῆς τούτης, καὶ

7 And they answer'd, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third; and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him, when they see him.

14 But when the husbandmen saw him, they reason'd among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and kill'd him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and

TEXT.

TRANSLATION.

δώσῃ τὸν ἀμπελῶνα ἄλλοις. Αὐ-
 ριπτες δὲ εἶπον· Μὴ γένοιτο. 17 Ὁ
 δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν
 ὄντι τὸ γεγραμμένον τοῦτο· Λί-
 θον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῆν-
 τες, οὗτος ἐγενήθη εἰς κεφαλὴν γω-
 νίας; 18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον
 τὸν λίθον, σμιθλασθήσεται· ἐφ' ὃν δ'
 ἀνέσθῃ, λικμήσῃ αὐτόν. 19 Καὶ
 ἐζητήσαν οἱ ἀρχιερεῖς καὶ οἱ γε-
 ματεῖς ὅπως ἀποκτείνωσιν αὐτόν· τὰς

shall give the vineyard to o-
 thers. And when they heard
 it, they said, God forbid.

17 And he beheld them,
 and said, What is this then
 that is written, The stone which
 the builders rejected, the same
 is become the head of the cor-
 ner?

18 Whosoever shall fall up-
 on that stone, shall be broken:
 but on whomsoever it shall fall,
 it will grind him to powder.

19 And the chief priests
 and the scribes the same hour

χῆ-

PARAPHRASE.

Prophet. 7 And they answer'd, that they could not tell whence it
 was. 8 And Jesus said unto them, Neither tell I you by what Autho-
 rity I do these things.

9 Then began or proceeded he to speak to the People this (g) Parable:
 A certain Man planted a Vineyard, and let it forth to Husbandmen,
 and went into a far Country for a long time. 10 And at the season,
 he sent a Servant to the Husbandmen, that they should give him of the
 Fruit of the Vineyard: but the Husbandmen beat him, and sent him
 away empty. 11 And again he sent another Servant; and they beat
 him also, and entreated him shamefully, and sent him away empty.
 12 And again he sent the third; and they wounded him also, and cast
 him out. 13 Then said the Lord of the Vineyard, What shall I do?
 I will send my beloved Son: it may be they will reverence him, when
 they see him. 14 But when the Husbandmen saw him, they reason'd
 among themselves, saying, This is the Heir: come let us kill him, that
 the Inheritance may be ours. 15 So they cast him out of the Vineyard,
 and kill'd him. What therefore shall the Lord of the Vineyard do unto
 them? 16 He shall come and destroy these Husbandmen, and shall
 give the Vineyard to others. And when they heard it, they said, God
 forbid. 17 And he beheld them, and said, What is this then that is
 written, The Stone which the Builders rejected, the same is become the
 head of the corner? 18 Whosoever shall fall upon that Stone, shall be
 broken: but on whomsoever it shall fall, it will grind him to powder.
 19 And the Chief Priests and the Scribes the same hour sought to lay

II.
 Parable of the
 Vineyard.

(g) Matt. 21. 33. Mark 12. 1.

hands

TEXT.

TRANSLATION.

χῦρας οἱ αὐτῇ τῇ ὥρᾳ· καὶ ἐφοβήθησαν τὸ λαόν· ἐγνωρῆσαν ὅτι περὶ αὐτοῦ τοῦ ῥητοῦ ἐλάλῳ ταύτην εἶπε.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκρατέας, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι· ἵνα ἐπιλάβωνται αὐτὸν λόγῳ, εἰς τὸ παραδῆναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνου.

21 Καὶ ἐπιρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ ἐλαμβάνεις πόσων ποιεῖς, ὅτι ἐπ' ἀληθείας τὸν ὁδὸν τοῦ Θεοῦ διδάσκεις. 22 Εξέειπεν ἡμῖν Κάσαι φέρον δῶνα, ἢ οὐ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε;

24 Ἐπιδείξατέ μοι δινάριον· τί ἐστιν ἐν αὐτῷ; καὶ ἐπιλαβόμενος αὐτὸν εἶπε· ὁτι ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

25 Οὗτοι εἶπον· Κάσαι. 26 Οὗτοι εἶπον αὐτοῖς· Ἀπόδοτε τῷ κυρίῳ τὰ Κάσαι· καὶ τῷ Θεῷ τὰ Θεοῦ.

27 Καὶ ἐκ τῆς ἰσχυρῆς ἐπιλαβόμενος αὐτὸν εἶπε· ὁτι ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

28 Προσελθόντες δὲ πινες τῶν σαδδουκαίων (οἱ ἀντιπρόσωποι ἀνάστασις μὴ εἶναι) ἐπιρώτησαν αὐτὸν, 29 λέγοντες· Διδάσκαλε, Μωσὴς ἐγραψεν ἡμῖν· Εάν τις ἀδελφὸς ἀποθάνῃ, ἔχων γυναῖκα, καὶ οὐκ ἔσται υἱός, ἡμεῖς

sought to lay hands on him; and they fear'd the people: for they perceiv'd that he had spoken this parable against them.

20 And they watch'd him, and sent forth spies, which should feign themselves just men; that they might take hold of his words, that to they might deliver him unto the power and authority of the governor.

21 And they ask'd him, saying, Master, we know that thou sayst and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceiv'd their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answer'd and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvel'd at his answer, and held their peace.

27 Then came to him certain of the Sadducees (which deny that there is any resurrection) and they ask'd him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that

TEXT.

TRANSLATION.

λαβὴν ὁ ἀδελφὸς αὐτοῦ καὶ γυναῖκα, καὶ
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

29 Ἐπὶ αὐτοῖς ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶ-
τος, λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος.

30 Καὶ ἔλαβεν ὁ δεύτερος αὐτήν· καὶ ὁ τρίτος ἀπέθανεν ἄτεκνος.

31 Καὶ ὁ τρίτος ἔλαβεν αὐτήν.

his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren : and the first took a wife, and dy'd without children.

30 And the second took her to wife, and he dy'd childless.

31 And the third took her ;

ὥσπερ αὐτὸς

PARAPHRASE.

hands on him ; and they fear'd the People : for they perceiv'd that he had spoken this Parable against them.

20 And they watch'd to take Advantage of Him in respect of somewhat or other he should say in his Doctrine ; and to this end they sent forth (b) some Pharisees with some Herodians to be Spies upon him, who should feign themselves Just or very Conscientious men, who came to him Only out of desire to satisfy a scruple of Conscience, that hereby they might the better take hold of his Words ; that so, if he determin'd the matter in favour of the Opinion receiv'd by the Pharisees and generality of the Jews, viz. that the Roman Government was no other than an Usurpation over the Jewish Nation, they might deliver him unto the Power and Authority of the Roman Governour, as a Person disaffected to the Roman Government ; or if he determin'd the Point in favour of the Romans, they might thereby render him Odious to the People. 21 And they ask'd him, saying, Master, we know that thou say'st and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. 22 Is it lawful for us to give Tribute unto Cesar, or no ? 23 But he perceiv'd their craftiness, and said unto them, Why tempt ye me ? 24 Shew me a penny : whose Image and Supercription hath it ? They answer'd and said, Cesar's. 25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the People : and they marvell'd at his answer, and held their peace.

27 Then came to him certain of the Sadducees (i) (which deny that there is any Resurrection) and they ask'd him, 28 saying, Master, Moses wrote unto us ; If any Man's Brother die, having a Wife, and he die without Children, that his Brother should take his Wife, and raise up Seed unto his Brother. 29 There were therefore seven Brethren : and the first took a Wife, and dy'd without Children. 30 And the second took her to wife, and he dy'd childless. 31 And the third took

III.
Of giving Tri-
bute to Cesar.

IV.
He proves the
Resurrection to the
Sadducees.

(b) Matt. 22. 15. Mark 12. 13. (i) Matt. 22. 23. Mark 12. 18.

TEXT.

TRANSLATION.

ὡσαύτως δὲ καὶ οἱ ἐπὶ αὐτῶν καὶ ἡ κατέλιπον τέκνα, καὶ ἀπέθανον. 32 Ὑπερβόλῃ δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

33 Ἐν τῇ οὖν ἀναστάσει, πῖν' αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπὶ αὐτῶν ἔχον αὐτὴν γυναῖκα. 34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ οὗτος αὐτῶν τῶν γαμῶσι καὶ ἐκγαμίσκονται.

35 Οἱ δὲ καταξιοφρονεῖν τῆς αὐτῆς ἐκείνης τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, ὅτε γαμῶσιν, ὅτε ἐκγαμίσκονται.

36 Οὐτε γὰρ ἀποθανεῖν ἐπὶ διώκοντα· ἰσαγγελοὶ γὰρ εἰσι· καὶ υἱοὶ εἰσι τῆς Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὅντες.

37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ὑπὲρ τῆς βάτης, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

38 Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

39 Ἀποκριθεὶς δὲ πῖνες τῶν γραμματέων εἶπον· Διδάσκαλε, καλῶς εἶπας. 40 Οὐκ ἔστι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν ἑτέρον.

41 Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ (τῆς); 42 Καὶ αὐτὸς Δαβὶδ λέγει ὅτι βίβλω ψαλμῶν· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,

and in like manner the seven also. And they left no children, and dy'd.

32 Last of all the woman dy'd also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are rais'd, even Moses shew'd at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of psalms, The Lord said unto my Lord, Sit thou on my right hand,

TEXT.

TRANSLATION.

43 ἕως ἂν θῶ τὰς ἐχθράς σου ὑπο-
πόδιον τῆς ποδῶν σου. 44 Δαβὶδ
οὕτω Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς
αὐτοῦ ὄντι;

43 Till I make thine ene-
mies thy footstool.

44 David therefore calleth
him Lord, how is he then his
son?

45 Ἀκούσας δὲ παντὸς τοῦ λαοῦ, εἶπε
τοῖς μαθηταῖς αὐτοῦ. 46 Προσέχετε ὑπὸ
τῶν γραμματέων καὶ θελώντων περιπατεῖν
ἐν πολεῖσιν, καὶ φιλέντων ἀσπασμὸν ἐν
ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς
συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεί-
πνοις. 47 Οἱ καλεῖσθαι τοὺς οἰκίας τῆς

45 Then in the audience of
all the people, he said unto his
disciples,

46 Beware of the scribes,
which desire to walk in long
robes, and love greetings in
the markets, and the highest
seats in the synagogues, and the
chief rooms at feasts;

47 Which devour widows
children,

PARAPHRASE.

her; and in like manner the seven also. And they left no Children, and
dy'd. 32 Last of all the Woman dy'd also. 33 Therefore in the Re-
surrection, whose Wife of them is she? for seven had her to wife.
34 And Jesus answering, said unto them, The children of this World
marry, and are given in marriage: 35 But they which shall be ac-
counted worthy to obtain the Happiness of that World which is to come,
and the Resurrection of the Dead to eternal Happiness, neither marry,
nor are given in marriage. 36 Neither can they die any more; for
they are equal unto the Angels; and are the children of God, being the
children of the Resurrection. 37 Now that the Dead are rais'd, even
Moses shew'd at the Bush, when he calleth the Lord, the God of Abra-
ham, the God of Isaac, and the God of Jacob. 38 For he is not a God
of the Dead, but of the Living: for all live unto him. 39 Then cer-
tain of the Scribes answering said, Master, thou hast well said. 40 And
after that, they durst not ask him any Question at all.

41 And he said unto them, How say they that Christ is (k) David's
Son? 42 And, i. e. whereas David himself saith in the Book of Psalms,
The LORD said unto my Lord, sit thou on my Right hand, 43 till I
make thine Enemies thy Footstool. 44 David therefore calls him his Lord,
how is he then his Son? And no man was able to answer his Question.

45 Then in the audience of all the People, he said unto his Disciples,
46 Beware of the Scribes, (l) which desire or are pleas'd to walk in long
Robes, and love Greetings in the Markets, and the highest Seats in the
Synagogues, and the chief Rooms at Feasts; 47 which devour Wi-

V.
He puzzles the
Jews by a Que-
stion concerning
Christ being the
Lord and Son of
David.

VI.
He warns his
Disciples not to
follow the Example
of the Scribes.

(k) Matt. 22. 42. Mark 12. 35. (l) Matt. 23. 1, 6, &c.

TEXT.

TRANSLATION.

κηρῶν, ἢ φοροῦσθ' μακρὰ προσεύχον·
ἔτσι λήψον·) ὡς ἰσχυρότερον κρίμα.

Κεφ. κα'. Αναβλέψας δὲ εἶδε τὸς
βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ
ταμιαρεῖον τοῦ πλυσίου. 2 Εἶδε δὲ
καὶ πινὰ χίρα πεινιχεῖν βάλλου-
σαι ὁκτὴ δύο λεπτά. 3 Καὶ εἶ-
πε· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χί-
ρα ἡ πτωχὴ αὐτὴ πλεον πάντων
ἔβαλεν. 4 Ἀπαντες γὰρ οὗτοι ὁκ-
τοῦ ὡς ἰσχυροῦντο αὐτοῖς ἔβαλον
εἰς τὰ δῶρα τῆ Θεοῦ. αὐτὴ δὲ ὁκ-
τοῦ ὑπερήμαλτο αὐτῆς ἀπαντα τὸ βίον
ὃν εἶχει ἔβαλε.

5 Καὶ πινὼν λεγόντων ὡς τῷ
ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθή-
μασι κεκοσμηται, εἶπε· 6 Ταῦτα
ἀφαιρεῖτε, ἐλεύσονται ἡμέραι ὃς αἷς
ὁκτὸς ἀφαιρεθήσεται λίθος ὅτι λίθος ὃς
ἔχεται λυθήσεται. 7 Επηρώτησαν
δὲ αὐτόν, λέγοντες· Διδάσκαλε, πότε
οὗτω ταῦτα ἔσται; καὶ τί τὸ σημεῖον
ὅταν μίλλη ταῦτα γίνεσθαι; 8 Ο δὲ
εἶπε· Βλέπετε μὴ πλανηθῆτε· πολ-
λοὶ γὰρ ἐλεύσονται ὅταν τῷ ὀνόμα-
τί μου, λέγοντες· Οτι ἐγὼ εἰμι καὶ
ὁ καιρὸς ἤγγικε. μὴ οὗτω πορρω-
θῆτε ὀπίσω αὐτῶν. 9 Οταν δὲ
ἀκούσητε πολέμους καὶ ἀκαταστα-
σίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα

houses, and for a shew make
long prayers: the same shall
receive greater damnation.

Chap. XXI.

And he look'd up, and saw
the rich men casting their gifts
into the treasury.

2 And he saw also a certain
poor widow, casting in thither
two mites.

3 And he said, Of a truth
I say unto you, that this poor
widow hath cast in more than
they all.

4 For all these have of their
abundance cast in unto the of-
ferings of God: but she * out of
what she wants for her self,
has cast in all she had to live
upon.

5 And as some spake of the
temple, how it was adorn'd
with goodly stones, and gifts,
he said,

6 As for these things which
ye behold, the days will come,
in the which there shall not be
left one stone upon another,
that shall not be thrown down.

7 And they ask'd him say-
ing, Master, but when shall
these things be? and what sign
will there be when these things
shall come to pass?

8 And he said, Take heed
that ye be not deceiv'd: for
many shall come in my name,
saying, I am *Christ*; and the
time draweth near: go ye not
therefore after them.

9 But when ye shall hear
of wars and commotions, be
not terrify'd: for these things

T E X T.

T R A N S L A T I O N.

γενέσθαι δεῖτον. Ἄλλ' οὐκ εὐθέως	must first come to pass, but the
τὸ τέλος. 10 Τότε ἔλεγεν αὐ-	end is not by and by.
τοῖς. Εγερθήσεται ἔθνη ἐπὶ ἔθ-	10 Then said he unto them,
	Nation shall rise against na-

tion,

P A R A P H R A S E.

dows houses, and for a shew make long Prayers: the same shall receive greater Damnation.

Chap. XXI. And as he sat in the Temple (m) over against the Treasury, he look'd up, and saw the Rich men casting their Gifts into the Treasury. 2 And he saw also a certain Poor widow, casting in thither two Mites. 3 And he said, Of a truth I say unto you, that this Poor widow hath cast in more than they all. 4 For all these have of their abundance cast in unto the Offerings of God: but she out of what she wants for her self, has cast in all she had to live upon.

VII.
He commends
the Charity of the
Poor Widow.

S E C T I O N XIII.

Containing an Account of Christ's Discourse to his Disciples, After he came out of the Temple at Evening on the Third day, or Tuesday of the Passion-week; namely concerning the Destruction of the Temple, and the Last Judgment. Which Discourse takes up Ch. XXI. 5 — ult. and was almost wholly deliver'd on the Mount of Olives.

5 And as he went out of the Temple at Evening on the Third day, or Tuesday of the Passion-week, as some of his Disciples spake to him (n) of the Temple, how it was adorn'd with Goodly stones and other fine costly things, which were the Gifts of some Wealthy and Great Persons, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one Stone upon another, that shall not be thrown down. 7 And, as he sat upon the Mount of Olives over against the Temple, Peter (o) and James and John and Andrew being now with him by themselves, they ask'd him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 8 And he said, Take heed that ye be not deceiv'd: for many shall come in my Name, saying, I am Christ or the Messiah; and the Time of God's setting up the Kingdom of the Messiah, and delivering thereby his People the Jews from all their Enemies, draws near: But these being Impostors, go ye not therefore after them. 9 But when ye shall hear of Wars and Commotions, be not terrify'd: for these things must first come to pass, but the end is not by and by. 10 Then said he unto them, Na-

I.
Christ's Dis-
course to his Dis-
ciples about the
Destruction of the
Temple, and the
last Judgment.

(m) Mark 12. 41. (n) Matt. 24. 1. Mark 13. 1. (o) Mark 13. 3.

tion

TEXT.

TRANSLATION.

10, καὶ βασιλεία ὅπῃ βασιλείαν.

11 Σεισμοὶ τε μεγάλοι καὶ πόπες καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβη-
τρά τε καὶ σημεῖα ἀπ' οὐρανοῦ με-
γάλα ἔσται. 12 Πρὶν δὲ τούτων ἀπά-
των ὀπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖ-
ρας αὐτῶν, καὶ διώξουσιν, παρὰ δι-
δόντες εἰς συναγωγὰς καὶ φυλακὰς,
ἀγρομένους ὅπῃ βασιλεῖς καὶ ἡγεμόνας,
ἕνεκεν τοῦ ὀνόματός μου. 13 Απο-
στήτε δὲ ὑμῖν εἰς μαρτύριον. 14 Θέ-
τε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ
προμελετᾶν ἀπολογηθῆναι. 15 Εγὼ
γὰρ δώσω ὑμῖν λόγον καὶ σοφίαν, ἣ
οὐ διωθήσεται ἀντιπεῖν ὅδε ἀνι-
στῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.

16 Παράδοθήσεσθε δὲ καὶ ὑπο-
γέγων καὶ ἀδελφῶν καὶ συγγενῶν καὶ
φίλων· καὶ θανατώσουσιν ὑμῶν.
17 Καὶ ἔσονται μισούμενοι ὑπο-
πάντων διὰ τὸ ὄνομά μου. 18 Καὶ
λειψὸς ἔσται τῆς κεφαλῆς ὑμῶν ὃ μὴ
ἀπολήται. 19 Εἰ τῇ ὑπομονῇ ὑ-
μῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

20 Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ
στρατοπέδων τὴν Ἱερουσαλήμ, τότε
γινώσκετε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

21 Τότε οἱ οἱ τῇ Ἰουδαίᾳ, φεύγετω-
σαν εἰς τὰ ὄρη· καὶ οἱ οἱ μέσῳ αὐτῆς,
ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώρας, μὴ

tion, and kingdom against
kingdom :

11 And great earthquakes
shall be in divers places, and
famines, and pestilences, and
fearful sights, and great signs
shall there be from heaven.

12 But before all these they
shall lay their hands on you,
and persecute you, delivering
you up to the synagogues, and
into prisons, being brought be-
fore kings and rulers for my
names sake.

13 And it shall turn to you
for a testimony.

14 Settle it therefore in your
hearts, not to meditate before,
what ye shall answer.

15 For I will give you a
mouth, and wisdom, which all
your adversaries shall not be
able to gain say, nor resist.

16 And ye shall be betray'd
both by parents, and brethren,
and kinsfolks, and friends; and
some of you shall they cause to
be put to death.

17 And ye shall be hated of
all men for my names sake.

18 But there shall not an
hair of your head perish.

19 In your patience possess
ye your souls.

20 And when ye shall see
Jerusalem compass'd with ar-
mies, then know that the de-
solation thereof is nigh.

21 Then let them which
are in Judea, flee to the moun-
tains; and let them which are
in the midst of it, depart out;
and let not them that are in

T E X T.

T R A N S L A T I O N.

εἰσπράξουσιν εἰς αὐτίκ. 22 Οἱ
 ἡμέρας ἐκδικήσεως αὐταὶ εἰσι, τῇ
 πληρωθῆναι πάντα τὰ γεγραμμένα.
 23 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχέουσιν,
 καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
 ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη
 ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ
 τούτῳ. 24 Καὶ πεσούτωι ἄμα π

the countries enter thereinto.

22 For these be the days
 of vengeance, that all things
 which are written may be ful-
 fill'd.

23 But wo unto them that
 are with child, and to them
 that give suck in those days:
 for there shall be great distress
 in the land, and wrath upon
 this people.

24 And they shall fall by

μαχαί-

P A R A P H R A S E.

tion shall rise against Nation, and Kingdom against Kingdom: 11 And
 great Earthquakes shall be in divers places, and Famines, and Pestil-
 lences, and fearful sights, and great signs shall there be from Heaven.
 12 But before all these they shall lay their hands on you, and persecute
 you, delivering you up to the Synagogues, and into Prisons, being
 brought before Kings and Rulers for my Names sake. 13 And it shall
 turn to you for a Testimony of your Sincerity in my Service, and also
 for a means of your making the Gospel more Known; and so it shall turn
 to a means both of promoting God's Glory and Your Happiness. 14 Settle
 it therefore in your hearts, not to meditate before-hand, what ye shall an-
 swer. 15 For I will give you a Mouth, and Wisdom, which all your
 Adversaries shall not be able to gainsay, nor resist. 16 And ye shall be
 betray'd both by Parents, and Brethren, and Kinsfolks, and Friends; and
 some of you shall they cause to be put to death. 17 And ye shall be
 hated of all men for my Names sake. 18 But there shall not an hair of
 your head perish. 19 In your Patience possess ye your Souls, i. e. by
 persevering in your Duty with Patience, ye shall preserve your Lives.
 20 And when ye shall see Jerusalem compass'd with the Roman armies,
 then know that the Desolation thereof is nigh. 21 Then let them
 which are in Judea, flee to the Mountains; and let them which are in
 the midst of it, depart out; and let not them that are in the Countries
 enter thereinto. 22 For these be the days of Vengeance on the Jewish
 Nation foretold by Daniel, and other Prophets, and which therefore shall
 come to pass, that All things which are written thereof in the said Pro-
 phets, may be fulfill'd. 23 But wo unto them that are with Child, and
 to them that give Suck in those Days: for there shall be great distress
 in the Land, and wrath upon this People. 24 And they shall fall by
 the

TEXT.

TRANSLATION.

μαχαίρας, καὶ αἰχμαλωπισθήσονται
εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ
ἔσται πατεμμένη ὑπὸ ἐθνῶν, ἄχει
πληρωθῶσι χειρὶ ἐθνῶν. 25 Καὶ
ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ
ἀστροῖς· καὶ ἐπὶ τῆς γῆς συνοχὴ
ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης
καὶ σάλου· 26 ἀποψυχόντων
ἀνθρώπων ἀπὸ φόβου καὶ προσδο-
κίας τῶν ἐπερχομένων τῇ οἰκουμένῃ·
αἱ γὰρ δυνάμεις τῶν ἐρανῶν σαλευ-
θήσονται. 27 Καὶ τότε ὄψονται τὸν
υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέ-
λῃ μετὰ δυνάμεως καὶ δόξης πολ-
λῆς. 28 Ἀρχομένων δὲ τούτων γί-
νεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς
κεφαλὰς ὑμεῖς διότι ἐγγίζει ἡ ἀπο-
λύτρωσις ὑμεῖς.

29 Καὶ εἶπε παραβολὴν αὐτοῖς·
Ἰδετε τὸ συκίον καὶ πάντα τὰ δένδρα·
30 Ὅταν πρὸς βάλλωσιν ἤδη, βλέπον-
τες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγ-
γὺς τὸ ἔρϑαι ὅσιν· 31 Οὕτως καὶ
ὑμεῖς, ὅταν ἴδητε τὰ ταῦτα γινόμενα,
γινώσκετε ὅτι ἐγγὺς ὅσιν ἡ βασιλεία
τοῦ Θεοῦ. 32 Ἀμὲν λέγω ὑμῖν, ὅτι
ὃ μὴ παρήλθῃ ἡ γενεὰ αὕτη, ἕως ἃν
πάντα γένηται. 33 Ο οὐρανὸς καὶ
ἡ γῆ παρέλεύονται, οἱ δὲ λόγοι μου
ὃ μὴ παρέλθωσι.

the edge of the sword, and shall
be led away captive into all
nations: and Jerusalem shall
be trodden down of the Gen-
tiles, until the times of the Gen-
tiles be fulfill'd.

25 And there shall be signs
in the sun, and in the moon,
and in the stars; and upon the
earth distress of nations, with
perplexity, the sea and the
waves roaring;

26 Men's hearts failing them
for fear, and for looking after
those things which are coming
on the earth: for the powers
of heaven shall be shaken.

27 And then shall they see
the Son of man coming in a
cloud, with power and great
glory.

28 And when these things
begin to come to pass, then
look up, and lift up your heads;
for your redemption draweth
nigh.

29 And he spake to them
a parable, Behold the fig-tree,
and all the Trees;

30 When they now shoot
forth, ye see and know of your
own selves, that summer is now
nigh at hand.

31 So likewise ye, when ye
see these things come to pass,
know ye that the kingdom of
God is nigh at hand.

32 Verily I say unto you,
This generation shall not pass
away, till all be fulfill'd.

33 Heaven and earth shall
pass away: but my words shall
not pass away.

TEXT.

TRANSLATION.

34 Προσεχετε δε ἑαυτοῖς μήποτε
βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κρα-
πῇ καὶ μέθῃ καὶ μερίμναις βιωπι-
χαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἔπιση
ἡ ἡμέρα ὅκεινη· 35 Ὡς παγὶς γὰρ
ἐπιλείσεται ὅτι πάντες τὸς κατη-

34 And take heed to your
selves, lest at any time your
hearts be over-charg'd with
surfeiting, and drunkenness,
and cares of this life, and so
that day come upon you un-
awares.

35 For as a snare shall it
come on all them that dwell

μὲν

PARAPHRASE.

the edge of the Sword, and shall be led away Captive into all Nations:
and Jerusalem shall be trodden down of the Gentiles, *i. e. shall at first be
destroy'd, and when it is rebuilt, shall continue under the Dominion and
in the Possession of the Gentiles,* until the Times of the four Kingdoms
of the Gentiles, *prophecy'd of by Daniel,* be fulfill'd. 25 And there shall
be Signs in the Sun, and in the Moon, and in the Stars; and upon the
Earth, *i. e. Land of the Jews,* Distress of Nations, *i. e. of several Parts
thereof,* with Perplexity or Doubt what way to take for safety, *like as
Sea-men in a Storm when the Sea and the Waves are roaring or tem-
pestuous;* 26 Mens Hearts failing them for fear, and for looking after
those things which are coming on the Earth or Land of the Jews: for
the Powers of Heaven shall be shaken. 27 And then shall they see the
Son of Man coming in a Cloud, with Power and great Glory. 28 And
when these things begin to come to pass, then look up, and lift up your
Heads: for your Redemption, or Deliverance from your Enemies, *more
especially from the Malice and Power of the Jewish State,* draws nigh.

29 And he spake to them a Parable, (p) Behold the Fig-tree, and all
the Trees; 30 when they now shoot forth, ye see and know of your
own selves, that Summer is now nigh at hand. 31 So likewise ye,
when ye see these things come to pass, know ye that *the Time wherein
the Kingdom of God or Christian Church shall be much more establish'd
and enlarg'd than afore,* is nigh at hand. 32 Verily I say unto you,
This Generation shall not pass away, till all be fulfill'd. 33 Heaven
and Earth shall pass away: but my Words shall not pass away.

34 And take heed (q) to your selves, lest at any time your Hearts
be over-charg'd with Surfeiting, and Drunkenness, and Cares of this
Life, and so that Day come upon you unawares. 35 For as a Snare,
*unforeseen, and so unexpected and all of a sudden, catches what comes
into or upon it; so shall it, viz. that Day of Christ's Coming to take Ven-
geance on the Jewish Nation,* come on all them that dwell on the Face

II.
Another Parable
of the Fig-tree.

III.
The Duty of
watchfulness.

(p) Matt. 24. 32. Mark. 13. 28.

(q) Matt. 24. 42. Mark 13. 33.

B b

of

TEXT.

TRANSLATION.

μὲν οὖν ὅτι παρορῶντες πάντες τῆς γῆς.

36 Ἀγρυπνεῖτε δὲ, ἐν παντὶ καυχῶν θεο-
μνηοί, ἵνα καταξιώγητε ἐκφυγεῖν ταῖς
τα πάντα τὰ μελλόντα γίνεσθαι, καὶ στα-
θῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ ταῖς ἡμέραις αὐτῷ ἐν τῷ ἱερῷ
διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος
ὑπλίσσεται εἰς τὸ ὄρος τὸ κα-
λεῖσθαι Ἐλαιῶν. 38 Καὶ πᾶς ὁ λαὸς
ἄρτειζε πρὸς αὐτὸν αὐτῷ ἐν τῷ ἱερῷ ἀ-
κούει αὐτοῦ.

Κεφ. κβ'. Ἠγίζε δὲ ἡ ἑορτὴ τῶν
ἀζύμων, ἡ λεγομένη πάχα. 2 Καὶ
ἐζήτην οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς,
τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβήντο γάρ
τὸν λαόν. 3 Εἰσῆλθε δὲ ὁ σατανᾶς εἰς
Ιούδαν τὸν ὀπίσθιον Ἰσκαριώτην,
ὅστις ἓξ ἀριθμῶν τῶν δώδεκα.

4 Καὶ ἀπελθὼν συνελάλησε τοῖς
ἀρχιερεῦσι καὶ τοῖς γραμματεῖς, τὸ πῶς
αὐτὸν παραδῶ αὐτοῖς. 5 Καὶ ἐχάρη-
σαν· καὶ συνέθεντο αὐτῷ ἀργύριον
δοῦναι. 6 Καὶ ἐξωμολόγησε· καὶ
ἐζήτησεν ὡχμεῖσθαι τὸν παραδιδόναι αὐ-
τὸν αὐτοῖς ἄπρ' ὄχλου.

on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is call'd the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

Chap. XXII.

Now the feast of unleaven'd bread drew nigh, which is call'd the passover.

2 And the chief priests and scribes sought how they might kill him; for they fear'd the people.

3 Then entred Satan into Judas surnam'd Iscariot, being of the number of the twelve.

4 And he went his way, and commun'd with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promis'd, and sought opportunity to betray him unto them in the absence of the multitude.

7 ἤλθ

PARAPHRASE.

of the whole Earth or Land of Judea; as also that Day of Christ's Coming to the Last Judgment, shall come on the Inhabitants of the whole World. 36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand with joy before the Son of Man at his Coming.

37 And

P A R A P H R A S E.

37 And here it seems fit to observe, that during the three Days which Christ had now come to Jerusalem, viz. the First, Second and Third Days, now call'd by us the Sunday, Monday and Tuesday in the Passion-week, He had kept this Method, viz. In the Morning he came from Bethany, and (r) in the Day-time he was teaching in the Temple, and at Night he went out, and abode or lodg'd in Bethany, which is on or at the foot of the Mount that is call'd the Mount of Olives. 38 And likewise all the People came early in the morning to him in the Temple, for to hear him every one of the three Days aforementioned.

IV.
Christ teaches by Day in the Temple, and at Night goes to Bethany to lodge.

S E C T I O N. XIV.

Containing such Particulars as were transacted on the Fourth-day or Wednesday of the Passion-week, and are related by St Luke Chap. XXII. 1, 2.

Chap. XXII. Now the Feast (f) of Unleaven'd Bread drew nigh, it being but two Days after, which feast is call'd also the Passover. 2 And on the Wednesday the Chief Priests and Scribes sought how they might apprehend and kill him; for they fear'd the People would not suffer them to do such a thing openly. But all this Wednesday Jesus stay'd at Bethany, and so likewise till toward the Evening of Thursday. 3 Then, viz. on Wednesday, and more particularly upon Christ's reprov'g him more especially for finding fault with the Woman that pour'd the precious Ointment on Christ, enter'd Satan into Judas surnam'd Iscariot, being of the number of the twelve Apostles.

The Chief Priests consult to kill Jesus.

S E C T I O N XV.

Containing such Particulars as were transacted on the Fifth-day or Thursday of the Passion-week; namely, before the Evening or Sun-set that day; and which are related by St Luke Chap. XXII. 4 — 13.

4 And he, viz. Judas Iscariot (t) went his way from Bethany, either some time Wednesday night, or Thursday morning very early, and commun'd with the Chief Priests and the Captains of the Soldiers, that were design'd to be employ'd in this matter by the Chief Priests and the rest of the Great Sanhedrin, how he might betray him unto them. 5 And they were glad, and covenanted to give him Money. 6 And he promis'd, and sought Opportunity to betray him unto them in the absence of the Multitude.

I.
Judas bargains with the Chief Priests to betray Jesus.

(r) Compare Matt. 21. 17, 18, 23. and 24. 1. Mark 11. 11, 12, 15, 19, 20, 27, and 13. 1. (f) Matt. 26. 1. Mark 14. 1.

(t) Matt. 26. 14. Mark 14. 10.

TEXT.

TRANSLATION.

7 ΗΛθε δὲ ἡ ἡμέρα τῶν ἁζύ-
μων, ὃ ἢ ἔσθ' ἑυεσθαι τὸ πάχα.

8 Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην,
εἰπών· Πορεύσιντες ἐτοιμάσατε ἡμῖν
τὸ πάχα, ἵνα φάγωμεν.

9 Οἱ δὲ
εἶπον αὐτῷ· Ποῦ θέλεις ἐτοιμάσω-
μεν; 10 Ο δὲ εἶπεν αὐτοῖς· Ἰδὲ,

εἰσελθόντων ὑμῶν εἰς τινὲ πόλιν, συν-
αντήσῃ ὑμῖν ἀνθρώπος κερύμιον ὕδα-
τος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς
τὴν οἰκίαν ὃ εἰσπρεύει.

11 Καὶ ἐρεῖτε
τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγῃ σοι
ὁ διδασκαλός· Ποῦ ἔστι τὸ χατάλυ-
μα ὅπου τὸ πάχα μετὰ πᾶν μαθητῶν
μου φάγω; 12 Καὶ εἰς τὴν οἰκίαν ὑμῖν
δείξῃ ἀνάγων μέγα ἐξωμυρμένον· ἐκεῖ
ἐτοιμάσατε.

13 Απελθόντες δὲ εὗ-
ρον καθὼς εἶρηκεν αὐτοῖς· καὶ ἐτοι-
μασαν τὸ πάχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέ-
παι, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

15 Καὶ εἶπε πρὸς αὐτούς· Επιθυ-
μία ἐπιθύμησα τῷτο τὸ πάχα φα-
γεῖν μετ' ὑμῶν πρὸ τῆς μετὰ ταῦτα.

16 Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι ἔτι
φάγω ἐξ αὐτοῦ, ἕως ὅτε πληρωθῇ
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

17 Καὶ
δεξάμενος ποτήριον, εὐχαριστήσας
εἶπε· Λάβετε τῷτο, καὶ ἀναμερίσατε
ἐαυτοῖς. 18 Λέγω γὰρ ὑμῖν ὅτι ἔτι

7 Then came the day of un-
leaven'd bread, when the pas-
sover must be kill'd.

8 And he sent Peter and
John, saying, Go and prepare us
the passover, that we may eat.

9 And they said unto him,
Where wilt thou that we pre-
pare?

10 And he said unto them,
Behold, when ye are entered
into the city, there shall a man
meet you, bearing a pitcher of
water; follow him into the
house where he entreth in.

11 And ye shall say unto
the good-man of the house,
The Master saith unto thee,
Where is the guest-chamber,
where I shall eat the passover
with my disciples?

12 And he shall shew you
a large upper room furnish'd:
there make ready.

13 And they went and found
as he had said unto them: and
they made ready the passover.

14 And when the hour was
come, he sat down, and the
twelve apostles with him.

15 And he said unto them,
With desire I have desir'd to
eat this passover with you be-
fore I suffer.

16 For I say unto you, I
will not any more eat thereof,
until it be fulfill'd in the king-
dom of God.

17 And he took the cup,
and gave thanks, and said, Take
this, and divide it among your
selves.

18 For I say unto you, I

P A R A P H R A S E.

7 Then, viz on Thursday at Evening or Sun-set, came or began the First Day of (u) Unleaven'd Bread, when, i. e. before the Ending of which Day, viz. before the Sun-set of the Friday, the Passover must be kill'd. ^{II.} Christ sends two Disciples to prepare the Passover.

8 And he, i. e. Christ therefore sometime on Thursday before Sun-set, sent Peter and John from Bethany to Jerusalem, saying, Go and prepare us the Passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entred into the City, there shall a Man meet you, bearing a Pitcher of Water; follow him into the House where he entreth in. 11 And ye shall say unto the Good-man of the House, The Master saith unto thee, Where is the Guest-chamber, where I shall eat the Passover with my Disciples? 12 And he shall shew you a large upper Room furnish'd: there make ready. 13 And they went and found as he had said unto them: and they made ready the Passover.

S E C T I O N XVI.

Containing such Particulars as were transacted from Thursday Evening to Friday Evening in the Passion-week, that is, on the Passover-day it self, which was in the thirty fifth Year of Christ's Life, but A. D. 33. Which Particulars, as related by St Luke, take up Chap. XXII. 14 — Ch. XXIII. ult.

14 And when the Hour was come, that Jesus design'd to eat such a sort of Passover, as his Circumstances would permit him to eat, He being come with the rest of his Disciples from Bethany (w) sat down, and all the twelve Apostles with him, Judas Iscariot having join'd them afore this. ^{I.} Christ eats the Passover, and institutes the Lord's Supper, and discourses with his Disciples about Humility; and his being Betray'd by one of them, and Forsaken by all, & Deny'd by Peter, &c.

15 And he said unto them, With desire I have desir'd, i. e. I have most earnestly desir'd, to eat this Passover with you before I suffer. 16 For I say unto you, I will not, nor shall you, any more eat thereof, soasmuch as it will now be but a very few Hours, until that which has been all along hitherto typify'd by it, viz. the slaying of Me the True Paschal Lamb or Passover shall actually be fulfill'd; This not being to be fulfill'd but in or after the Time that the Kingdom of the Messias was begun to be set up by God. 17 And he took the Cup with Wine in it, and gave thanks according to the Custom of celebrating the Passover, and, having drank of it himself, said, Take this Wine in the Cup, and divide it among your selves. 18 For I say unto you, I will not, nor shall

(u) Matt. 26. 17. Mark 14. 12. (w) Matt. 26. 20. Mark 14. 17.

TEXT.

TRANSLATION.

μὴ πῖν ἀπὸ τοῦ γενήματος τῆς ἀμ-
πέλης, ἕως ὅτε ἡ βασιλεία τοῦ Θεοῦ
ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχα-
ριστήσας ἔκλασε· καὶ ἔδωκεν αὐτοῖς, λέ-
γων· Τὸ τοῦτο ἔστί το σῶμά μου, τὸ ὑπὲρ
ὑμῶν διδόμενον· τὸ τοῦτο ποιεῖτε εἰς τὴν
ἐμὴν ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ
ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων·
Τὸ τοῦτο ποτήριον, ἡ καινὴ διαθήκη
ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκ-
χυνόμενον. 21 Πλὴν ἰδὲ, ἡ χεὶρ ὅ-
τι προδίδόναι με μετ' ἐμοῦ ὅτι τῆς
τραπέζης. 22 Καὶ ὁ μὲν ἦν ὁ υἱὸς τοῦ
ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον·
πλὴν ἡ καὶ τῷ ἀνθρώπῳ ἑκείνῳ δι' ὃ
προδίδοιαι. 23 Καὶ αὐτοὶ ἤρξαντο
συζητεῖν πρὸς ἑαυτούς, πότε, τίς ἄρα
εἰς αὐτῶν ὁ τοῦτο μέλλον προεί-
σειν. 24 Ἐγένετο δὲ καὶ φιλονεικία
ἐν αὐτοῖς, πότε, τίς αὐτῶν δοκεῖ εἶναι
μείζων. 25 Ο δὲ εἶπε αὐτοῖς· Οἱ
βασιλεῖς τῆς ἐθνῶν κυριεύουσιν αὐ-
τῶν· καὶ οἱ ἱερούσιζοντες αὐτῶν
ἐνεργεῖται καλούμεται. 26 Ὑμεῖς
δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν
ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ
ἡγούμενος, ὡς ὁ διακονῶν. 27 Τίς
γὰρ μείζων; ὁ ἀνακείμενος, ἢ ὁ
διακονῶν; ὅτι ὁ ἀνακείμενος; ἐγὼ
δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

will not drink of the fruit of
the vine, until the kingdom of
God shall come.

19 And he took bread, and
gave thanks, and brake it, and
gave unto them, saying, This
is my body which is given for
you: this do in remembrance
of me.

20 Likewise also the cup
after supper, saying, This cup
is the new testament in my
blood, which is shed for you.

21 But behold, the hand of
him that betrayeth me is with
me on the table.

22 And truly the Son of man
goeth as it was determin'd: but
wo unto that man by whom
he is betray'd.

23 And they began to en-
quire among themselves, which
of them it was that should do
this thing.

24 * Now there was also a
strife among them, which of
them should be accounted the
greatest.

25 And he said unto them,
The kings of the Gentiles exer-
cise lordship over them; and
they that exercise authority up-
on them are call'd benefactors.

26 But ye shall not be so:
but he that is greatest among
you, let him be as the younger;
and he that is chief, as he that
doth serve.

27 For whether is greater,
he that sitteth at meat, or he
that serveth? is not he that
sitteth at meat? but I am a-
mong you as he that serveth.

T E X T.

TRANSLATION.

28 Ὑμεῖς δὲ ἐπεὶ οἱ ἀσμεμενηκότες
μετ' ἐμῷ ἐν τοῖς πειρασμοῖς μου.

28 Ye are they which have
continu'd with me in my tem-
ptations.

29 Καὶ γὰρ

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you, from henceforth or after this time, drink of the Fruit of the Vine, i.e. of Wine on this account, forasmuch as it will now be but a Few hours, until the Fulfilling of that which has been all along hitherto typify'd by the Customary drinking of this Cup of Wine at the Celebration of the Passover, viz. the Shedding of my Blood in or after the Time that the Kingdom of the Messiah should be set up by God, as now it is, shall come actually to pass, by my Body being pierc'd with a Spear, and so my Blood let out of my Body. 19 And after he had said this, and thereby instructed them as to the Ceasing of the Obligation of keeping the Jewish Passover after his Death, he proceeded to institute instead thereof the Christian Passover or Sacrament of the Lord's Supper, which he did in this manner: He took Bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: this do in remembrance of me. 20 Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you. 21 But behold, adds he, the hand of Him that betrays me is with me on the Table. 22 And truly the Son of man goeth as it was determin'd: but wo unto that Man by whom he is betray'd. 23 And they began to enquire among themselves, which of them it was that should do this thing. 24 Now there was also not long afore (x) a Strife among them, which of them should be accounted the Greatest in the Kingdom of the Messiah. 25 And this our Blessed Saviour seems to have taken notice of again here to them, and thereupon he said unto them again, Remember what I told you when this Strife hapned among you, viz. that The Kings of the Gentiles exercise Lordship over them; and they that exercise Authority upon them, are call'd Benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serves; as you may see by that particular Instance which I have just now given you, in my (y) Rising from Table, and not only permitting you to sit there after I was risen, but also in (y) Washing your feet, which is, you know, plainly the Office of a Servant. And this I have done, to give you my self an Example of the greatest Humility; that ye may be ready to do to One Another and to Others in general, as I have done to you. And happy are ye, if ye shall do so. 28 'Tis true indeed that Ye are they who have continu'd with me in this my

(x) Matt. 20. 24. Mark 10. 41.

(y) John 13. 4.

TEXT.

TRANSLATION.

29 Καὶ ἔγωγε ἀποτίθημι ὑμῖν, καθὼς
 δέχετό μοι ὁ πατήρ μου, βασιλείαν·
 30 ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῇ τε-
 πέλει μου ἐν τῇ βασιλείᾳ μου, καὶ κα-
 θίσθητε ἐπὶ θρόνων, κρίνοντες τὰς δώ-
 δεκα φυλάς τοῦ Ἰσραὴλ. 31 Εἶπε δὲ
 ὁ Κύριος· Σίμων, Σίμων, ἰδού, ὁ σατα-
 νᾶς ἔζητήσατο ὑμᾶς ὅτι σιτιάσαι ὡς τὸν
 σῖτον. 32 Ἐγὼ δὲ ἐδεήθην τοῦ Θεοῦ, ὅ-
 ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ
 ποιεῖς ἐπιστρέψας, στήριξον τοὺς ἀδελ-
 φούς σου. 33 Ὁ δὲ εἶπεν αὐτῷ· Κύ-
 ριε, ὅτι σὺ ἔτοιμός εἰμι καὶ εἰς φυλα-
 κὴν καὶ εἰς θάνατον πορεύεσθαι. 34 Ὁ
 δὲ εἶπε· Λέγω σοι, Πέτρε, ὅτι μὴ φω-
 νήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς
 ἀπαρνήσῃ μὴ εἶδέναι με. 35 Καὶ
 εἶπεν αὐτοῖς· Ὅτε ἀπίστευα ὑμᾶς
 ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημά-
 των, μή τινος ὑπερήσαλε; Οἱ δὲ εἶπον·
 Οὐδενός. 36 Εἶπεν ἔτι αὐτοῖς· Ἀλλὰ
 ἵνῃ, ὁ ἔχων βαλάντιον, ἀράτω, ὁμοίως
 καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ
 ἱμάτιον αὐτοῦ, καὶ ἀγοράσάτω μάχαιραν.

29 And I appoint unto you
 a kingdom, as my Father hath
 appointed unto me:

30 That ye may eat and
 drink at my table in my king-
 dom, and sit on thrones, judg-
 ing the twelve tribes of Israel.

31 And the Lord said, Si-
 mon, Simon, behold, Satan hath
 desir'd to have you, that he may
 sift you as wheat:

32 But I have pray'd for
 thee, that thy faith fail not;
 and when thou art converted,
 strengthen thy brethren.

33 And he said unto him,
 Lord, I am ready to go with thee
 both into prison, and to death.

34 And he said, I tell thee
 Peter, the cock shall not crow
 this day, before that thou shalt
 thrice deny that thou knowest
 me.

35 And he said unto them,
 When I sent you without
 purse, and scrip, and shoes,
 lack'd ye any thing? And they
 said, Nothing.

36 Then said he unto them,
 But now he that hath a purse,
 let him take it, and likewise his
 scrip: and he that hath no
 sword, let him sell his garment,
 and buy one.

37 Λέγω

PARAPHRASE.

mean State here on Earth, which has frequently offer'd to you many Tem-
 ptations to leave me. 29 And, as on this account you may not without
 reason expect to be Eminently rewarded by me in my Kingdom; so agree-
 ably thereto I now tell you, that I appoint or design unto you a most Emi-
 nent share in my Kingdom, insomuch that you may, on account of the
 great Power and Glory you shall have therein, be look'd on as if you had
 each

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each a Kingdom of your Own, as my Father has appointed unto me a Kingdom, i. e. the Supream Government of that Kingdom, wherein ye shall be rewarded with such Eminent Glory and Power: 30 Which may be fitly represented, according to the Ways of Temporal Princes conferring Honour on their Greatest Officers, by saying that I have appointed that ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging or ruling under me the Twelve Tribes of Israel. 31 And the Lord said further, As I have already inform'd you, that your Attendance on me and Adhering to me in this my mean State shall be Fully rewarded by me in due time, if ye persevere in your Fidelity to me; so now, I judge it Requisite to inform you also of the Evil Consequences, that your Carnal Affections and Ambitious Desires, grounded on a wrong notion of my Kingdom, have already had, and will continue to have, if not prevented by you in duly attending to what I am about to tell you, and practising accordingly. And then directing his Discourse particularly to Simon (or Peter) he says, Simon, Simon, behold Satan has taken Advantage of your Worldly Affections and Ambitious Contentions, and thereupon has delir'd of God to have such Liberty granted to him over you, that he may sift you as Wheat is sifted, i. e. may assault and shake your Faith with great Temptations. 32 And indeed there is now approaching such a Temptation as will shake the Faith of you All, so that ye shall All forsake me; and Thou in particular shalt not only Forsake me, but also Deny me, and that several times, and with the strongest Asseverations, so that Satan will have great Hopes of quite overcoming thy Faith, and making thee to apostatize from me wholly: but I have on the other hand pray'd for Thee, that thy Faith, tho' it be shaken for a time, yet fail not Wholly or Utterly; but that thou mayst Recover thy self from such thy Sin in a short time, and by a deep Repentance be Converted again to a True Faith in me: and when thou art converted thus by my special Grace and Strength vouchsaf'd unto thee, be thou carefull to shew thy Gratitude for the same, by being more especially Diligent to strengthen the rest of thy Brethren under the great Temptations they may ly under. 33 And he, too Confident of his Own Strength, said unto him, Lord, (z) I am much Concern'd that Thou shouldst speak thus to Me more particularly: Sure I am, that I am Ready to go with thee both into Prison and to Death; insomuch that altho' All the Rest should forsake, I would never. 34 And he said, I tell thee, Peter, the Cock shall not crow this day, i. e. It shall not be Three a Clock this Night, which goes to make up the Nuchthemeron or Twenty four hours of this Day, before that thou shalt thrice deny that thou knowest me. 35 And he said unto them, When I sent you without Purse, and Scrip, and Shoes, lack'd ye any thing? And they said, Nothing. 36 Then said he unto them, But now he that hath a Purse let him take it, and likewise his Scrip: and he that hath no Sword, let him sell his Garment, and buy One: for now the Case

(z) Matt. 26. 33.

T E X T.

T R A N S L A T I O N.

37 Λέγω ὑμῖν, ὅτι ἐπὶ τῷ τοῦ γε-
γραμμένον δὲ πελεσθῆναι ἐν ἐμοί, τὸ
καὶ μετὰ ἀνόμων ἐλογιάσθην. Καὶ ὁ πα-
τερ ἐμὸς τέλει ἔχει. 38 Οἱ δὲ
εἶπον· Κύριε, ἰδοὺ μάχαραι ὧδε δύο.
Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανὸν ἔστι.

39 Καὶ ἔξελθὼν ἐπορεύθη καὶ τὸ
ἔρχεσθαι εἰς τὸ ὄρος τῶν Ελαιῶν· ἠκο-
λύθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

40 Γενόμενος δὲ ὅπου τῷ τόπῳ, εἶ-
πεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν
εἰς πειρασμόν.

41 Καὶ αὐτὸς ἀπε-
σπάσθη ἀπὸ αὐτῶν ὥσπερ λίθος βολῆναι,
καὶ θεὸς τὰ γόνατα προσκύχων, 42 λέ-
γων· Πάτερ, εἰ βούλῃ παρενεγκεῖν τὸ
ποτήριον τῷ ἀπὸ ἐμοῦ· πλὴν μὴ τὸ
θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

43 Ωρῶν δὲ αὐτῷ ἄγγελος ἀπὸ ἁ-
ρανῶν ἐνισχύων αὐτόν.

44 Καὶ γενό-
μενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσκύχε-
το· ἐγένετο δὲ ὁ ἰδρώς αὐτοῦ ὥσπερ θρόμ-
βοι ὕδατος χαλαζάνοντες ὅπου τὸ γῆν.

45 Καὶ ἀναστὰς ἀπὸ τῆ προσευχῆς, ἐλθὼν
ὡρὸς τοῦ μαθητῆς αὐτοῦ, εὗρεν αὐτοὺς
κοιμωμένους ἀπὸ τῆ λύπης. 46 Καὶ εἶπεν
αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσ-
εύχεσθε, ἵνα μὴ εἰσελθῇ εἰς πειρασμόν.

47 Ἐπὶ δὲ αὐτῷ λαλῶντι, ἰδοὺ
ὄχλος, καὶ ὁ λεγόμενος Ἰούδας,
εἰς τῶν δώδεκα, παρεῆρχετο αὐτῶν, καὶ

37 For I say unto you, that
this that is written, must yet
be accomplish'd in me, And he
was reckon'd among the trans-
gressors: for the things con-
cerning me have an end.

38 And they said, Lord, be-
hold, here are two swords. And
he said unto them, It is enough.

39 And he came out, and
went, as he was wont, to the
mount of Olives; and his dis-
ciples also follow'd him.

40 And when he was at the
place, he said unto them, Pray
that ye enter not into tempta-
tion.

41 And he was withdrawn
from them about a stones cast,
and kneel'd down, and pray'd,

42 Saying, Father, if thou
be willing, remove this cup
from me: nevertheless, not my
will, but thine be done.

43 And there appear'd an
angel unto him from heaven,
strengthening him.

44 And being in an agony,
he pray'd more earnestly: and
his sweat was as it were great
drops of blood falling down to
the ground.

45 And when he rose up
from prayer, and was come to
his disciples, he found them
sleeping for sorrow,

46 And said unto them,
Why sleep ye? rise and pray,
lest ye enter into temptation.

47 And while he yet spake,
behold a multitude, and he that
was call'd Judas, one of the
twelve, went before them, and

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will be quite different with you from what it was then, when I sent you to Preach: Then Providence caus'd you to meet with some Friends and kind Entertainment every where; whereas now is coming upon you that greatest Trial and Distress, which I have often forewarn'd you of, when ye shall meet with no such Friends or Entertainment from Others; so that it behoves you to provide for your selves in the best manner ye can, and to arm your selves against the greatest Dangers. 37 For I say unto you, that as All other things, so particularly This that is written of me in the Prophets, must yet be accomplish'd in me, viz. And he was reckon'd among the Transgressors or Malefactors; and as one of the worst of them, am I now speedily to undergo the most shameful Death of the Cross: for the things foretold concerning me shall have an End, or be fulfill'd accordingly. 38 And they, thinking that Christ had meant Literally what he said to them of providing Swords, said, Lord, behold here are two Swords. And he, not judging it necessary to stand to explain the True meaning of what he had said concerning Swords, only said unto them, It is enough.

39 And he came (a) out, and went, as he was wont, to the mount of Olives; and his Disciples also follow'd him. 40 And when he was at the Place call'd Gethsemane, he said unto them, Pray, that ye enter or fall not into Temptation, at least so as to be Overcome thereby. 41 And he was withdrawn from them about a stones cast, and kneel'd down, and pray'd; 42 saying, Father, if thou be willing, remove this Cup from me: nevertheless, not my will, but thine be done. 43 And there appear'd an Angel to him from Heaven, strengthening, i. e. Comforting and encouraging him as Man to go thro' the Glorious, tho', at present, Painful Work which he had undertook. 44 And being in an Agony or great Concern of Mind at the Apprehension of his most great Sufferings now approaching, he pray'd again as afore (v. 42.) only more Earnestly; and, by reason of his Agony, his Sweat was as it were great drops of Blood falling down to the Ground. 45 And when he rose up from Prayer, and was come to his Disciples, he found them sleeping for Sorrow at what Christ had told them was coming upon them; which Sorrow was so great, as, together with the Lateness of the Night, quite to dispirit them, and make them so Drowsy as that they could not keep themselves from sleeping. 46 And he said unto them, Why sleep ye? rise and pray, lest ye enter into Temptation.

47 And while he (b) yet spake, behold, a Multitude, and he that was call'd Judas, one of the Twelve, went before them, and drew near unto

II.
Christ comes to
the Mount of O-
lives.

III.
He is apprehend-
ed, and led to the
High Priest's house.

(a) Matt. 26. 30, 36. Mark 14. 26, 32.

(b) Matt. 26. 47. Mark 14. 43.

TEXT.

TRANSLATION.

ἤχιστε τῷ Ἰησοῦ φιλήσαι αὐτόν. 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰδὲ, φιλήμαί τι ὁ υἱὸν ἔσθ' ἀνθρώπου πρὸς αὐτὸν δίδως; 49 Ἰδόντες δὲ οἱ πάντες αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ παλάξομεν ἐν μαχαίρᾳ; 50 Καὶ ἐπάταξεν εἰς πρὸς αὐτὸν τὸ δόλον ἔσθ' ἀρχιερέως, καὶ ἀφῆλθεν αὐτῷ τὸ ὄριον τοῦ δεξιῶν. 51 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἐὰν ἕως τούτου. Καὶ ἀψάμεν τὸ ὅτι αὐτῷ, ἰάσατο αὐτόν. 52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς πρῶτον μοῦνος ἐπ' αὐτὸν ἀρχιερεῖς καὶ γραμματεῖς τῶ ἱερῷ, καὶ πρεσβυτέρους· Ὡς ὅτι ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; 53 Καθ' ἡμέραν ὄντος μεθ' ὑμῶν ἐν τῷ ἱερῷ, ἐκ ἐξελεύνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία ἔσθ' ὁ σκότους. 54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτόν εἰς τὸ οἶκον ἔσθ' ἀρχιερέως.

Ὁ δὲ Πέτρος ἠκολούθη μακρόθεν. 55 Ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίστανται αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 Ἰδοῦσα δὲ αὐτὸν παρὰ τὴν πύλιν καὶ καθήμενον πρὸς τὸ φῶς, καὶ ἀπενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺ αὐτῷ ἴσθ'· 57 Ὁ δὲ ἀρνήσατο αὐτὸν, λέγων· Γυναι, ἐγὼ οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχύ

drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answer'd and said, Suffer ye thus far. And he touch'd his ear, and heal'd him.

52 Then Jesus said unto the chief priests and captains of the Temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretch'd forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter follow'd afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly look'd upon him, and said, This man was also with him.

57 And he deny'd him, saying, Woman, I know him not.

58 And after a little while,

ἔτι

TEXT.

TRANSLATION.

ἕτερος ἰδὼν αὐτὸν, ἔφη· Καὶ σὺ ἔξ
αὐτῶν εἶ. Ο δὲ Πέτρος εἶπεν· Ἀνθρώ-
πε, ἔκ εἰμὶ. 59 Καὶ διαστάσις ὥσει
ἡμέρας μιᾶς, ἄλλος τις δι᾽ ἡμετέρας
ἡμερῶν· Ἐπὶ ἀληθείας καὶ ἔπος μετ' αὐτοῦ
ἦν· καὶ ὁ Γαλιλαῖός ἐστιν. 60 Εἶπε δὲ
ὁ Πέτρος· Ἀνθρώπε, ἔκ οἶδα ὃ λέγεις.

another saw him, and said,
Thou art also of them. And
Peter said, Man, I am not.

59 And about the space of
one hour after, another confi-
dently affirm'd, saying, Of a
truth this fellow also was with
him; for he is a Galilean.

60 And Peter said, Man, I
know not what thou sayst.

Καὶ

PARAPHRASE.

Jesus, to kiss him; *this being the Sign agreed on, whereby they that were to apprehend him should know which was He.* 48 But Jesus said unto him, Judas, betrayest thou me the Son of Man, or *Messias*, and thy Own Master, with such a Treacherous Token of Friendship as a Kiss? 49 When they, *i. e. his Disciples* which were about him, saw what would follow, they said unto him, Lord, shall we smite with the Sword? 50 And one of them smote the Servant of the High Priest, and cut off his right Ear. 51 And Jesus answer'd and said to them that apprehended him, Suffer ye me to have my Liberty thus far as to touch the Man's Ear that is wounded; and he touch'd his Ear, and heal'd him. 52 Then Jesus said unto the Chief Priests and Captains of the Temple, and the Elders which were come to him, Be ye come out as against a Thief, with Swords and Staves? 53 When I was daily with you in the Temple, ye stretch'd forth no hands against me: but this is your hour, and the power of darkness. 54 Then took they him, and led him, and brought him into the High Priest's house.

And Peter follow'd (c) afar off, and, by the means of John the Disciple, got also into the House. 55 And when they had kindled a Fire in the midst of the Hall, and were set down together, Peter sat down among them. 56 But a certain Maid beheld him as he sat by the Fire, and earnestly look'd upon him, and said, This Man was also with him. 57 And he deny'd him, saying, Woman, I know him not. 58 And after a little while, another being a Man (as also another (d) Maid) saw him, and said, Thou art also of them, *i. e. One of his Disciples.* And Peter said, Man, I am not. 59 And about the space of one hour after, another confidently affirm'd, saying, Of a truth this Fellow also was with him; for he is a Galilean. 60 And Peter said, Man, I know not what thou sayst.

IV.
Peter follows
and denies him.

(c) Matt. 26. 58, 69. Mark 14. 54, 66.

(d) Thus the seeming Difference in the Evangelists is easily reconcil'd.

TEXT.

TRANSLATION.

Καὶ πρᾶχρημα, ἐπὶ λαλῶντες αὐτῷ,
ἐφώνησεν ὁ ἀλέκτωρ. 61 Καὶ γραφεὶς
ὁ Κύριος ἐνέβλεψε πρὸς Πέτρον· καὶ ὑπε-
μνήσθη ὁ Πέτρος τὸ λόγον τοῦ Κυρίου, ὡς
εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτωρα φωνῆ-
σαι, ἀπαρήσῃ με τρίς. 62 Καὶ ἐξελ-
θὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες
τὸν Ἰησοῦν, συνέπαυσον αὐτῷ, δέοντες·

64 Καὶ δεξιχαλύψαντες αὐτὸν, ἐτυ-
πνον αὐτῷ τὸ πρόσωπον, καὶ ἐπιρώτων
αὐτὸν, λέγοντες· Προφῆτᾶς ποῖς ἐστίν
ὁ πᾶσαις σε. 65 Καὶ ἕτερα πολλὰ

βλασφημοῦντες ἔλεγον εἰς αὐτόν.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
τὸ πρεσβυτέριον καὶ λαὸς, ἀρχιερεῖς τε
καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς
τὸ συνέδριον αὐτῶν, 67 λέγοντες·

Εἰ σὺ εἶ ὁ Χριστός; εἰπὲ ἡμῖν. Εἶπε
δὲ αὐτοῖς· Εάν ὑμῖν εἴπω, οὐ μὴ πι-
στεύσητε. 68 Εάν δὲ καὶ ἐρωτήσω, οὐ

μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.

69 Ἀπὸ τῆς νῦν ἔσται ὁ υἱὸς τοῦ ἀν-
θρώπου καθήμενος ἐκ δεξιῶν τοῦ θυνά-
μειος τοῦ Θεοῦ. 70 Εἶπον δὲ πάντες·

Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ ἀπο-
κρίσας εἶπεν· Ὑμεῖς λέγετε ὅτι ἐγώ

εἰμι. 71 Οἱ δὲ εἶπον· Τί ἐπὶ χρεῖαν
ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκού-
σαμεν ἀπὸ τοῦ σώματος αὐτοῦ.

And immediately, while he yet
spake, the cock crew.

61 And the Lord turn'd,
and look'd upon Peter; and
Peter remembred the word of
the Lord, how he had said un-
to him, Before the cock crow,
thou shalt deny me thrice.

62 And Peter went out, and
wept bitterly.

63 And the men, that held
Jesus, mock'd him, & smote him.

64 And when they had
blindfolded him, they struck
him on the face, and ask'd him,
saying, Prophecy, who is it
that smote thee?

65 And many other things
blasphemously spake they a-
gainst him.

66 And as soon as it was
day, the elders of the people,
and the chief priests and the
scribes came together, and led
him into their council.

67 Saying, Art thou the
Christ? tell us. And he said
unto them, If I tell you, you
will not believe.

68 And if I also ask you,
you will not answer me, nor
let me go.

69 Hereafter shall the Son
of man sit on the right hand
of the power of God.

70 Then said they all, Art
thou then the Son of God?
And he said unto them, Ye say
what I am.

71 And they said, What
need we any further witness?
for we our selves have heard
of his own mouth.

TEXT.

TRANSLATION.

Κεφ. κγ'. Καὶ ἀναστὰν ἅπαν τὸ
πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἕως τὸν
Πιλάτον. 2 Ἡρξάντο δὲ κατηγορεῖν
αὐτὸν, λέγοντες· Τῆτον εὗρομεν Ἀνα-
στρέφοντα τὸ ἔθνος τῆμῶν, καὶ κωλύον-
τα Κάσαι φέρετε δίδνααι, λέγον-
τα ἑαυτὸν Χριστὸν βασιλέα εἶναι.
3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν,

Chap. XXIII.
And the whole multitude of
them arose, and led him unto
Pilate.

2 And they began to accuse
him, saying, We found this
fellow perverting * our nation,
and forbidding to give tribute
to Cesar, saying, that he him-
self is Christ a king.

3 And Pilate ask'd him,
λέγων·

PARAPHRASE.

And immediately, while he yet spake, the Cock crew. 61 And the
Lord turn'd and look'd upon Peter, *to remind him how he had now actually
been Guilty of what he had been lately foretold of, notwithstanding his
great Confidence then to the contrary;* and Peter thereupon remembered
the said Word of the Lord, how he had said unto him, Before the Cock
crow, thou shalt deny me thrice. 62 And Peter went out, and wept
bitterly.

63 And the Men, (e) that held Jesus, mock'd him, and smote him.
64 And when they had blindfolded him, they struck him on the Face,
and ask'd him, saying, Prophecy, who is it that smote thee? 65 And
many other things blasphemously spake they against him. 66 And as
soon as it was day, the Elders of the People, and the Chief Priests and
the Scribes came together, and led him into their Council, 67 saying,
Art thou the Christ? tell us. And he said unto them, If I tell you,
you will not believe. 68 And if I also ask you *any Questions to con-
vince you that I am the Christ,* you will not answer me, *any more than
ye did formerly in a like Case,* nor let me go. 69 *However thus much
I will say unto you,* Hereafter you shall see the Son of Man sit on the
right hand of the Power of God. 70 Then said they all, Art thou
then the Son of God? And he said unto them, Ye say what I am.
71 And they said, What need we any further Witness? for we our
selves have heard him out of his own Mouth *speak blasphemy.*

Chap. XXIII. And the whole Multitude (f) of them arose, and led
him unto Pilate. 2 And they began to accuse him, saying, We found
this Fellow perverting or seducing our Nation from the Religion of their
Ancestors; and not only so, but also forbidding to give tribute to Cesar,
saying, that he himself is Christ a King. 3 And Pilate ask'd him, say-

V.
Christ's Trial be-
fore the Sanhe-
drin.

VI.
He is carried
before Pilate.

V. 2. † Ημῶν is read in Cant. and several other MSS. as also in Vulg. Latin,
Syr. Perf. Copt. Arab. and Ethiop. Versions.

(e) Matt. 26. 59. Mark 14. 55.

(f) Matt. 27. 1. Mark 15. 1.

ing,

TEXT.

TRANSLATION.

λέγων· Σὺ εἶ ὁ βασιλεὺς τῆς Ἰουδαίας;
Ο δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

4 Ο δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὗρίσκω αἶπον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 Οἱ δὲ ὀπίσχυον, λέγοντες· Οὐκ ἀνασείη τὸ λαόν, διδάσκων κατ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

6 Πιλάτος δὲ ἀκούσας Γαλιλαῖαν, ἐπιρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι. 7 Καὶ ὀπιγρὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅτι καὶ αὐτὸν ἐν Ἱερουσαλὺμοις ἐν ταύταις ταῖς ἡμέραις.

8 Ο δὲ Ἡρόδης, ἰδὼν τὸν Ἰησοῦν ἐκράδαισεν· ἦν γὰρ θέλων ἐξ ἱκανῶν ἰδεῖν αὐτόν, ὡς ὅτι ἤκουεν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζετο σημεῖον ἰδεῖν ὑπὸ αὐτοῦ γινόμενον. 9 Ἐπιρώτησεν αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 Εἰσηκείη δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐκτόνως κατηγόροντες αὐτόν. 11 Ἐξουθενήσας δὲ αὐτόν ὁ Ἡρόδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀπέπεμψεν αὐτόν πρὸς Πιλάτον. 12 Ἐγένοντο δὲ φίλοι ὁ, τε Πιλάτος καὶ ὁ Ἡρόδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· πρὸς πῆρρον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς.

saying, Art thou the king of the Jews? and he answer'd him and said, Thou sayst what I am.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he ask'd whether the man were a Galilean.

7 And as soon as he knew that he belong'd unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hop'd to have seen some miracle done by him.

9 Then he question'd with him in many words; but he answer'd him nothing.

10 And the chief priests and scribes stood, and vehemently accus'd him.

11 And Herod with his men of war set him at nought, and mock'd him, and array'd him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

T E X T.

TRANSLATION.

13 Πιλάτος δὲ, συγκαλεσάμενος
 τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ
 τὸν λαόν, 14 εἶπε πρὸς αὐτούς·
 Προσνήγκατέ μοι τὸν ἄνθρωπον τού-
 τον, ὡς ἀποστέφονται τὸν λαόν· καὶ
 ἰδὼ, ἐγὼ εὐρίσκω ὑμῶν ἀνακρίνας,
 ὅτι ἐν εὐρίσκω εἰς τὸ ἀνθρώπων τούτου
 ἔκρινον, ὃν κατηγορεῖτε κατ' αὐτοῦ.

13 And Pilate when he had
 call'd together the chief priests,
 and the rulers, and the people,
 14 Said unto them, Ye have
 brought this man unto me, as
 one that perverteth the people:
 and behold, I having examin'd
 him before you, have found
 no fault in this man * concern-
 ing those things whereof ye ac-
 cuse him;

15 ΑΛΛ'

P A R A P H R A S E.

ing, Art thou the King of the Jews? and he answer'd him and said,
 Thou sayst what I am truly in One sense, but not in that whereon the
 Accusation of the Jews is falsely grounded: For my Kingdom is not of
 this World, or in reference to Temporal Affairs; and so is no ways inju-
 rious to the Power or Government of Cesar. 4 Then said Pilate to the
 Chief Priests and to the People, I find no fault in this Man. 5 And
 they were the more fierce, saying, He stirs up the People to forsake
 their Duty to God and Cesar, teaching False and Seditious Doctrines
 throughout all Jury, beginning from Galilee to this place. 6 When
 Pilate heard of Galilee, he ask'd whether the Man were a Galilean.
 7 And as soon as he knew that he belong'd unto Herod's Jurisdiction,
 he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was
 desirous to see him of a long season, because he had heard many things
 of him; and he hop'd to have seen some miracle done by him. 9 Then
 he question'd with him in many words; but he answer'd him nothing.
 10 And the Chief Priests and Scribes stood, and vehemently accus'd him.
 11 And Herod, when he saw Jesus did by no means answer his Expe-
 ctation, and that there was no danger of his Power, or attempting any
 thing to Dethrone him, with his Men of War, or Soldiers, set him at
 nought, as a contemptible Fellow; and mock'd him, and out of mockery
 array'd him in a gorgeous, i. e. Purple or Royal Robe, as a Mock-King,
 and then sent him again to Pilate. 12 And the same day Pilate and
 Herod were made Friends together; for before they were at enmity be-
 tween themselves.

13 And Pilate, when he had call'd together the Chief Priests, and
 the Rulers, and the People, 14 said unto them, Ye have brought this
 Man unto me, as one that perverteth the People: and behold, I hav-
 ing examin'd him before you, have found no Fault in this Man con-
 cerning those things whereof ye accuse him; 15 no, nor yet Herod:

D d

for

VII.
 From Pilate to
 Herod.

VIII.
 Being brought
 back again to Pi-
 late, He is at last
 by him condemn'd
 to be crucify'd.

TEXT.

TRANSLATION.

15 ΑΛ' ὅδ' Ἡρώδης· ἀπέπεμψα
 γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδὲ, οὐ-
 δὲν ἄξιον θανάτου ὅτι πεπραγμένον
 αὐτῷ. 16 Παιδεύσας ὦν αὐτὸν ἀπο-
 λύσω. 17 Ανάγκη δὲ εἶχεν ἀπο-
 λύειν αὐτοῖς ἕξ ἑορτὴν ἓνα. 18 Ανέ-
 κραξαν δὲ παμπληθεῖς, λέγοντες·
 Αἶρε οὗτον, ἀπόλυσον δὲ ἡμῖν τὸν
 Βαραββᾶν. 19 ὅς τις ἦν ἀφ' ὧν ᾤ-
 σιν πλὴν γενομένην ὡς τῇ πόλει καὶ
 φόνον βεβλημένῳ εἰς φυλακίαν.
 20 Πάλιν οὖν ὁ Πιλάτῳ προσε-
 φώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν.
 21 Οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύ-
 ρωσον, σταύρωσον αὐτόν. 22 Ὁ δὲ
 τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ
 κακὸν ἐποίησεν οὗτος; ὅθεν αὐτοῦ
 θανάτου εὗρον ὡς αὐτῷ· παιδεύσας ὦν
 αὐτὸν ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο
 φωναῖς μεγάλαις, αὐτῶν αὐτὸν
 σταυρωθῆναι· καὶ κατήχουν αἱ φωναὶ
 αὐτῶν καὶ τοῦ ἀρχιερέων. 24 Ὁ δὲ
 Πιλάτῳ ἐπέκεινε γενέσθαι τὸ αἴ-
 τημα αὐτοῦ. 25 Ἀπέλυσε δὲ αὐ-
 τοῖς τὸν ἀφ' ὧν ᾤσιν καὶ φόνον βε-
 βλημένον εἰς πλὴν φυλακίαν, ὃν ἠ-
 ποῶτο· τὸν δὲ Ἰησοῦν παρέδωκε
 τοῖς θελήματι αὐτοῦ.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ὅπι-
 λαβόμενοι Σίμωνος πῖος Κυρηνάου τοῦ

15 No, nor yet Herod: for
 I sent you to him, and lo, no-
 thing worthy of death is done
 unto him.

16 I will therefore chastise
 him, and release *him*.

17 For of necessity he must
 release one unto them at the
 feast.

18 And they cry'd out all
 at once, saying, Away with
 this *man*, and release unto us
 Barabbas:

19 (Who for a certain sedi-
 tion made in the city, and for
 murder was cast into prison)

20 Pilate therefore willing
 to release Jesus, spake again to
 them.

21 But they cry'd, saying,
 Crucify *him*, crucify him.

22 And he said unto them
 the third time, Why, what evil
 hath he done? I have found
 no cause of death in him: I
 will therefore chastise him, and
 let *him* go.

23 And they were instant
 with loud voices, requiring
 that he might be crucify'd: and
 the voices of them, and of the
 chief priests prevail'd.

24 And Pilate gave sen-
 tence that it should be as they
 requir'd.

25 And he releas'd unto
 them him that for sedition and
 murder was cast into prison,
 whom they had desir'd; but
 he deliver'd Jesus to their will.

26 And as they led him a-
 way, they laid hold upon one
 Simon a Cyrenian, coming out

ἐρχομένου

TEXT.

TRANSLATION.

ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ
τὸν σταυρὸν, φέρειν ὅπως τῷ Ἰησοῦ.

27 Ἡκολούθη δὲ αὐτῶν πολὺ πλῆ-
θος τῷ λαῷ καὶ γυναικῶν αἱ καὶ ἐκό-
ποιτο καὶ ἐθρήνηον αὐτόν. 28 Στρα-
τοὺς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε·
Θυγατέρες Ἱερουσαλὴμ, μὴ κλάετε
ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτάς κλάετε,
καὶ ὅτι τὰ τέκνα ὑμῶν. 29 Ὅτι
ἰδὲ, ἔρχονται ἡμέραι ὅτε αἱ ἐρεῦσι.

of the country, and on him
they laid the cross, that he
might bear it after Jesus.

27 And there follow'd him
a great company of people, and
of women, which also bewail'd
and lamented him.

28 But Jesus turning unto
them, said, Daughters of Jeru-
salem, weep not for me, but
weep for your selves, and for
your children.

29 For behold, the days are
coming, in the which they shall

Μακά-

PARAPHRASE.

for I sent you to him, and lo, nothing worthy of death is done unto him. 16 I will therefore, *for your Satisfaction*, chastise him, or order him to be scourg'd, and then releale him as the most proper Person to be releas'd. 17 For of necessity, according to custom, he must release One Prisoner unto them at the Feast of the Passover. 18 And they cry'd out All at once, saying, Away with this Man, and release unto us Barabbas: 19 (Who for a certain Sedition made in the City, and for Murder was cast into prison) 20 Pilate therefore willing to release Jesus, spake again to them. 21 But they cry'd, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of Death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud Voices, requiring that he might be crucify'd; *forasmuch as if Pilate let him go, he could not be Cesar's (g) Friend*: and hereupon Pilate being afraid, lest he should be represented to Cesar as an Enemy to his Authority, the Voices of them, and of the Chief Priests prevail'd. 24 And Pilate gave sentence that it should be as they requir'd. 25 And he releas'd unto them him that for Sedition and Murder was cast into prison, whom they had desir'd; but he deliver'd Jesus to their will.

26 And as they (b) led him away, they laid hold upon one Simon a Cyrenian, coming out of the Country, and on him they laid the Cross, that he might bear it after Jesus. 27 And there follow'd him a great Company of People, and of Women, which also bewail'd and lamented him. 28 But Jesus turning unto them, said, Daughters of Jerusalem weep not for me, but weep for your selves, and for your Children. 29 For behold, the days are coming, in the which they shall say, Blessed

(g) John 19. 12.

(b) Matt. 27. 32. Mark 15. 20.

D d 2

are

IX.
What pass'd be-
tween his Condem-
nation and Death.

TEXT.

TRANSLATION.

Μαχέειαι αἱ στήραι, καὶ κοιλίαι αἱ
οὐκ ἐγένησαν, καὶ μαστοὶ οἱ ὅτι ἐθή-
λασαν. 30 Τότε ἄρξονται λέγειν
τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· ἡ τοῖς
βουνοῖς· Καλύψατε ἡμᾶς. 31 Οἱ
εἰ οὐ τὸ ὑψὺ ξύλω τῶτα ποιῶσιν,
οὐ τὸ ξηρὸν πί γένηται; 32 Ἡρην-
το δὲ καὶ ἑτέροι δύο χακούρησι σὺν
αὐτῷ ἀναμρεθῆναι. 33 Καὶ ὅτε ἀ-
πῆλθον ὅτι τὸν τόπον τὸν χαλού-
μενον Κρανίου, ἐκεῖ ἐσταύρωσαν αὐ-
τὸν καὶ τὰς χακούρησας· ὃν μὲν ἐκ
δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 Ο
δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐ-
τοῖς· ἡ γὰρ οἴδασιν τί ποιῶσι. Δια-
μεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ,
ἔβαλον κλήρον. 35 Καὶ εἰσὶν οἱ
λαὸς θεωρῶν· Ἰξεμυκτῆριζον δὲ καὶ
οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες·
Ἀλλοις ἔσωσε, σῶσάτω ἑαυτὸν, εἰ
ὁ υἱὸς ἐστὶν Χριστοῦ ὁ υἱὸς τοῦ Θεοῦ ἐκλεκτός.
36 Εἰέπαυζον δὲ αὐτῷ καὶ οἱ στρα-
τιῶται, προσερχόμενοι καὶ ὕψι
προσφέροντες αὐτῷ. 37 Καὶ λέγον-
τες· Εἰ σὺ εἶ ὁ βασιλεὺς τῆς Ἰουδαίας,
σῶσον σεαυτὸν. 38 Ἦν δὲ ὁπιγραφή
γεγραμμένη ἐπ' αὐτῷ ῥάμμασι Ἑλ-
ληνικοῖς ἡ Ῥωμαϊκοῖς ἡ Ἑβραϊκοῖς·
ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ ΙΟΥΔΑΙΩΝ. 39 Εἷς δὲ τῶν

say, Blessed *are* the barren, and
the wombs that never bare,
and the paps which never gave
suck.

30 Then shall they begin
to say to the mountains, Fall
on us; and to the hills, Cover
us.

31 For if they do these
things in a green tree, what
shall be done in the dry?

32 And there were also two
other malefactors led with him
to be put to death.

33 And when they were
come to the place which is
call'd Calvary, there they cru-
cify'd him, and the malefa-
ctors; one on the right hand,
and the other on the left.

34 Then said Jesus, Father,
forgive them; for they know
not what they do. And they
parted his raiment, and cast
lots.

35 And the people stood
beholding: and the rulers also
with them derided *him*, say-
ing, He sav'd others; let him
save himself, if he be Christ
the chosen of God.

36 And the soldiers also
mock'd him, coming to him,
and offering him vinegar,

37 And saying, If thou be
the king of the Jews, save thy
self.

38 And a superscription al-
so was written over him in let-
ters of Greek, and Latin, and
Hebrew, THIS IS THE
KING OF THE JEWS.

39 And one of the malefa-

TEXT.

TRANSLATION.

κρεμασθέντων κακούργων ἐβλασφήμη
αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστός, σω-
σον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκρι-
θεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων·
Οὐδὲ φοβῇ σὺ τὸ Θεόν, ὅτι ἐν τῷ αὐτῷ
κρίματι εἶ; 41 Καὶ ἡμεῖς μὲν δικαίως·

ctors which were hang'd, rail'd
on him, saying, If thou be
Christ, save thy self and us.

40 But the other answering,
rebuk'd him, saying, Dost not
thou fear God, seeing thou art
in the same condemnation?

41 And we indeed justly;
δικαίως

PARAPHRASE.

are the Barren, and the Wombs that never bare, and the Paps which never gave suck. 30 Then shall they begin to say (*i*) to the Mountains, Fall on us; and to the Hills, Cover us, *i. e.* So great Calamities are coming on this Nation, that they shall wish, either that they never had been born (as v. 29.) or had quickly perish'd by some untimely death (as v. 30.) 31 For if they are permitted by Providence to do these things in a Green Tree, *i. e.* to inflict such Indignities and Sufferings on me a most innocent and righteous Person, What shall be done in the Dry Tree, *i. e.* What most grievous Calamities shall the Justice of God inflict by way of Vengeance on such wicked Persons, thus fitted for Destruction by their Sins, as dry Wood is fitted for the Fire? 32 And there were also two other, who were really Malefactors, led with him to be put to death. 33 And when they were come to the place which is call'd Calvary, there they crucify'd him, and the Malefactors; one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them, for they know not what they do, *i. e.* that by crucifying Me they crucify the Messiah. And they, *i. e.* the Soldiers parted his Raiment, and cast Lots. 35 And the People stood beholding: and the Rulers also with them derided him, saying, He sav'd others; let him save himself, if he be Christ the chosen of God. 36 And the Soldiers also mock'd him, coming to him, and offering him Vinegar, 37 and saying, If thou be the King of the Jews, save thy self. 38 And a Superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39 And one of the two real Malefactors who were hang'd or fasten'd to the Cross with Jesus, rail'd on him, saying, If thou be Christ, save thy self and us. 40 But the other, being some how or other now convinc'd that Jesus was the Messiah, answering, rebuk'd him, saying, Dost not thou fear God, seeing thou art in the same Condemnation? 41 And we indeed justly; for we re-

(i) *Isai.* 2. 19. *Hof.* 10. 8. *Revel.* 6. 16.

TEXT.

TRANSLATION.

ἀξία γὰρ ὧν ἐπαράξαμεν ἀπολαμβάνομεν· ὅτος δὲ οὐδὲν ἄτοπον ἑώραξε.

42 Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ εἰς τὴν βασιλείαν.

44 Ἦν δὲ ὥσπερ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης.

45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

46 Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε· Πάτερ, εἰς χεῖράς σου παρατίθω τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἤξεπνῶσεν.

47 Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γένον, ἐδόξασε τὸ Θεόν, λέγων· Οὕτως ὁ ἄνθρωπος ὅτος δίκαιος ἦν.

48 Καὶ πάντες οἱ συμπαραγινόμενοι ὄχλοι ὅτι τὴν θεοερίαν αὐτίκω, θεωρῶντες τὰ γενόμενα, τύπινοντες ἑαυτῶν τὰ στήθη ὑπέσπερον.

49 Εἰσῆκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἰσυνακολυγήσασα αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδὼν, αἰὲρ οὐνόματι Ἰωσήφ, βυβλουτῆς ὑπάρχων, αἰὲρ ἀγαθὸς καὶ δίκαιος,

51 (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βυβλῇ καὶ τῇ περὶ αὐτῶν) ἀπὸ Αρμαθαίας πόλεως τῆς Ἰουδαίας· ὃς καὶ

for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Jesus had cry'd with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Ghost.

47 Now when the centurion saw what was done, he glorify'd God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and return'd.

49 And all his acquaintance, and the women that follow'd him from Galilee, stood afar off beholding these things.

50 And behold, there was a man nam'd Joseph, a counsellor, and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also

ἠρώσκει.

TEXT.

TRANSLATION.

προσδέχεται καὶ αὐτὸς τὴν βασι-
λειαν τοῦ Θεοῦ. 52 Οὗτος προ-
σελθὼν πρὸς Πιλάτῳ, ἡτήσατο τὸ σῶ-
μα τοῦ Ἰησοῦ. 53 Καὶ λαβὼν
αὐτὸ ἐπετύλιξεν αὐτὸ σινδόνι, καὶ
ἐθηκεν αὐτὸ ἐν μνήματι λαξεύ-
τῳ, οὗ οὐκ ἦν οὐδέποτε ἄνθρωπος κεί-
νου. 54 Καὶ ἡμέρα ἦν σα-
ββατὸν, καὶ σάββατον ἐπέφωσκε

himself waited for the king-
dom of God)

52 This man went unto Pi-
late, and begg'd the body of
Jesus.

53 And he took it down,
and wrapp'd it in linen, and
laid it in a sepulchre that was
hewn in stone, wherein never
man before was laid.

54 And that day was the
preparation, and the sabbath
drew on.

55 Ka-

PARAPHRASE.

ceive the due Reward of our Deeds: but this Man hath done nothing
amiss. 42 And he said unto Jesus, Lord, remember me when thou
comest into thy Kingdom, *which, notwithstanding thy present Condition,*
I believe thou shalt be advanc'd to in God's appointed time, according to
the Scriptures. 43 And Jesus said unto him, Verily I say unto thee,
To day shalt thou be with me in Paradise, *i. e. in that place of Bliss,*
where the Souls of the Saints continue during their Separation from their
Bodies. 44 And it was about the sixth Hour, and there was a Dark-
ness over all the Earth until the ninth Hour. 45 And the Sun was
darkned, and the Vail of the Temple was rent in the midst. 46 And
when Jesus had cry'd with a loud Voice, he said, Father into thy hands
I commend my Spirit: and having said thus, he gave up the Ghost.

47 Now when the (k) Centurion saw what was done, he glorify'd
God, saying, Certainly this was a righteous Man. 48 And all the
People that came together to that Sight, beholding the things which
were done, smote their Breasts, and return'd. 49 And all his Acquain-
tance, and the Women that follow'd him from Galilee, stood afar off
beholding these things. 50 And behold, there was a Man nam'd (l) Jo-
seph, a Counsellor, and he was a good Man and a just: 51 (The same
had not consented to the Counsel and Deed of them, *i. e. of the Chief*
Priests and rest of the Sanhearin in putting Jesus to death;) he was of
Arimathea, a City of the Jews (who also himself waited for the King-
dom of God.) 52 This Man went unto Pilate, and begg'd the Body of
Jesus. 53 And he took it down, and wrapp'd it in Linen, and laid
it in a Sepulchre that was hewn in Stone, wherein never Man before
was laid. 54 And that Day was the Preparation, and the Sabbath drew

X.
Of his Burial.

(k) Matt. 27. 54. Mark. 15. 39. (l) Matt. 27. 57. Mark 15. 42.

TEXT.

55 Κατακολουθήσασαι δὲ καὶ γυναῖκες,
αἵτινες ἦσαν συνεληλυθῆσαι αὐτῷ ἐκ τῆς
Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ
ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 Ὑποπρέ-
ψασαι δὲ ἡτοίμαζ' ἀρώματα καὶ μύρα·
καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ
τὸ ἐντολίον.

Κεφ. κδ'. Τῇ δὲ μιᾷ τῇ σαβ-
βάτῃ, ὄρθρῃ βαθεῖα ἦλθον ὅτι τὸ
μνημα, φέρουσαι αἱ ἡτοίμασαν ἀρώ-
ματα· καὶ πῖες σὺν αὐταῖς 2 Εὐ-
ρεν δὲ τὸν λίθον σποκεκυλισμένον
ἐπὶ τοῦ μνημείου. 3 Καὶ εἰσελ-
θούσαι οὐχ' εὗρον τὸ σῶμα τῷ Κυ-
ρίου Ἰησοῦ. 4 Καὶ ἐγένετο αὐτῶν
ἀπορεῖσθαι αὐτάς περὶ τούτου, καὶ
ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς
αἱ ἰδοῦσαι αὐτάς· 5 Εμ-
φόβων δὲ γινόμενων αὐτῶν, καὶ κλι-
νουσῶν τὸ πρόσωπον εἰς τὸ γῆν,
εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν
ζῶντα μετὰ τῶν νεκρῶν; 6 Οὐκ
ἔστι ὧδε, ἀλλ' ἠγέρθη· μνησθε
ὡς ἐλάλησεν ὑμῖν, ἔπ' ὧν καὶ τῇ
Γαλιλαίᾳ, 7 λέγων· Ὁπὶ δὲ
τὸν υἱὸν τοῦ ἀνθρώπου παραδο-
θῆναι εἰς χεῖρας ἀνθρώπων ἁμαρ-
τωλῶν, καὶ σταυρωθῆναι· καὶ τῇ
τερίτῃ ἡμέρᾳ ἀναστῆναι. 8 Καὶ
ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

TRANSLATION.

55 And the women also
which came with him from
Galilee, follow'd after, and be-
held the sepulchre, and how
his body was laid.

56 And they return'd, and
prepar'd spices and ointments;
and rested the sabbath-day, ac-
cording to the commandment.

Chap. XXIV.

Now upon the first day of
the week, very early in the
morning, they came unto the
sepulchre, bringing the spices
which they had prepar'd, and
certain others with them.

2 And they found the stone
roll'd away from the sepulchre.

3 And they entred in, and
found not the body of the
Lord Jesus.

4 And it came to pass, as
they were much perplex'd
thereabout, behold, two men
stood by them in shining gar-
ments.

5 And as they were afraid,
and bow'd down their faces to
the earth, they said unto them,
Why seek ye the living among
the dead?

6 He is not here, but is
risen: remember how he spake
unto you when he was yet in
Galilee,

7 Saying, the Son of man
must be deliver'd into the
hands of sinful men, and be
crucify'd, and the third day
rise again.

8 And they remembred his
words,

T E X T.

T R A N S L A T I O N.

9 Καὶ ὑπαγρέψασα Σπὸ τῷ μνη-
μείου ἀπήγγελλαν ταῦτα πάντα
τοῖς ἑνδεκά καὶ πᾶσι τοῖς λοιποῖς.

9 And return'd from the
sepulchre, and told all these
things unto the eleven, and to
all the rest.

10 Ησαν

P A R A P H R A S E.

on, it being by this time near Sun-set. 55 And the Women also, which came with him from Galilee, follow'd after, and beheld the Sepulchre, and how his Body was laid. 56 And they return'd, and prepar'd Spices and Ointments; and rested the Sabbath-day, according to the Commandment.

S E C T I O N XVII.

Containing such Particulars as fell out after Christ's Resurrection, more especially on Easter-day; and are taken Notice of by St Luke Chap. XXIV.

Chap. XXIV. Now on (*m*) the First day of the Week, very Early ^{of his Resurre-} in the Morning, they, *i. e. the Women mention'd v. 55 of the foregoing* Chapter, and nam'd some of them *v. 10 of this Chapter*, came unto the Sepulchre, bringing the Spices which they had prepar'd, and certain others with them. 2 And they found the Stone roll'd away from the Sepulchre. 3 And they entred in, and found not the Body of the Lord Jesus. 4 And it came to pass, *being come out of the Sepulchre again, as they were much perplex'd thereabout, i. e. about their Not finding the body of Jesus in the Sepulchre, and were (as it seems probable) entring in again into the Sepulchre to view it more Carefully*, behold, first there appears to them only one (*n*) Angel sitting on the Stone that was roll'd away from the mouth of the Sepulchre; and he bidding them to follow him into the Sepulchre, and to view, more Carefully than they had before, the place where Christ's Body had lain, the Women saw another Angel, and so two Angels in the form of Men, which now stood by them in shining garments. 5 And as they were afraid, at the sight of the said Angels, and bow'd down their faces to the Earth in Reverence to the Angels, they the Angels, *i. e. One of them in his Own and the Others name* said unto them, Why seek ye the Living among the Dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying, The Son of man must be deliver'd into the hands of sinful Men, and be Crucify'd, and the Third day rise again. 8 And they remembred his Words, 9 and return'd from the Sepulchre, and told all these things unto the Eleven, and to all the rest.

(*m*) Matt. 28. 1. Mark 16. 1.

(*n*) Thus the seeming Difference in the Evangelists is easily reconcil'd.

TEXT.

TRANSLATION.

10 Ἦσαν δὲ ἡ Μαγδαλινὴ Μα-
εῖα καὶ Ἰωάννα καὶ Μαρία Ἰακώ-
βου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ
ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει
λῆρῃ τὰ ῥήματα αὐτῶν, καὶ ἠπί-
στην αὐταῖς.

12 Ὁ δὲ Πέτρος ἀνα-
στὰς ἑώραμεν ὅτι τὸ μνημεῖον· καὶ πα-
ρευκόμενος βλέπει τὰ ὀθόνια κείμενα
μόνα· καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυ-
μάζων τὸ γεγονός.

13 Καὶ ἰδὼ, δύο ἐξ αὐτῶν ἦσαν
πορευόμενοι εἰς αὐτῇ τῇ ἡμέρᾳ εἰς
κώμην ἀπέχουσαν σαδίοις ἐξήκοντα
ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα Εμμαῦς.

14 Καὶ αὐτοὶ ὁμιλοῦν πρὸς ἀλλή-
λους περὶ πάντων τῶν συμβεβηκό-
των τούτων.

15 Καὶ ἐγένετο εἰς τὴν
ὁμιλίαν αὐτοὺς καὶ συζητῆν, καὶ
αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύε-
το αὐτοῖς.

16 Οἱ δὲ ὀφθαλμοὶ αὐ-
τῶν κλειστούμενοι τοῦ μὴ ἐπιγινώσκειν
αὐτόν.

17 Εἶπε δὲ πρὸς αὐτούς·
Τίνες οἱ λόγοι ὅτι ἄς ἀντιβάλλετε
πρὸς ἀλλήλους περὶ παυμένων, καὶ
ἐπὶ σκυθρωποί;

18 Αποκριθεὶς
δὲ ὁ εἰς ὃν ὄνομα Κλεόπας, εἶπε
πρὸς αὐτόν· Σὺ μόνος παρὶς ἐν
Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσας τὰ γινό-
μενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

10 It was Mary Magdalene,
and Joanna, and Mary the mo-
ther of James, and other wo-
men that were with them,
which told these things unto
the Apostles.

11 And their words seem'd
to them as idle tales, and they
believ'd them not.

12 * But Peter arose, and
ran unto the sepulchre, and
stooping down, he beheld the
linen cloaths laid by them-
selves, and departed, wondering
in himself at that which was
come to pass.

13 And behold, two of
them went that same day to a
village call'd Emmaus, which
was from Jerusalem about
threescore furlongs.

14 And they talk'd together
of all these things which had
happen'd.

15 And it came to pass, that
while they commun'd toge-
ther, and reason'd, Jesus him-
self drew near, and went with
them.

16 But their eyes were holden,
that they should not know him.

17 And he said unto them,
What manner of communica-
tions are these that ye have one
to another, as ye walk and are
sad?

18 And the one of them,
whose name was Cleopas, an-
swering, said unto him, Art
thou only a stranger in Jeru-
salem, and hast not known the
things which are come to pass
there in these days?

TEXT.

TRANSLATION.

19 Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ
εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου,
ὃς ἐγένετο ἀνὴρ ποφήτης, δυνατὸς
ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παν-
τὸς τοῦ λαοῦ. 20 Ὅπως τε παρέδωκαν
αὐτὸν οἱ ἀρχιερεῖς, καὶ οἱ ἀρχιερεῖς ἡμῶν

19 And he said unto them,
What things? And they said
unto him, Concerning Jesus of
Nazareth, which was a Pro-
phet mighty in deed and word
before God and all the people.

20 And how the chief
priests, and our ruler deliver'd

eis

PARAPHRASE.

10 It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other women that were with them, which told these things unto the Apostles. 11 And their words seem'd to them as idle Tales, and they believ'd them not. 12 But Peter (*and John*) *had afore this* (*nn*) arose and ran unto the Sepulchre, and stooping down he beheld the Linen Cloaths laid by themselves, and departed, wondring in himself at that which was come to pass.

13 And behold, two of them, *viz. his Disciples in general*, went that same *first day of the Week* to a Village call'd Emmaus, which was from Jerusalem about threescore furlongs, *i. e. seven miles and an half*. 14 And they talk'd together of all these things which had happen'd. 15 And it came to pass, that while they commun'd together, and reason'd, Jesus himself, *coming also as it were from Jerusalem*, drew near, or overtook *them*, and went with them. 16 But their Eyes were holden, that they should not know him. 17 And he said unto them, What manner of Communications are these that ye have one to another, as ye walk, and are sad. 18 And the One of them, whose name was Cleopas, answer- ing, said unto him, Art thou only a Stranger in Jerusalem, and hast not known, (*i. e. Supposing you are only a Stranger, who happen to have come to Jerusalem at this time, yet it is much you should not know*) the things which are come to pass there in these days *of the Feast*? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet mighty in Deed and Word be- fore God and all the People. 20 And how the Chief Priests and our

11.
He appears to
two Disciples go-
ing to Emmaus;
and to Peter.

ANNOTATIONS.

(*nn*) Compare *John* 20. 3, 18. And it is observable, that the word render'd at the beginning of this verie 12. of this Chapter *then*, is in the Greek *ἔπειτα*; which do's not determine Peter's going to the Sepulchre to be *after* what is afore re- lated, but only informs us in general that he did go; and so may well be ac- commodated to St. *John's* account of his Going according to the Sense given in the Paraphrase.

TEXT.

TRANSLATION.

εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐ-
 πόν. 21 Ἡμεῖς δὲ ἠλπίζομεν ὅτι
 αὐτός ἐστιν ὁ μέλλων λυτρωθῆναι τὸν
 Ἰσραὴλ. Ἀλλὰ γε σὺ πᾶσι τούτοις,
 τρίτῳ ταύτῳ ἡμέραν ἄρτι σήμερον
 ἀφ' οὗ ταῦτα ἐγένετο. 22 Ἀλλὰ καὶ
 γυναικες πινες ἔξ ἡμεῶν ἔξέστησαν
 ἡμᾶς, γενόμεναι ὀρθεῖαι ἐπὶ τὸ μνη-
 μεῖον. 23 Καὶ μὴ εὑροῦσαι τὸ σῶ-
 μα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὁπια-
 σίαι ἀγγέλων ἐωρακέναι, οἱ λέγουσιν
 αὐτὸν ζῆν. 24 Καὶ ἀπηλθόν πινες
 πᾶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὔρον
 ὅτι οὐ κατὰ τὸ καὶ αἱ γυναῖκες εἶπον.
 αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς
 εἶπε πρὸς αὐτάς. Ὡ ἀνόητοι καὶ βρα-
 δεῖς τῇ καρδίᾳ ὅτι οὐ πιστεύετε ἐπὶ πᾶσιν
 οἷς ἐλάλησαν οἱ προφῆται. 26 Οὐχὶ
 ταῦτα ἔδει παθεῖν τὸ Χριστόν, καὶ εἰσελ-
 θεῖν εἰς τὴν δόξαν αὐτοῦ; 27 Καὶ
 ἀρχάμμος ἀπὸ Μωσέως καὶ ἀπὸ πάν-
 των τῶν προφητῶν, διηρμύευσεν αὐτοῖς
 ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ.
 28 Καὶ ἦλθον εἰς τὴν κώμην ὅτι ἐπο-
 ρεύοντο. καὶ αὐτὸς ὡσεὶ ποιεῖτο πρό-
 ρωτέρω πορεύεσθαι. 29 Καὶ παρεβιά-
 σαιτο αὐτοὺς, λέγοντις. Μείνον μεθ' ἡ-
 μεῶν, ὅτι πρὸς ἑσπέραν ἐστὶν, καὶ χε-
 κλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε ὅτι μεῖ-
 ναι σὺν αὐτοῖς. 30 Καὶ ἐγένετο ὡς

him to be condemn'd to death,
 and have crucify'd him.

21 But we trusted that it
 had been he which should have
 redeem'd Israel: and besides
 all this, to day is the third day
 since these things were done.

22 Yea, and certain women
 also of our company made us
 astonish'd, which were early at
 the sepulchre:

23 And when they found
 not his body, they came, say-
 ing, that they had seen a vision
 of Angels, which said that he
 was alive.

24 And certain of them
 which were with us went to
 the sepulchre, and found it
 even so as the women had said;
 but him they saw not.

25 Then he said unto them,
 O fools, and slow of heart to
 believe all that the Prophets
 have spoken!

26 Ought not Christ to have
 suffer'd these things, and to en-
 ter into his glory?

27 And beginning at Moses,
 and all the Prophets, he ex-
 pounded unto them in all the
 Scriptures the things concern-
 ing himself.

28 And they drew nigh
 unto the village, whither they
 went: and he made as tho' he
 would have gone further.

29 But they constrain'd him,
 saying, Abide with us, for it is
 towards evening, and the day
 is far spent. And he went in
 to tarry with them.

30 And it came to pass, as

T E X T.

T R A N S L A T I O N.

τῷ φαγεῖν μετ' αὐτῶν, λα-
βὼν τὸ ἄρτον εὐλόγησε, καὶ κλάσας ἔπε-
δίδε αὐτοῖς. 31 Αὐτῶν δὲ διηνοίχθη-
σαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν·
καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

32 Καὶ εἶπον ἑκαστὸς ἀλλήλῃς· Οὐχὶ ἡ
καρδία ἡμῶν καυομένη ἦν ἐν ἡμῖν, ὡς
ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν
ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάν-
τες αὐτῇ τῇ ὥρᾳ, ἐπέστρεψαν εἰς Ιε-
ρουσαλὴμ, καὶ εὗρον συνηθροισμένους

he sat at meat with them, he
took bread, and blest'd it, and
brake, and gave to them.

31 And their eyes were o-
pen'd, and they knew him;
and he vanish'd out of their
sight.

32 And they said one to an-
other, Did not our heart burn
within us, while he talk'd with
us by the way, and while he
open'd to us the Scriptures?

33 And they rose up the
same hour, and return'd to Je-
rusalem, and found the eleven

τῶς

P A R A P H R A S E.

Rulers deliver'd him to be condemn'd to death, and have Crucify'd him.
21 But we trusted that it had been he which should have Redeem'd Is-
rael: and besides all this, to day is the third day since these things were
done. 22 Yea, and certain Women also of our company made us alto-
nish'd, which were early at the Sepulchre: 23 And when they found
not his Body, they came, saying, that they had seen a Vision of Angels,
which said that he was alive. 24 And certain of them which were with
us went to the Sepulchre, and found it even so as the Women had said;
but him they saw not. 25 Then he said unto them, *O, is it not strange
that ye should be such Fools or so weak in Understanding, and so slow in
Heart to believe All this, since it is no other than that the Prophets have
spoken!* 26 *For ought not Christ, according to the Prophets, to have
Suffer'd these things, and to enter into his Glory?* 27 And beginning
at Moses, and all the Prophets, he Expounded unto them in all the Scri-
ptures the things concerning himself. 28 And they drew nigh unto the
Village, whither they went: and he made as tho' he would have gone
further. 29 But they constrain'd him, saying, Abide with us, for it is
towards Evening, and the Day is far spent. And he went in to tarry
with them. 30 And it came to pass, as he sat at Meat with them, he
took Bread, and blest'd it, and brake, and gave to them. 31 And their
Eyes were open'd, and they knew him; and he vanish'd out of their
sight. 32 And they said one to another, Did not our Heart burn
within us, while he talk'd with us by the way, and while he open'd to
us the Scriptures? 33 And they rose up the same hour, and return'd
to Jerusalem, and found the Eleven gather'd together, and them that
were

TEXT.

TRANSLATION.

τὸς ἑνδεκά καὶ τοὺς σὺν αὐτοῖς,
 34 λέγοντας· Ὅτι ἠγέρθη ὁ Κύριος
 οὕτως, καὶ ὤφθη Σίμωνι. 35 Καὶ
 αὐτοὶ ἐξηγούτο τὰ ἐν τῇ ὁδῷ·
 καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει
 τῶν ἄρτων.

36 Ταῦτα δὲ αὐτῶν λαλόντων,
 αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ
 λέγει αὐτοῖς· Εἰρήνη ὑμῖν. 37 Πτο-
 γέντες δὲ καὶ ἐμφοβοὶ γενόμενοι ἐδόκουν
 πνεῦμα θεοῦ εἶναι. 38 Καὶ εἶπεν αὐ-
 τοῖς· Τί τεταραγμένοι ἐστέ, καὶ ἀνα-
 γαλλομένοι ἀναβαίνειν ἐν ταῖς καρ-
 διαῖς ὑμῶν; 39 Ἰδετε τὰς χεῖρας
 μου καὶ τὰς πόδας μου, ὅτι αὐτὸς ἐγώ
 εἰμι· ψαλάσσετε με καὶ ἴδετε· ὅτι
 πνεῦμα σάρκα καὶ ὀστά· ὅτι ἐχθὲρ
 ἔμε θεωρεῖτε ἔχοντα. 40 Καὶ
 τῷτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς
 χεῖρας καὶ τὰς πόδας. 41 Ἐπὶ
 δὲ ἀπιστοῦντων αὐτῶν ὅτι ἔχουσιν,
 καὶ θαυμάζοντων, εἶπεν αὐτοῖς· Ἐχ-
 τέ τι βρώσιμον ἐνθάδε; 42 Οἱ
 δὲ ἐπέδωκαν αὐτῷ ἐχθρὸν ὅπῃ μέ-
 ρος, καὶ ὅτι μελισσὴ κηρίον. 43 Καὶ
 λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

44 Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ
 λόγοι ὧς ἐλάλησα πρὸς ὑμᾶς ἔπ' ὃν
 σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα
 τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως,

gather'd together, and them
 that were with them,

34 Saying, The Lord is ri-
 sen indeed, and hath appear'd
 to Simon.

35 And they told what
 things were done in the way,
 and how he was known of
 them in breaking of bread.

36 And as they thus spake,
 Jesus himself stood in the midst
 of them, and saith unto them,
 Peace be unto you.

37 But they were terrify'd
 and affrighted, and suppos'd
 that they had seen a spirit.

38 And he said unto them,
 Why are ye troubled, and why
 do thoughts arise in your
 hearts?

39 Behold my hands and my
 feet, that it is I my self: handle
 me, and see; for a spirit hath
 not flesh and bones, as ye see
 me have.

40 And when he had thus
 spoken, he shew'd them his
 hands and his feet.

41 And while they yet be-
 liev'd not for Joy, and won-
 dered, he said unto them, Have
 ye here any meat?

42 And they gave him a
 piece of a broil'd fish, and of
 an honey-comb.

43 And he took it, and did
 eat before them.

44 And he said unto them,
 These are the words which I
 spake unto you, while I was
 yet with you; that all things
 must be fulfill'd which were
 written in the Law of Moses,

TEXT.

TRANSLATION.

καὶ προσφύτας καὶ ψαλμοῖς πρὸς
ἐμὸν. 45 Τότε διηκώσκειν αὐτοῖς
τὸν νοῦν, τοῦ συνιέναι τὰς γρα-
φάς. 46 καὶ εἶπεν αὐτοῖς. Ὅτι
οὕτως γέγραπται, καὶ οὕτως ἔδει
παθεῖν τὸν Χριστόν, καὶ ἀναστῆναι
ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ. 47 Καὶ
κηρυχθῆναι ὅτι τὸ ὄνομα αὐτοῦ με-

and in the Prophets, and in the
Psalms concerning me.

45 Then open'd he their un-
derstanding, that they might
understand the Scriptures,

46 And said unto them,
Thus it is written, and thus it
behov'd Christ to suffer, and to
rise from the dead the third day:

47 And that repentance and
remission of sins should be
τῶνοιαν

PARAPHRASE.

were with them, 34 saying, *i. e.* and the Eleven said unto these two
that return'd from Emmaus, The Lord is risen indeed, and has ap-
pear'd not only to the Women, as you (o) heard in the Morning before you
went to Emmaus, but since that also to (p) Simon. 35 And then they
that came from Emmaus told also the Eleven Apostles, what things were
done in the way as they went to Emmaus, and how he, *i. e.* Christ
was known of them at length in breaking of Bread, as he us'd to do
when he was with them before his Death.

36 And as they thus (q) spake, Jesus himself stood in the midst of
them, and said unto them, Peace be unto you. 37 But they were ter-
rify'd and affrighted, and suppos'd that they had seen a Spirit. 38 And
he said unto them, Why are ye troubled, and why do thoughts arise in
your Hearts? 39 Behold my Hands and my Feet, that it is I my self:
handle me, and see; for a Spirit hath not Flesh and Bones, as ye see me
have. 40 And when he had thus spoken, he shew'd them his Hands
and his Feet. 41 And while they yet believ'd not for joy, and wondred,
he said unto them, Have ye here any Meat? 42 And they gave him
a piece of a broil'd Fish, and of an Honey-comb. 43 And he took it,
and did eat before them.

44 And after this he appear'd frequently to some or other of his Disci-
ples, especially to the eleven Apostles, during the Forty days to his Ascen-
sion. And among other things he said unto them, These are the Words
which I spake unto you, while I was yet with you, that all things must
be fulfill'd which were written in the Law of Moses, and in the Pro-
phets, and in the Psalms concerning me. 45 Then open'd he their Un-
derstanding, that they might understand the Scriptures, 46 and said
unto them, Thus it is Written, and thus it behov'd Christ to Suffer,
and to Rise from the Dead the Third day: 47 and that Repentance

III.
He appears to
the Apostles.

IV.
His Instructions
to them.

(o) See verse 22. of this Chapter.

(p) Compare 1 Cor. 15. 5.

(q) Mark 16. 14.

TEXT.

TRANSLATION.

πάντοια καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα
τὰ ἔθνη, ἀρχάμενοι ἀπὸ Ἱερουσαλὴμ.

48 Ὑμεῖς δὲ ἐστε μάρτυρες τούτων.

49 Καὶ ἰδὲ, ἐγὼ ἀποπέλλω ὑμᾶς· ὑμεῖς δὲ
ἀπαγγέλλετε ἐν τῇ πόλει Ἱερουσαλὴμ ἕως
ὅτι ἐνδύσῃτε δύναμιν ἐκ ὕψους.

50 Εξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς
Βηθαίαν· καὶ ἐπάρας τὰς χεῖρας αὐτῶν,
εὐλόγησεν αὐτούς. 51 Καὶ ἐγένετο ἐν
τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπὸ
αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν,
ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς
μεγάλης. 53 Καὶ ἡρᾷ διαπαντός ἐν τῷ
ἱερῷ, αἰνῶντες καὶ εὐλογῶντες τὸ Θεόν. †

preach'd in his name, among
all nations, beginning at Jeru-
salem.

48 And ye are witnesses of
these things.

49 And behold, I send the
promise of my Father upon
you: but tarry ye in the city
of Jerusalem, until ye be endu'd
with power from on high.

50 And he led them out as
far as to Bethany: and he lift
up his hands, and blest'd them.

51 And it came to pass,
while he blest'd them, he was
parted from them, and carry'd
up into heaven.

52 And they worshipp'd
him, and return'd to Jerusalem,
with great joy:

53 And were continually in
the temple, praising and blest-
ing God. *

V. 53. † See the last Note belonging to the Various Readings on St Mark's Gospel.

P A R A P H R A S E.

and Remission of Sins should be preach'd in his Name, among all Nations, beginning at Jerusalem. 48 And ye are Witnesses of these things, *that they have been actually fulfill'd; which ye shall witness by your Preaching to all the World.* 49 And to enable you to witness this the more Effectually, behold, I shall, in no long time, send the Holy Ghost according to the (r) Promise of my Father upon you; but to this end tarry ye in the City of Jerusalem, until ye be endu'd with the Holy Ghost, and thereby with extraordinary Power from on High, *i. e. from Heaven.*

50 And when Ascension-day was come, he led them out as far as to the (s) beginning of that part of Mount Olivet which belong'd to Bethany: and he lift up his Hands, and Bless'd them. 51 And it came to pass, while he Bless'd them, he was parted from them, and carry'd up into Heaven. 52 And hereupon they Worshipp'd him, *as knowing him now to be without all Doubt the true Messias,* and return'd to Jerusalem with great joy: 53 And were continually or constantly attending Divine Service in the Temple, praising and blessing God.

v.
His Ascension.

(r) Joel 2. 28. compar'd with Acts 2. 16. (s) See Acts 1. 12.

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2. An Account of his Ministry, from his leaving Galilee to go to the Feast of Tabernacles, till his going again to Jerusalem to the Feast of the Dedication, viz.

3. An Account of his Ministry, from his going to the Feast of the Dedication, till his returning to Jerusalem, to his last Passover, viz.

4. An Account of his Ministry, from his last Re-turning to Jerusalem, till his Death, viz.

IV. An Account of the more Publick Ministry of Christ, viz. after the imprisonment of the Baptist: Which may be distinguished into,

The Gospel of St Luke is distinguishable into these Five general Parts, viz.

4 AP 64

V. An Account of his Resurrection, and Appearing to his Disciples, until his Ascension.

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A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G
The G O S P E L of
S^t J O H N

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended, according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd ; but also the said Gospel is divided into Proper *Sections* and *Paragraphs* : and withall it is observ'd, What *Supplements* to the *three other* Gospels are given us by St *John* in this his Gospel. To the End of each Treatise is subjoin'd a *Synopsis* of the Contents thereof.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars.

By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the Crown in *S. Paul's Church-Yard*, London. 1719.

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Octob. 2. 1719.



Advertisement.

THE *Pentateuch*, or *Five Books of Moses*, are Ready for the Press. And the three following Books, viz. of *Joshua*, *Judges*, and *Ruth*, are so Far already prepar'd, as that they may (God willing) be Ready also for the Press, by the Time the Others are printed off; and so may be Publish'd All together, in a Years time or thereabout, Several Presses being design'd to be employ'd for the Greater Expedition.

'Tis design'd also to print the Paraphrase of the Old Testament in *Folio*, that the Charge of *Binding* may be the Less; it being suppos'd that the Paraphrase of all the Old Testament may be contain'd in *four* Folio's, of a moderate Bulk.

E R R A T A.

Page 29. Verse 29. read, did not care to forsake. p. 42. v. 53. r. ὁ υἱος οὗ ζῆ. καὶ οὐκ ἔμελλεν ἀνίστασθαι, ἔνι οἰκίᾳ. p. 70. l. ult. r. ἔκω. p. 82. v. 6. It should have been observ'd, that μὴ ἀκούσας αὐτοῦ, (which we render, *As tho' he heard them not*,) is not read in most Ancient and Best MSS. p. 84. instead of the Reference at bottom *Exod. 3. 14*, it should be *Deut. 17. 6*. p. 87. v. 25. r. I cannot, nor need. p. 93. at bottom should stand this Reference *Exod. 3. 14*. p. 118. v. 49. and elsewhere r. Caiaphas. p. 137. v. 26. After these words, when I have dipp'd it in the Dish, add, And when he had dipp'd the Sop, he gave it to Judas Iscariot, the son of Simon. The other Disciples &c. p. 168. v. 9. r. ἀποκριθεὶς. p. 175. v. 5. r. ποσὺν. p. 181. v. 31. r. as being not a Sabbath only, but also the First day of unleaven'd bread: And then strike out *All the rest of the Parenthesis*. For on further considering the Point in drawing up my Paraphrase on the *Pentateuch*, it seems clear to me, that That Opinion is to be prefer'd, which understands the first, not second day of Unleaven'd bread; tho' Dr. Whitby prefers the latter Opinion, whereas Dr. Hammond had more Rightly follow'd the former.

The

The *Sections*, into which the following *Paraphrase* of the Gospel according to St JOHN is distinguish'd.

SECTION I.

Wherein St *John* asserts the *true* and *eternal Divinity* of CHRIST; and then gives a short or general Account of our Lord's *Incarnation*, and of *John Baptist*; taking notice only of such Particulars of the *Baptist's Ministry*, as he judg'd requisite to be *added* to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37. and begins

Page 4

SECT. II.

Containing such Particulars, as are related by St *John*, From *Christ's very First Entering upon his Ministry*, even before the *Imprisonment* of the Baptist, To the *Passover* next ensuing, which was in the *thirty first* year of *Christ's Life*, but *A. D.* 29. These Particulars take up Chap. I. 38 — II. 12, and are wholly pass'd over by the other Evangelists, and begin

Page 15.

SECT. III.

Containing such Particulars as were taken Notice of by St *John*, From the *Passover* that was in the *thirty first* year of CHRIST's *Life*, or *A. D.* 29, To the *Passover* next ensuing, viz. in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists, and begin

Page 21.

SECT. IV.

Containing such Particulars as are taken Notice of by St *John*, From the *Passover* that was in the *thirty second* year of CHRIST's *Life*, or *A. D.* 30, To a little before the *Passover* next ensuing, or which was in the *thirty third* year of his *Life*, and *A. D.* 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists, and begin

Page 43.

SECT.

THE CONTENTS.

SECT. V.

Containing such Particulars as are related by *St John*, From a little before the *Passover* that was in the *thirty third* year of *CHRIST's* Life, or *A. D. 31*, To a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of his Life, or *A. D. 32*. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's *Miraculous Feeding* about *Five Thousand*, (which is also taken Notice of by All the other Evangelists, and so serves to shew the *Connexion* of the History of our Saviour's *Ministry* given by *this* Evangelist, with the History of the *Same* given by the *Three other* Evangelists) and of the *Discourse* which was Occasion'd thereby, which is wholly Omitted by the other Evangelists. This Section begins Page 53.

SECT. VI.

Containing such Particulars as are related by *St John*, From a little before the *Feast of Tabernacles*, which was in the *thirty fourth* year of *CHRIST's* Life, or *A. D. 32*, To the *Feast of the Dedication* next ensuing, or in the *same* year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists, and begin Page 69.

SECT. VII.

Containing an Account of what pass'd between *CHRIST* and the Jews at the *Feast of the Dedication*, which was in the *thirty fourth* year of *CHRIST's* Life, or *A. D. 32*. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists, and begins Page 101.

SECT. VIII.

Containing such Particulars as are taken notice of by *St John*, From *CHRIST's* *Departure from Jerusalem*, after he had been there at the *Feast of the Dedication*, in the *thirty fourth* year of his Life, or *A. D. 32*, To a little before the *Passover* next ensuing, which was in the *thirty fifth* year of his Life, or *A. D. 33*, and the *Passover* at which he was *Crucify'd*. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists, and begin Page 111.

SECT. IX.

Containing such Particulars as are related by *St John*, From *CHRIST's* *Coming to Bethany* Six days before the *Passover*, (at which he Suffer'd, and which was in the *thirty fifth* year of his Life, or *A. D. 33*.) To the *Night before he was Crucify'd*. Which Particulars take up Chap. XI. 55 — XII. ult. and begin Page 121.

SECT.

THE CONTENTS.

SECT. X.

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Page 133.

SECT. XI.

Containing such Particulars as are taken Notice of by *St John*, and were transacted, From CHRIST's *leaving the House* where he had eaten the Passover (*&c.*) and *going to the Garden of Gethsemane*, where he was Apprehended, To his *Burial*. Which Particulars take up all Chap. XVIII and XIX, and begin

Page 167.

SECT. XII.

Containing such Particulars as are taken Notice of by *St John* after CHRIST's *Resurrection*, together with the *Conclusion* of this Gospel: Which Particulars take up the Whole of the two remaining Chapters, viz. Chap. XX and XXI, and begin

Page 183.

The G O S P E L

ACCORDING TO

St J O H N.

T H E P R E F A C E.

AS it is attested by the Ancients of Best Authority, so it is generally agreed on by the more Learned among the Moderns, that St JOHN writ this Gospel at *Ephesus* in *Asia*; namely when he was return'd thither, after his Banishment in the Isle of *Patmos*. And consequently it is agreed among the Learned, that He writ it A. D. 97 or 98. or thereabout. And as it was the Last of St John's Writings; so it was the *Last written* of All the Books, that make up the *New Testament*.

I.
The Place and
Time of writing
this Gospel.

The End or Design of St JOHN in writing this Gospel was this; to *put a Stop* to the *Heresy* of Those who *deny the Divinity* of CHRIST, or that He had an *Existence before* his *Incarnation* and *from all Eternity*; and to *supply* those Passages or Parts of the Gospel History, which were *omitted* by the three former Evangelists.

II.
The End or De-
sign of writing it.

A

And

III.
The large Supplement to the three former Gospels given us in this Gospel.

And accordingly We owe to St JOHN All the Account we have of CHRIST'S *Ministry before* the Imprisonment of the Baptist, which takes up Chap. I. 38 – V. ult. After which St John taking Notice of CHRIST'S *miraculous feeding* 5000 in Galilee, and then *sending his Disciples away*; which seems to shew the Connexion between this and the other Gospels, (wherein these two last Particulars are also mention'd) and which takes up only Chap. VI. 1 -- 21. he proceeds to set down a *long Discourse* of our Lord relating to the late miraculous Feeding of the People, which takes up all the long Remainder of Ch. VI. and is wholly omitted in the other Gospels. After which from the Beginning of Ch. VII to the end of Ch. XI, inclusively, St JOHN give us an Account of what our Lord did at the Feast of *Tabernacles* and the Feast of the *Dedication* next before his Death; and of some other Passages, which are also omitted wholly by the other Evangelists. Then Ch. XII. 1 -- 15. taking notice in short of CHRIST'S *coming to Bethany*, and *riding in Triumph to Jerusalem*, he gives us another very large Supplement Chap. XII. 16 – XVII. ult. of Particulars not at all mention'd in the other Gospels. In Chap. XVIII and XIX, wherein he gives an Account of CHRIST'S being apprehended, condemn'd, crucify'd, and bury'd, He adds up and down, all along, several Particulars not observ'd by the former Evangelists. And then in his last two Chapters, viz. XX and XXI, excepting the bare mentioning of One

Ap-

Appearance of our Lord's after his Resurrection, which is mention'd by the other Evangelists. All the Rest of the two said Chapters contain such things as are not related in the other Gospels: So that upon the Whole, excepting only So much of this Gospel as is here specify'd, viz. Chap. VI. 1-21, and XII. 1-15. and some few Verses in Chap. XVIII and XIX, and one or two Verses in Chap. XX, *All the Rest* of this Gospel is a *Supplement* to the former Gospels: So much of the Gospel-History do we owe to this Evangelist: Concerning which see also my *Table of the Harmony of the Four Gospels*.

ΤΟ ΚΑΤΑ The GOSPEL
 ΙΩΑΝΝΗΝ ACCORDING TO
 ΕΥΑΓΓΕΛΙΟΝ. S^t JOHN.

TEXT.

TRANSLATION.

Κεφ. α'. **Ε**Ν ἀρχῇ ἦν ὁ λόγος,
 καὶ ὁ λόγος ἦν πρὸς
 τὸ θεόν, καὶ θεὸς ἦν ὁ
 λόγος. 2 Οὗτος ἦν ἀρχῇ πρὸς
 τὸ θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο·
 καὶ χωρὶς αὐτοῦ ἐγένετο ὃ ἐν ὁ γέ-
 γονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ
 ἦν τὸ φῶς πᾶν ἀνθρώπων. 5 Καὶ
 τὸ φῶς οὐ τῇ σκοτίᾳ φαίνει, καὶ ἡ
 σκοτία αὐτὸ οὐ κατέλαβεν.

Chap. I.
IN the beginning was the
 Word, and the Word was
 with God, and the Word
 was God.
 2 The same was in the be-
 ginning with God.
 3 All things were made by
 him; and without him was not
 any thing made that was made.
 4 In him was life, and the
 life was the light of men.
 5 And the light shineth in
 darkness, and the darkness *ap-
 prehended it not.

6 Ἐγένετο

The GOSPEL
 ACCORDING TO
 S^t JOHN.

PARAPHRASE.

SECTION I.

*Wherein St John asserts the true and Eternal Divinity of CHRIST;
 and then gives a short or general Account of our Lord's Incarna-
 tion, and of John Baptift, taking Notice only of such Particu-
 lars*

P A R A P H R A S E.

lars of the Baptist's Ministry, as he judg'd requisite to be added to the Account given thereof in the three former Gospels. This Section takes up Chap. I. 1 — 37.

Chap. I. **W**HEREAS No one of the Three former Gospels begins the Account it gives of Christ, any Higher than his Birth or Conception, which relate to his Humanity; St John the Writer of this Gospel judg'd it necessary to begin the same with taking notice of the Pre-existence of Christ before his Conception, and of his True and Eternal Divinity. And indeed it was the more necessary to do this, because before the Writing of this Gospel there were arisen Hereticks, who affirm'd Christ to be no more than a meer Man. The Falseness whereof as St John had hinted at in his First Epistle, so now he more Fully shews; in Opposition to the said Heretical Notions, plainly teaching, that In the Beginning, according to the Common Acceptation of the said Expression among the Jews, wherein it was taken to denote, not only In the Beginning of the Creation, or barely Before the Creation, but also and by consequence (a) From all Eternity, was the Divine Person call'd the Word, and the Word was with God the Father; and not only so, but also the Word was One God with the Father, as being of the same Divine Essence or Substance, and having no other Distinction in reference to the Divine Nature, than what arises from their different Personalities. 2 Nay the same Divine Person, call'd The Word, not only was in the Beginning with God the Father; 3 but further, as being Not ever Made Himself, but of the Same Unmade or Uncreated Nature with the Father, All things, that were ever made, were made by him more immediately or particularly; and without Him was not Any thing made that was made. 4 And as thus All Creatures deriv'd their Natural Life from him, so likewise do All Creatures capable of that Better Life, viz. a Spiritual and Eternal Life, derive it from Him; whence it may be truly said, that from the Beginning In or By him was the said Spiritual or Eternal Life, forasmuch as All that ever have or shall partake of the said Life, shall do so Thro' him: and as the said Divine Person was and is thus the Life of Men, so also He was from the Beginning and still is the Light of Men, inasmuch as All the Revelations or Discoveries of the means to obtain Eternal Life, that have been ever made to Mankind, have been made by Him; in a more especial manner the Revelation of the Gospel, of which St John gives an Account in this Treatise. 5 And the Light of the said Gospel now shines in Darkness, i. e. among Men, the Generality of whom have their Understanding darken'd with wilfull Ignorance, unreasonable Prejudices, or sinfull Affections; and hence the said Darkness apprehended it not, i. e. the said Ignorant,

I.
Of the Pre-existence of Christ in his Divine Nature, before his Incarnation and from all Eternity.

(a) See Prov. 8. 23. Micah 5. 2. Psal. 55. 19. Hab. 1. 12.

TEXT.

TRANSLATION.

6 Εγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτοῦ Ἰωάννης. 7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. 8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸ κόσμον. 10 Εἰν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος οὐκ ᾔδει αὐτόν. 11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men thro' him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own receiv'd him not.

12 But as many as receiv'd him, to them gave he power to become the sons of God, even to them that believe on his name :

13 Οἱ

PARAPHRASE.

Prejudiced, and Vicious Generality of Mankind, neither have, nor do discern that the Gospel is no other than a Manifestation of the Will of God, requiring nothing but what is most Reasonable to be done, and Necessary to be done, if they will partake of Eternal Life or Happiness.

6 And herein the Jews in particular are most Inexcusable, forasmuch as there was One, who was indeed no more than a meer Man, sent from God, whose name was John. 7 And the same came, or was thus sent from God for a Witness, namely to bear Witness of Jesus that He was the promis'd Messias, and consequently the Light that was to enlighten All men, more particularly and primarily the Jews, with the Last and most Full Revelation of God's Will: This was the aforesaid John sent to bear witness of him, that All men, especially among the Jews, thro' him, i.e. by means of this Testimony of John, might be prepar'd and the more dispos'd to believe in Jesus. 8 For He, i.e. John aforementioned, and commonly call'd the Baptist, was not Himself That Light, i.e. the promis'd Messias, who was to enlighten the World with the most Full and the Last

Reve-

Revelation of God's Will, i. e. with the Gospel; but was sent by God, Only to bear Witness of Jesus, that He was That Light.

9 That same Jesus was the true Person denoted (v. 4.) by being the Light of Men, which lighteth every man that comes into the World; which can't be said of the Baptist, forasmuch as He was a meer Man (v. 6.) and came not into the World, till several Thousand Generations of Men were already past, whom therefore He could not be a Light to.

10 Whereas on the contrary, He, i. e. Jesus, who was the True Light, was in the World All along the several Ages thereof, at sundry times and in divers manners making known the Will of God to Men in the said several Ages of the World, and to this purpose frequently Appearing in a Visible and Glorious manner unto Holy men then living; and No wonder that he should be thus in the World from the Beginning thereof, since, as has been afore (v. 3.) observ'd, the World was made by Him: and yet, notwithstanding All this, the World, as to the Generality of Men, thro' their Wickedness, knew him not, i. e. did not obey and serve God in Holiness of Life, as they might, had they made due Use or right Inferences, either from the bare works of the Creation, or from those other manifestations of the Divine Will, which the Divine Person I am speaking of made thro' the several former Ages of the World.

11 Hereupon the Divine Wisdom saw fit to make choice of the Seed of Abraham by Isaac to be his more Peculiar people, to whom accordingly God made clearer Revelations of his Will than to the Rest of Mankind, and particularly as to his gracious purpose of sending the Divine Person abovemention'd by the Name of the Word among Them, to be a Saviour and Redeemer to Them and All Mankind. And accordingly He the said Divine Person, viz. the Word, in the Fulness of Time, or Appointed Season, came unto his Own peculiar People, the Jews; and yet, notwithstanding all the Prophecies in the Old Testament of the said Coming of this Divine Person unto them, His Own People aforesaid receiv'd him not, i. e. did not Acknowledge him as the said Person prophesied of in the Old Testament, being hinder'd from doing so by their Carnal Corrupt Affections, which made them to expect a Temporal, not a Spiritual Saviour or Deliverer; such was the deplorable Case of the generality of the Jews. 12 But as many as being truly Pious, were not led away by Carnal or Worldly Affections so far, as to resolve to embrace no other as their Messias, than One which should be a Great Temporal Prince, but were dispos'd also to understand the Prophecies of Him in the Old Testament in a Spiritual sense, namely as of a Great Spiritual Deliverer or Saviour, and thereupon receiv'd him, when he appear'd among them, as such; to them gave he Power to become, i. e. the Privilege to be esteem'd and rewarded, as the Sons of God, namely by being entitled, as such, to Eternal Happiness: This Privilege, I say, he gave to them that Receiv'd him, even (or, that is) to them that Believe on his Name, as the Divine Person or Messias promis'd and prophesied

III.
The Incarnation
of Christ, and End
or Benefits there-
of.

TEXT.

TRANSLATION.

13 Οἱ ἐκ ὕδατος, καὶ ἐκ σαρκὸς, καὶ ἐκ θελήματος σαρκὸς, καὶ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγενήθη. 14 Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δοξαζομένον ὡς μονογενὲς πατρὸς) πλήρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου ἦρχεν· ὅτι ὁ Θεὸς μου ὤν. 16 Καὶ ἐκ τῆς πληρώματός αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 Ὅτι ὁ νόμος ἀφ' ἑ

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given

Μωσῆος

PARAPHRASE.

phesy'd of in the Old Testament, to Come as a Saviour of Mankind.

13 Which Believers were born, i. e. became such, and consequently Sons of God, not of Blood, i. e. not by the Observance of the Bloody Rite of Circumcision, or the like; nor of the Will of the Flesh, i. e. nor by those Natural Desires which excited their Jewish Parents to beget them, and whereby they became Descendents of Abraham; nor of the Will of Man, i. e. nor by barely Natural Strength enabling them to perform some Moral Duties; (by which three Means the Jews are wont to think They may become the Sons of God:) but they were born or become Sons of God by the Grace of God, that is, by the supernatural and special Influence and Assistance of the Holy Spirit, first Preventing and Disposing them to Believe and Embrace the Gospel, and then Assisting and Enabling them to live Obediently thereto in all Purity and Holiness of Life. 14 And the Word, i. e. the Divine Person so call'd, in order to come unto his Own people as is mention'd v. 11, was made Flesh, i. e. Man; and as before his Incarnation he frequently convers'd with Holy men, and dwelt (as it were) with the Jewish Church in the Wilderness, appearing and abiding among them in a Bright shining Cloud, which in Scripture is call'd his Glory, and by the Jewish Writers his Shechinah, i. e. Tabernacle or Habitation, so in his Humane Nature (after his Incarnation) as in another

She-

P A R A P H R A S E.

Shechinah (b) he dwelt among us: (and, altho' his Bodily *Shechinah* or *Tabernacle* had not such a *Visible, Outward, Glorious* or *Shining Appearance*, as the *Cloud* aforemention'd had; yet by means of his *Divine Doctrines and Works*, we as plainly perceiv'd his *Divinity*, as if we had with our *Eyes* beheld such his *Glory* as he was wont to appear in before his *Incarnation*: namely, the *Glory* or *Excellency* of his *Doctrines and Miraculous works* was such, as plainly shew'd they could be no other than the *Instructions and Works* of the Only begotten of the Father; for both in what he did and taught he was) Full of *Grace and Truth*, i. e. his *Miracles* were All so many *Acts of Grace and Mercy*, tending to the *gracious Relief* of distressed Persons; and his *Doctrines* were no other than *Further Declarations* than had ever been made Afore, of God's most *Gracious purposes* to save Mankind, and in order thereto of God's most *Gracious readiness* to pardon the greatest Sinners upon Repentance, and performing the *Duties of the Gospel*, by which Duties was requir'd that *True Religion and Holiness of Life*, of which the *Jewish Religion and Rites* were only *Types and Figures*.

15 As to the manner of *Christ's Conception and Birth*, and also as to his Coming to the *Baptist* to be baptiz'd, when he was about thirty years of Age; these Particulars being fully enough related by the former *Evangelists*, are therefore pass'd over by *St John* in this his Gospel; who, having said (v. 7, 8.) that *John the Baptist* came to bear Witness of *Jesus* that he was the *Messias*, proceeds now to relate some Instances of the *Baptist's* thus bearing witness of *Jesus*. And the First instance is this; *Jesus*, after his *Temptations* by the *Devil*, recorded by the other *Evangelists*, being return'd to the *Baptist* at *Bethabara*, One day *John the Baptist* bare Witness of Him, and cry'd, saying to them that were then present, and pointing to *Jesus*, This was He of whom I spake formerly, when I said, He that comes after me in respect of his *Birth* into this World, and of his *Ministry*, is to be preferr'd before me; for he was before me indeed, both as to *Existence and Dignity*. 16 And of his *Fulness*, i. e. by that infinite *Fulness of Divine Perfections* which is in him, have All we, that truly believe in him, receiv'd a proportional *Fulness of Divine Knowledge and Virtue* according to our several *Capacities*; and, or namely, we have receiv'd *Grace*, i. e. the most clear and abundant *Gracious Discoveries* of God, and his *Purposes of Mercy* to Mankind, and also the most large and *gracious Assurances* of the *Holy Spirit*, for or in proportion to his *Grace*, i. e. the *Gracious Assurances* of the same *Holy Spirit*, which were given to Him as *Man* without Measure here on Earth, and to the most *Transcendently Gracious* and even *Divine Reward and Glory*, whereof he is made *Partaker as Man* in Heaven. 17 For the *Law*, which was given by *Moses*, tho' it was a *Divine Revelation*, yet it was *Obscure and Fi-*

IV.
One Instance of
the Baptist's bear-
ing witness to Je-
sus, that he was
the *Messias* or
Christ.

(b) Such is the Import of *μονογενής*, which our Translators render only *dwelt*.

B

gurative,

TEXT.

TRANSLATION.

Μωσῆος ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια
ἀπὸ τοῦ Χριστοῦ ἐγένετο. 18 Θεὸν
ὁδεὶς ὥρακε πώποτε· ὁ μονογενὴς
υἱός, ὁ ὢν ἐν τῷ κόλπῳ τοῦ πατρὸς,
ἐκεῖνον ἔξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία ἣ
Ἰωάννης, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ
Ἱεροσολύμων ἱερεῖς καὶ λευῖται, ἵνα ἐρω-
τήσωσιν αὐτόν. Σὺ τίς εἶ; 20 Καὶ
ὁμολόγησε, καὶ ἔκ ἠρνήσατο· καὶ ὁμολό-
γησεν· Οὐκ εἰμὶ ἐγώ, ὁ Χρι-
στός. 21 Καὶ ἠρώτησαν αὐτόν· Τί
οὔν; Ἠλίας εἶ σὺ; Καὶ λέγει· Οὐκ
εἰμὶ. Ὁ προφήτης εἶ σὺ; Καὶ ἀπε-
κρίθη· Οὐ. 22 Εἶπον οὖν αὐτῷ· Τίς
εἶ; ἵνα ἀποκρισὶν δοῦμεν τοῖς πέμ-
ψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
23 Εφη· Εγὼ φωνὴ βοῶντος ἐν
τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυ-
ρίου· καθὼς εἶπεν Ἠσαΐας ὁ προφή-
της. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν
ἐκ τῶν φαρισαίων. 25 Καὶ ἠρώ-
τησαν αὐτόν, καὶ εἶπον αὐτῷ· Τί
οὔν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χρι-
στός, ἢ τε Ἠλίας, ἢ τε ὁ προφήτης;
26 Απεκρίθη αὐτοῖς ὁ Ἰωάννης, λέ-
γων· Εγὼ βαπτίζω ἐν ὕδατι· μή-
στις δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ
αἰδᾶτε. 17 Αὐτός ἐστιν ὁ ὀπίσω
μὲν ἐρχόμενος, ὃς ἐμπροσθέν μου γέ-

by Moses: *but* grace and truth
came by Jesus Christ.

18 No * one hath seen God
at any time; the only begotten
Son, which is in the bosom of
the Father, he hath declar'd
him.

19 And this is the * witness
of John, when the Jews sent
priests and Levites from Jeru-
salem, to ask him, Who art
thou?

20 And he confess'd, and
deny'd not; but confess'd, I am
not the Christ.

21 And they ask'd him,
What then? Art thou Elias?
And he saith, I am not. Art
thou that prophet? And he an-
swer'd, No.

22 Then said they unto
him, Who art thou? that we
may give an answer to them
that sent us: what sayst thou
of thy self?

23 He said, I *am* the voice
of one crying in the wilder-
ness, Make straight the way of
the Lord, as said the prophet
Esaïas.

24 And they which were
sent were of the Pharisees.

25 And they ask'd him, and
said unto him, Why baptizest
thou then, if thou be not that
Christ, nor Elias, neither that
prophet?

26 John answer'd them, say-
ing, I baptize with water: but
there standeth one among you,
whom ye know not;

27 He it is, who coming
after me, is preferr'd before

PARAPHRASE.

gurative, consisting mostly of Types and Shadows of things to come; and also did not contain Full and Clear Promises of Pardon to All Sinners upon Repentance, nor yet of the Assistance of the Holy Spirit to enable Men to perform their Duty: but Grace and Truth came by Jesus Christ, i. e. the Gospel contains the Fullest Promises of Grace or Pardon to Penitent Sinners, and of the Gracious Assistance of the Holy Spirit to enable Men to perform the Duties of the said Gospel; which Duties contain the Substance or True real Holiness of the Things prefigur'd or signify'd by the Types of the Law. 18 No one that is a Creature, whether Man or Angel, has seen God at any time in such a manner, as thereby to be Let into, or to be Able to Discover, these Gracious Designs of God: The Only begotten Son, who as such is Himself also Very God, and who is in the Bosom of the Father, i. e. most intimately United to the Father, so as to know all the Will and Purposes of God, he has declar'd the Will and Purposes of Him, i. e. of God unto us, more Fully than ever they were declar'd Afore.

19 And this is the Witness of John Baptist, which he gave concerning Jesus Another time, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? 20 And he confess'd, and deny'd not; but confess'd, I am not the Christ. 21 And they ask'd him, What then? Art thou Elias? And he says, I am not. Art thou that other Prophet of whom Moses speaks Deut. 18. 15, 18, 19. or (c) any other of the Old Prophets besides Elias? And he answer'd, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayst thou of thy self? 23 He said, I am the Person foretold in these Words of the Holy Scriptures, The Voice (d) of one crying in the Wilderness, Make straight the way of the Lord, as said the Prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they ask'd him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26 John answer'd them, saying, I baptize (e) with Water: but there stands One among you at this present time and place, whom ye know not, who shall baptize you with the Holy Ghost and with Fire. 27 He it is, who (as I have said Afore, v. 15.) coming after me, is preferr'd before me; whose

V.
Another Instance
of the same.

A N N O T A T I O N S.

(c) Compare Matt. 16. 14. Mark 6. 15. and 8. 28. Luke 9. 8, 19. Agreeably to this latter Interpretation it is observ'd in the Margin of our Great English Bible, that *ἄλλος* may denote only A Prophet, viz. of Old.

(d) See my Paraph. on Matt. 3. 3.

(e) See my Paraph. on Matt. 3. 11.

TEXT.

TRANSLATION.

γονει· ὃ ἐγὼ ἔκ εἰμὶ ἄξιός ἵνα λύσω αὐτοῦ τὸ ἱμάτιον καὶ ὑποδήματος. 28 Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ιορδάνου, ὅπου ἡ Ἰωάννης βαπτίζει.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἰδοὺ ὁ ἄμνος τοῦ Θεοῦ ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου.

30 Οὗτός ἐστι πρὸς ὃν ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἄνθρωπος, ὃς ἐμπροσθέν μου γίγνεται ὅτι πρῶτός μου ἦν.

31 Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τούτου ἦλθον ἐγὼ εἰς τὴν ὕδατι βαπτίζων.

32 Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὁ πνεῦμα καταβάων ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἐμείνεν ἐπ' αὐτόν.

33 Καὶ γὰρ ἔκ ᾧ δειν αὐτόν· ἀλλ' ὁ πέμφας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Εφ' ὃν ἀνίσθης τὸ πνεῦμα καταβάων καὶ μένει ἐπ' αὐτόν, ὁ γὰρ ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

34 Καὶ γὰρ εἶδον αὐτόν, καὶ μαρτύρηκα ὅτι ὁ γιὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἰσῆκει ὁ Ἰωάννης, καὶ ἔκ τῶν μαθητῶν αὐτοῦ δύο.

36 Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατῶντι, λέγει· Ἰδοὺ ὁ ἄμνος τοῦ Θεοῦ.

37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλῶντες, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

me; whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare witness, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare witness that this is the Son of God.

35 Again, the next day after, John stood, and two of his disciples:

36 And looking upon Jesus as he walk'd, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

Shoes latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John *Baptist* sees Jesus coming unto him, and says to them about him, Behold the Lamb of God, or *This is the Person typify'd by All the Sacrifices under the Law, and more especially by the Lamb slain and eaten yearly at the Passover in every Family or the like, who takes away the Sin of the World, i. e. who by the Sacrifice or Death of Himself shall make a Full, Perfect and Sufficient Expiation for the Sins of All Mankind.* 30 This also is He of whom I said several times afore this (as v. 15, 27.) After me comes a Man, which is preferr'd before me: for he was before me. 31 And I knew him not, as to his Person, at first my self: but that he should be made manifest to Israel by most Unexceptionable Evidence in it self, to be no other than the so long promis'd and so much foretold *Messias*, therefore am I come baptizing with Water unto Repentance: being sent by God to do this, in order to prepare Men for the more ready Acknowledging of This Person to be the said *Messias*, as by other Means, so particularly by the Witness I should bear concerning him. 32 And accordingly John bare this most Unexceptionable Witness of Him, saying, Not long since this Person came to me to be Baptiz'd, and presently after his Baptism, I saw the Spirit descending from Heaven like a Dove, and it abode upon him. 33 And I knew him not as to his Person at first my self: (as I said afore v. 31.) but He, i. e. God that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He who is the Son of God (v. 34.) and the promis'd *Messias*, and as such baptizes with the Holy Ghost. 34 And I saw accordingly the Holy Spirit descending and remaining upon this Person, viz. Jesus, and therefore I bare Witness, that this Person is the Son of God, who was to take our Human Nature upon him, and to be the *Messias* or Saviour of the World.

VI.

A third Instance.

35 Again the next day after, John stood, and two of his Disciples (viz. Andrew as appears from v. 40, and our Evangelist himself, as is very probably conjectur'd from his concealing the Name of the other; it being his constant method thro' this whole Gospel, not expressly to mention his Own Name: These two) stood with the Baptist. 36 And looking upon Jesus as he walk'd, he says, Behold the Lamb of God. 37 And the two Disciples heard him Speak this; and they being dispos'd to become Disciples henceforward of Jesus, by what they had been taught of the Baptist concerning him, follow'd Jesus, i. e. went after him as he walk'd along.

VII.

A fourth Instance.

TEXT.

TRANSLATION.

38 Στραφείς δὲ ὁ Ἰησοῦς, καὶ θα-
σάμην(θ) αὐτοὺς ἀκολουθεῖν(θ)α, λέγει
αὐτοῖς· 39 Τί ζητεῖτε; Οἱ δὲ εἶπον
αὐτῷ· Ραββί (ὃ λέγει) ἑρμηνευόμενον,
διδάσκαλε) πῶ μένεις; 40 Λέγει
αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ
εἶδον πῶ μένει· καὶ παρ' αὐτῷ ἔμειναν
† ἡμέραν ἐκεῖνιν· ὧρα δὲ ἡωὺς δε-
κάτη· 41 Ἦν Ἀνδρέας ὁ ἀδελφὸς
Σίμωνος Πέτρος, εἰς ἐκ τῶ δύο τῶ ἀκ-
σάιντων(θ) Ἰωάννης, καὶ ἀκολουθοῦν-
των αὐτῷ· 42 Εὐείσκει(θ) ὁ τὸς † τῶ τῶ-
τος † ἀδελφὸν τῶ ἰδίου Σίμωνα, καὶ λέ-
γει αὐτῷ· Εὐρήκαμεν τῶ Μεσσίαν, ὃ ἐστὶ
μετρημινευόμενον ὁ Χριστός· 43 Καὶ
ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν· Ἐμ-
βλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε· Σὺ
εἶ Σίμων ὁ υἱὸς Ἰωάν· σὺ κληθήσῃ Κη-
φας· ὃ ἑρμηνεύει(θ) Πέτρος·
44 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς
ἐξελθεῖν εἰς † Γαλιλαίαν· καὶ εὐείσκει(θ)
Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθη(θ) μοι.

38 Then Jesus turn'd, and
saw them following, and saith
unto them,

39 What seek ye? They
said unto him, Rabbi, (which
is to say, being interpreted,
Master) where dwellest thou?

40 He saith unto them,
Come and see. They came and
saw where he dwelt, and abode
with him that day: for it was
about the tenth hour.

41 One of the two which
heard John *speake*, and follow'd
him, was Andrew, Simon Pe-
ter's brother.

42 He first findeth his own
brother Simon, and saith unto
him, We have found the Mes-
sias, which is, being interpre-
ted, the Christ.

43 And he brought him to
Jesus. And when Jesus beheld
him, he said, Thou art Simon
the son of Jona: thou shalt be
call'd Cephas, which is by in-
terpretation, * Peter.

44 The day following, Je-
sus would go forth into Gali-
lee, and findeth Philip, and
saith unto him, Follow me.

45 H^v

ANNOTATIONS.

V. 42. † The Alex. and some other MSS. as also Vulgar Latin, Syriack, Ara-
bick, and Ethiopick Versions, and Theophylact, and Nonnus read *πρῶτον*. But
the Common Reading is most probably the True Original Reading, because
there is an Obvious Reason why *πρῶτον* should be chang'd into *πρῶτον*, as referring
to Simon Peter, and agreeing to the more Common way of Speaking in that
Case; which *πρῶτον* does not, and therefore was not chang'd from *πρῶτον*, but was
the Original Reading: the Evangelist hereby denoting, not that Andrew found Si-
mon his brother *First* or *before* any *Other* of his Friends; but that Andrew *First*
or *before John* (the other Disciple whose name is conceal'd) found Simon.

(ee) So Chap. 4. 25. *Messias, who is call'd Christ.*

(f) See *Matth.* 16. 18.

(g) For

PARAPHRASE.

SECTION II.

Containing such Particulars, as are related by St John, From CHRIST's very First entering upon his Ministry, even before the Imprisonment of the Baptist, To the Passover next ensuing, which was in the thirty first year of CHRIST's Life, but A. D. 29. These Particulars take up Chap. I. 38 — II. 12. and are Wholly pass'd over by all the other three Evangelists.

38 Then Jesus turn'd, and saw them following, and saith unto them,
 39 What seek ye? They said unto him, Rabbi, which is to say, being interpreted, Master) where dwellest thou, or what house art thou at, during thy stay here in Bethabara? 40 He says unto them; Come and see. They came and saw where he dwelt, and abode with him all the rest of that Day; for it was about the Tenth hour, namely according to the Roman Account, used also here in England, and so it was about Ten in the Morning: During this Remainder of the Day, it is not to be doubted but the Two Disciples, of the Baptist that thus follow'd Christ, having acquainted Him for what Reason they did so, viz. as being taught by the Baptist that He was the Messias or Christ, by whom therefore they desir'd to be further Instructed in their Duty to God, and to become henceforward Disciples to Him; hereupon our Blessed Saviour did give them such Instructions as he saw proper for them, and thereby farther, and beyond all Doubt, convinc'd them, that he was the Messias, as the Baptist had told them. 41 One of the Two which heard John speak, and follow'd him, was Andrew, Simon Peter's brother. 42 He first (i. e. before John the other Disciple whose name is conceal'd) finds his own brother Simon, who was likewise come to Bethabara to the Baptist, being without doubt a Disciple of the Baptist, as well as Andrew, and says unto him, We have found the Messias, which is, being interpreted, the Christ. 43 And he brought him to Jesus. And when Jesus beheld him, foreknowing what an Eminent Minister of the Gospel he should hereafter become, he said, Thou art now known by the Name of Simon the Son of Jona: Thou shalt be call'd, and better known hereafter, by the name of Cephas, which is by interpretation, in the Greek Tongue wherein St John writ this Gospel (ee) Peter; Both names in their respective Tongues signifying the same as a (f) Rock in our English Tongue. And Jesus having thus now got three Disciples, viz. Andrew and Peter, and the Other Disciple who came to him at the first with Andrew, and who was in all probability (as has been afore v. 35. observ'd) John himself who writ this Gospel; therefore the very First Beginning of Christ's Ministry is to be dated from hence.

44 The day following Jesus would go forth from Bethabara into Galilee, and findeth Philip, and says unto him, Follow me. 45 Now Philip

I.
 Andrew and John
 and Peter become
 Disciples of
 Christ;

II.
 As do's also Phi-
 lip.

TEXT.

TRANSLATION.

45 Ην δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,
ἐκ τῆ πόλεως Ἀνδρέου καὶ Πέτρου.

46 Εἰείπε Φίλιππος τῷ Ναθα-
ναήλ, καὶ λέγει αὐτῷ. Ον ἔγραψε
Μωσῆς καὶ τῶ νόμῳ καὶ οἱ προφῆται,
εἰρήκαμεν Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ
τὸν ἀπὸ Ναζαρέθ.

47 Καὶ εἶπεν
αὐτῷ Ναθαναήλ. Ἐκ Ναζαρέθ δύ-
ναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ
Φίλιππος. Ἐρχε καὶ ἴδε.

48 Εἶ-
δεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχό-
μενον πρὸς αὐτὸν, καὶ λέγει πρὸς αὐ-
τὸν. Ἰδε ἀληθὴς Ἰσραηλίτης, ἐν ᾧ
δολοχὸν οὐκ ἔστι.

49 Λέγει αὐτῷ
Ναθαναήλ. Πόθεν με γινώσκεις; Α-
πεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ.
Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα
ὑπὸ τῇ συκῇ, εἶδόν σε.

50 Απε-
κρίθη Ναθαναήλ, καὶ λέγει αὐτῷ.
Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ
βασιλεὺς τοῦ Ἰσραήλ.

51 Απεκρί-
θη Ἰησοῦς καὶ εἶπεν αὐτῷ. Ὅτι εἶπὸν
σοι. Εἶδόν σε ὑποκάτω τῆς συκῆς,
πιστεύεις; μείζων τούτων ὅτι.

52 Καὶ
λέγει αὐτῷ. Ἀμὲν ἀμὲν λέγω ὑμῖν.

45 Now Philip was of Beth-
saida, the city of Andrew and
Peter.

46 Philip findeth Nathanael,
and saith unto him, We have
found him of whom Moses in
the law and the prophets did
write, Jesus of Nazareth the
son of Joseph.

47 And Nathanael said un-
to him, Can there any good
thing come out of Nazareth?
Philip saith unto him, Come
and see.

48 Jesus saw Nathanael
coming to him, and saith of
him, Behold an Israelite in-
deed, in whom is no guile.

49 Nathanael saith unto
him, Whence knowest thou
me? Jesus answer'd and said
unto him, Before that Philip
call'd thee, when thou wast un-
der the fig-tree, I saw thee.

50 Nathanael answer'd and
saith unto him, Rabbi, thou art
the Son of God, thou art the
King of Israel.

51 Jesus answer'd and said
unto him, Because I said unto
thee, I saw thee under the fig-
tree, believest thou? thou shalt
see greater things than these.

52 And he saith unto him,
Verily verily I say unto you,

Απ

ANNOTATIONS.

(g) For it appears from the history of the other Gospels, that when Jesus began the more Publick part of his Ministry, viz. after the Imprisonment of the Baptist, He had no Disciple then attending him; but *Andrew, and Peter, and John* were following their Own Trade, as *Matt. 4. 18, &c.*

(h) For *Nathanael* is mention'd *John 21. 2.* with *Peter, and Thomas*, and our Evangelist *John*, and his brother *James*; so that it may be reasonably infer'd thence,

P A R A P H R A S E.

Philip was of Bethsaida, the City of Andrew and Peter: *Which our Evangelist seems to take Notice of in order to hint unto us, How Philip was made a Disciple of Christ; Namely, it is probable that Andrew and Peter (with John) being become Disciples of Christ at Bethabara, when Christ went thence, went along with him into Galilee, their Own Country, and there met with their Townsman Philip, whom they presently acquainted with their Happiness in having found themselves the Messias, and forthwith brought Philip to Jesus; who knowing the Good Disposition of his Heart, and not Unlikely having had some Discourse with him whereby he further confirm'd him, that He was the Messias, order'd him to become his Follower for the (g) present, which accordingly Philip readily did; and not only so, but withal becomes Instrumental to the bringing of another Disciple to Christ.*

46 For Philip finds Nathanael, who is very probably thought to have been the same, that was otherwise call'd (h) Bartholomew; and says unto him, We have found Him, i. e. the Messias, of whom Moses in the Law and the Prophets did write: for we are fully convinc'd that Jesus of Nazareth the Son of Joseph is the said Messias. 47 And Nathanael knowing that the Messias was to be born at Bethlehem, and being withall some how prejudic'd with an Ill notion of Nazareth, said unto him, Can there any Good thing or Person, especially the Messias, come out of Nazareth? Philip saith unto him, Come and see. 48 Jesus saw Nathanael coming to him, and says of him to them that were present, and in Nathanael's own Hearing, Behold, here comes an Israelite indeed, i. e. One who is truly (i) of the Israel of God, i. e. in whom is no Guile or Hypocrisy, but a Sincere Desire to know and do the Will of God. 49 Nathanael says unto him, Whence knowest thou so much of Me, since I dare say you never saw me Afore? Jesus answer'd and said unto him, Before that Philip call'd thee, when thou wast under the Fig-tree, I saw thee: and therefore as This is sufficient to shew you, how much you were mistaken in thinking I had never seen you Afore; so from hence you may easily infer, that I may also Know you thoroughly. 50 Nathanael answer'd and saith unto him, Rabbi, I am satisfy'd by what thou hast already said, that thou art the Son of God, thou art the King of Israel, i. e. in one word, the Messias. 51 Jesus answer'd and said, Because I said unto thee, I saw thee under the Fig-tree, believest thou me to be the Messias? Thou shalt see Greater things than these, to convince or confirm thee further in the said Belief. 52 And he says unto him, Verily verily I say unto you my Disciples here present, that Hereafter you shall

III.
And Nathanael
or Bartholomew.

A N N O T A T I O N S.

thence, that he was one of the Twelve Apostles; and if so, it could be no other so probably as *Bartholomew*.

(i) See Gal. 6. 16. and my Paraphrase thereon.

C

see

TEXT.

TRANSLATION.

Απ' ἄρπ ὅψαδε τ' ἕρανὸν ἀνεωρόα, ἔ
 τὴς ἀγγέλους τῷ Θεῷ ἀναβαίνοντάς, ἔ
 καταβαίνοντάς ὅπρ' ἡ υἱὸν ὧ ἀνθρώπου.

Κεφ. Β'. Καὶ τῇ ἡμέρᾳ τῇ τρί-
 τῃ γάμου ἐγένετο ἐν Κανᾷ τῆς
 Γαλιλαίας· καὶ ἡ μήτηρ τῷ Ιη-
 σοῦ ἐκάθ. 2 Ἐκλήθη δὲ καὶ ὁ Ιη-
 σοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν
 γάμον. 3 Καὶ ὑπερήσαντο οἶνον,
 λέγει ἡ μήτηρ τῷ Ιησοῦ πρὸς αὐ-
 τόν· Οἶνον οὐκ ἔχουσιν. 4 Λέγει
 αὐτῇ ὁ Ιησοῦς· Τί ἐμοὶ καὶ σοί,
 γυνὴ; ὕπω ἤκει ἡ ὥρα μου. 5 Λέ-
 γει ἡ μήτηρ αὐτοῦ τοῖς ἀπεκόμοις·
 Ο, π ἂν λέγῃ ὑμῖν ποιήσατε.
 6 Ἦσαν δὲ ἐκεῖ ὑδαὶ λίθιναι ἕξ,
 κείμεναι κατὰ τὸν καθαρισμὸν τῆς
 Ἰουδαίων, χωρεῦσαι ἀνὰ μετρηταῖς
 δύο ἢ τρεῖς. 7 Λέγει αὐτοῖς ὁ Ιη-
 σοῦς· Γεμίσατε τὰς ὑδαὶς ὕδα-
 τος. Καὶ ἐγάμισαν αὐταῖς ἕως ἂν ὠ.
 8 Παύ λέγει αὐτοῖς· Αἰτλήσατε
 νῦν, καὶ φέρετε τῷ ἀρχιτεχνικλίνῳ.
 Καὶ ἤνεγκαν. 9 Ὡς δὲ ἐγεύσατο
 ὁ ἀρχιτεχνικλίνος τὸ ὕδωρ οἶνον γε-
 γνημένον, (καὶ οὐκ ᾔδει πόθεν
 ἦεν· οἱ δὲ ἀπεκόμοι ᾔδεισαν οἱ
 ἡντιληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμ-
 φίον ὁ ἀρχιτεχνικλίνος, 10 καὶ
 λέγει αὐτῷ· Πᾶς ἀνθρώπος πρῶ-

Hereafter you shall see heaven
 open, and the angels of God
 ascending and descending upon
 the Son of man.

Chap. II.

And the third day there was
 a marriage in Cana of Galilee;
 and the mother of Jesus was
 there.

2 And both Jesus was *in-
 vited, and his disciples, to the
 marriage.

3 And when they wanted
 wine, the mother of Jesus saith
 unto him, They have no wine.

4 Jesus saith unto her, Wo-
 man, what have I to do with
 thee? mine hour is not yet
 come.

5 His mother saith unto the
 servants, Whatsoever he saith
 unto you, do it.

6 And there were set there
 six water-pots of stone, after
 the manner of the * washing of
 the Jews, containing two or
 three firkins apiece.

7 Jesus saith unto them, Fill
 the water-pots with water. And
 they fill'd them up to the brim.

8 And he saith unto them,
 Draw out now, and * carry
 unto the governor of the feast.
 And they * carry'd it.

9 When the governor of the
 feast had tasted the water that
 was made wine, and knew not
 whence it was, (but the ser-
 vants which drew the water
 knew) the governor of the feast
 call'd the bridegroom,

10 And saith unto him, E-
 very man at the beginning

TEXT.

TRANSLATION.

τοι πὺν χαλὸν οἶνον πίθησι, καὶ ὅ- doth set forth good wine; and
ταν μεθυσῶσι, τότε τὸν ἐλάσω then that which is worse: but
σο

PARAPHRASE.

see Heaven open, and the Angels of God ascending and descending upon or unto the Son of Man, or on his Account, and at his Command; which was literally verify'd at his Agony in the Garden, and at his Resurrection, and Ascension; not to add the Deliverance of Peter out of Prison by an Angel, and the like.

Chap. II. And the third day, from the time that there pass'd, between Jesus and Nathanael, what is related in the end of the foregoing Chapter, there was a Marriage in Cana of Galilee; and the Mother of Jesus was there. 2 And both Jesus was invited, and his Disciples afore-mention'd in Chap. I. namely, All or Some of them, to the Marriage. 3 And when, by reason (as is probable) of the Company being bigger than was expected, at length they wanted Wine, the Mother of Jesus knowing him (as is probable) to have, before his Entering on his Ministry, exerted sometimes his Divine Power to relieve the private Wants of his Friends, privately says unto him, They have no Wine left; intimating her Desire that He would Miraculously help her Friends in this their Exigency. 4 Jesus says unto her, Woman, what have I to do with thee in this respect? i. e. It is not proper for you, tho' my Mother, to direct me any wise in things relating to the Exerting of my Divine Power: My hour, or the proper Season for to do this by performing Miracles, is not yet come; nor is the matter you are so much concern'd about, of such moment as to deserve a Miracle. However, since you have mention'd it, and intimated your Desire to me, I shall for this once Not refuse to gratify you. 5 His Mother saith unto the Servants, Whatsoever he saith unto you, do it. 6 And there were set there six Water-pots or Cisterns of Stone, after or in compliance with the manner of the Washing of the Jews, viz. of their Washing their Hands before they eat, and also their Cups before they use them, and the like, containing two or three firkins apiece. 7 Jesus says unto them, viz. the Servants (as v. 5.) Fill the Water-pots with Water. And they fill'd them up to the brim. 8 And he says unto them, Draw out now, and carry what you draw to the Governor, i. e. chief Director or Manager of the Feast: and they carry'd it. 9 When the Governor of the Feast had tasted the Water that was made Wine, and knew not whence it was, (but the Servants which drew the Water knew) the Governor of the Feast call'd the Bridegroom, 10 and says unto him, Every man that makes a Feast, at the Beginning thereof do's usually set forth or give the Company Good wine, or the Best he has; and when Men, i. e. the Company have well drunk, then that which is Worse: but thou

IV.
Christ turns Water into Wine at Cana in Galilee.

TEXT.

TRANSLATION.

οὐ πετήρηκας ἢ καλὸν οἶνον ἕως ἄρτι.

11 Ταύτῃ ἐποίησε ἢ ἀρχὴν τῆς ση-
μείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας,
καὶ ἐφαιέρωσε ἢ δόξαν αὐτοῦ. καὶ ὅτι-
τευχῇ εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 Μετὰ τῆτο κατέβη εἰς Κα-
πernaυμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ
ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ.
καὶ ἐκεῖ ἔμειναν ὅσας ἡμέρας.

13 Καὶ ἐλθὺς ἰὼ τὸ πάσχα τῆς 18-
δαίω, καὶ ἀνέβη εἰς Ἱερουσόλυμα ὁ Ἰη-
σοῦς.

14 Καὶ εὗρεν ἐν τῷ ἱερῷ τὰς
πωλῶντας βόας καὶ πρόβατα καὶ πε-
τερὰς, καὶ τὰς κερμαπτάς καθήμενους.

15 Καὶ ποιήσας φραγέλλιον ἐκ χοινίων,
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε
πρόβατα καὶ τὰς βόας καὶ τῶν κολ-
λυβιστῶν ἐξέχεε τὸ κέρμα, καὶ ταῖς
τραπεζαῖς ἀνέστροφεν.

16 Καὶ τοῖς
ταῖς περιτρεαῖς πωλῶσιν εἶπεν. Λεγα-
τε ταῦτα ἐν ἑωῶθεν· μὴ ποιεῖτε ἢ οἶκον
τοῦ πατρὸς μου οἶκον ἐμπορείου. 17 Εμ-
νήσθη δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γε-
γραμμένον ὅτι· Ὁ ζήλος τοῦ οἴκου
σου κατέφαγέ με.

18 Απεκρίθη ὅτι οἱ Ἰουδαῖοι, καὶ
εἶπον αὐτῷ· Τί σημεῖον δεκνύεις ἡμῖν,
ὅτι ταῦτα ποιεῖς; 19 Απεκρίθη ὁ
Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε ἢ ναὸν

thou hast kept the good wine
until now.

11 This beginning of mira-
cles did Jesus in Cana of Ga-
lilee, and manifested forth his
glory; and his disciples be-
liev'd on him.

12 After this, he went
down to Capernaum, he, and
his mother, and his brethren,
and his disciples; and they
continu'd there not many
days.

13 And the Jews passover
was at hand, and Jesus went
up to Jerusalem,

14 And found in the tem-
ple those that sold oxen, and
sheep, and doves, and the chan-
gers of money, sitting:

15 And when he had made
a scourge of small cords, he
drove them all out of the tem-
ple, and the sheep and the
oxen; and pour'd out the
changers money, and over-
threw the tables:

16 And said unto them that
sold doves, Take these things
hence; make not my Father's
house an house of merchan-
dize.

17 And his disciples re-
membred that it was written,
The zeal of thine house hath
eaten me up.

18 Then answer'd the Jews,
and said unto him, What sign
shewest thou unto us, seeing
that thou dost these things?

19 Jesus answer'd and said
unto them, Destroy this tem-

PARAPHRASE.

halt kept the Good, *i. e.* Best Wine until now. 11 This Beginning or First of his Miracles, which he wrought after his Entering upon his Ministry and in Publick Company, did Jesus in Cana of Galilee; and thereby manifested forth his Divine Power and Glory; and his Disciples, that were present at the Feast, hereupon believ'd on him the More.

12 After this, he went down to Capernaum, He, and his Mother, and his Brethren, *viz.* (k) James and Joses, and Simon and Jude, and his Disciples *aforemention'd*, *viz.* Peter, Andrew, John, Philip and Nathanael; and they continu'd there not many days, Jesus going up to Jerusalem to the Passover which was at hand, as St John informs us in the following Verse.

V.
He comes to
Capernaum.

SECTION III.

Containing such Particulars as were taken Notice of by St John, From the Passover that was in the thirty first year of CHRIST'S Life, or A. D. 29, To the Passover next ensuing, *viz.* in the thirty second year of CHRIST'S Life, or A. D. 30. Which Particulars take up Chap. II. 13 — IV. ult. and are All pass'd over by the Three former Evangelists.

13 And the Jews Passover was at hand, and Jesus went up to Jerusalem, 14 and found in the Temple those that sold Oxen, (l) and Sheep, and Doves, and the Changers of Money, sitting: 15 And when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep and the Oxen; and poured out the Changers Money, and overthrew the Tables: 16 And said unto them that sold Doves, and the other things *aforemention'd*, Take these things hence; make not my Father's House, which was design'd to be an House of Prayer, or Place of God's Worship, an House of Merchandize. 17 And his Disciples seeing this his Zeal for God's House, and the great Danger he expos'd himself to in thus turning out thence the Traders, remember'd that it was written in Psal. 69. 10. (which Psalm was probably understood by the Jews themselves to relate great part of it to the Messiah) The Zeal of thine House has eaten me up, *i. e.* has so influenc'd me, as to make me to expose my self to the Devouring Malice of the Wicked, in order to make them shew to thy House the Honour due thereto. And hereby his Disciples were still more confirm'd in their Belief of him as the Messiah.

I.
Christ go's up
to Jerusalem to
the Passover, and
turns the Traders
out of the Temple.

18 Then answer'd the Jews, and said unto him, What Sign or Proof shewest thou unto us, seeing that thou dost these things, that thou hast Authority from God, as a Prophet, to do them? 19 Jesus answer'd and said unto them, You shall in due time destroy this living Temple of mine, meaning (and probably clapping his Hand to his Body, to signify that he

II.
Christ foretells
his Death and
Resurrection, un-
der the Figure of
destroying and
building again a
Temple.

(k) See Matt. 13. 55. and my Note thereon.

(l) Read my Paraph. on Matt. 21. 12.

TEXT.

TRANSLATION.

τῷτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτεσιν ἀκοδομήθη ὁ ναὸς ὁτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερῶς αὐτόν; 21 Εκείνος δὲ ἔλεγε περὶ τοῦ σώματος αὐτοῦ. 22 Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τῷτο ἔλεγεν αὐτοῖς· καὶ ὁπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ὁπίστευσεν εἰς τὸ ὄνομα αὐτοῦ, θεωρῶντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ ὁ Ἰησοῦς ἔκ ὁπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· 25 καὶ ὅτι ὁ χρεῖαι ἔχει ἵνα τις μαρτυρήσῃ περὶ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

Κεφ. γ'. Ἦν δὲ ἄνθρωπος ἐκ τῶν φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων. 2 Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ· Ραββί, οἶδαμεν ὅτι σὺ πρὸ Θεοῦ ἐλήλυθας διδάσκαλος· ὁ δὲ ἰσχυρὸς γὰρ ταῦτα τὰ σημεῖα δυνάμει ποιεῖς ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ. 3 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὲν ἀμὲν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, ὁ δυνάτα ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

ple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years *has this temple been building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believ'd the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast * time, many believ'd in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

Chap. III.

There was a man of the Pharisees, nam'd Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answer'd and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

P A R A P H R A S E.

meant) his Body, and in three days I will raise it up to Life again, and then and thereby give you an Undeniable Sign or Proof, that I have Authority to do what I have done in turning you out of the Temple. 20 Then said the Jews, (having not observ'd how he clapp'd his hand to his Body, when he said, Destroy this Temple; or at least not understanding what he meant either by so Doing or the Words he spoke, but thinking after all he spoke of the Temple of Jerusalem where they were) Forty and six years has this Temple been Building, and wilt thou rear it up in three days? 21 But he spake what he said (v. 19.) of the Temple of his Body, not of the Temple of Jerusalem. 22 When therefore he was risen from the Dead, his Disciples remember'd that he had said this unto them, i. e. to the Jews: and they thereupon more firmly believ'd the Truth of the Scripture, and the foremention'd words which Jesus had said, foretelling such his Resurrection, as being fully Verify'd by his being Actually rais'd from the Dead.

23 Now when he was in Jerusalem at the Passover, in or during the Feast time, Many believ'd in his Name, when they saw the Miracles which he did. 24 But Jesus did not commit or trust himself to them, because he knew the Hearts of All men; 25 and needed not that any others should come and testify or acquaint him with the Deceitfulness of Man; for he knew thoroughly by his own Divine Omniscience, what Wickedness and Treachery was in Man: and hereby he particularly knew, that Several of the Many that profess'd to Believe in him, (as is mention'd v. 23.) did not do it on True and Solid Principles; and therefore would quickly renounce their Faith, when they were like to come into any Danger on that Account; and would not Stick to deliver him up to the Will and Malice of the Chief Priests, and others of the Great Sanhedrin: for which Reason, he did not commit himself (as is said v. 23.) or trust himself with them so Far, as to put it into their Power to deliver him to his Enemies, forasmuch as his Hour or the Time of his Suffering was not yet come.

Chap. III. Now among them that believ'd in Jesus at this Feast, there was a man of the Pharisees, nam'd Nicodemus, a Ruler of the Jews, i. e. One of their Great Sanhedrin or Supreme Court. 2 The same, tho' he was not yet so Stanch or Stout a Believer, as to dare openly to profess himself Such, yet was a Sincere Honest man, and consequently One to whom Christ knew he could commit himself safely, and let know where he might come to him by night; who accordingly came to Jesus by night, and said unto him, Rabbi, We know, i. e. I as well as several others are convinc'd, that Thou art a Teacher come from God: for no Man can do those Miracles that Thou dost, except God be with Him. I am therefore now come unto Thee, desiring to be instructed Fully, what I must do to inherit the Kingdom of God. 3 Jesus answer'd and said unto him, Verily verily I say unto thee, Except a Man be born again, he cannot see

III.
Many profess to believe in Jesus, but not sincerely.

IV.
Christ's Discourse with Nicodemus.

T E X T.

TRANSLATION.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Απεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐκ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι. 7 Μὴ θαυμάσης ὅτι εἶπον σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 Τὸ πνεῦμα ὃ ποιεῖ φέρεται, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ πῶς ὑπάγει· ὅπως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Απεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; 10 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ δι-

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answer'd, Verily verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answer'd and said unto him, How can these things be?

10 Jesus answer'd and said unto him, Art thou a ma-

διδάσκαλος

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see the Kingdom of God: intimating hereby, that as the Whole requir'd of a Man to fit him for the Kingdom of God might in short be denoted by his being Born again; so the Change to be made by any Man, in respect of his Corrupt Sinfull State of Nature, was to be no Less than what may be fitly styl'd his being Born again. 4 Nicodemus misunderstanding Jesus, as if he had meant Literally a Natural or Common Birth, says unto him, How can a Man be born when he is Old? can he enter the second time into his Mother's Womb, and be born? 5 Jesus answer'd, 'Tis so evident that a Man cannot be born again the way you mention, that tis strange you should think I could mean so: and it is so usual for you Jews to say of your Proselytes, when they are Baptiz'd, in Token of their becoming Such, that they are then New Born; that it is no less strange you should not rather think, that what I said of being Born again, was to be understood in a like Figurative Sense. Indeed Water-Baptism is a very Proper Rite for Initiating Proselytes, or Admitting them into your Church;

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Church; and therefore I design the same Rite shall be retain'd for Admitting Persons into the Christian Church: What you Jews are to blame in, is this, that you rely Too much on this Outward Rite of Water-Baptism, which denotes only the Washing away of your Sins, and your Renouncing your former Evil course of Life; and neither do's nor can this Baptism of it self enable you to lead Holy Lives for the future, which yet is absolutely necessary to Salvation. Such Inward Spiritual Strength is to be receiv'd only by receiving the Holy Spirit; for which reason, such as being duly Qualify'd shall be admitted into the Christian Church by Baptism, shall, together with their Baptism, receive such a measure of the Holy Spirit, as shall enable them, if they will make use of it, to lead Holy Lives for the Future. Wherefore I say in short, Except a Man be Born of Water in Baptism, and thereby receives of the Spirit a New and Holy Principle of Life, by means whereof he shall actually live an Holy life, He cannot enter into the Kingdom of God. 6 That which is born of the Flesh, is Flesh, i. e. by being born of their Natural Parents Men can receive or partake of only Natural Strength and Abilities, such as can enable them to perform the Operations of a Natural Life; and therefore could Men be born never so often of their Natural Parents, it could avail them nothing to the fitting of them for the Happiness of a Supernatural and Heavenly Life: and that which is born of the Spirit, is Spirit, i. e. It is only from the Spirit of God, which Christians receive at their Baptism, that they receive Grace or such Spiritual Strength, as enables them to lead Spiritual or Holy Lives, and so to become fit for Spiritual and Eternal Happiness. 7 Marvel not that I said unto thee, Ye must have such a Change wrought in you by the Operation of the Holy Spirit, that ye may be fitly said to be Born again, and become New Creatures: for that such a great Change may be wrought by the Holy Spirit, tho' the said Spirit be Invisible, may be illustrated to you from Common Instances. 8 For instance, The Wind bloweth where it listeth; and altho' thou can'st not see it, yet thou hearest the Sound thereof, and often seest Great effects done thereby, but can'st not tell whence it comes, and whither it goes: so is it with every one that is born of the Spirit; altho' no one can see the Spirit himself, nor discern how, by the Operation of the said Spirit, a Bad man is chang'd or converted to a Good man; yet the Change, when made, is as Great and as Manifest in respect to the Purposes of a Spiritual and Eternal Life, as is the Change made by a Man's Natural Birth, in respect to this his Natural and Mortal Life. 9 Nicodemus being used as a Jew to the Observance and Consideration of Outward and Visible Rites only or chiefly, could not readily apprehend this Discourse of our Saviour's concerning the Spiritual and Invisible Operations of the Holy Spirit, and the Spiritual and Inward Change wrought thereby in Men; and therefore answer'd and said unto him, How can these things be? 10 Jesus answer'd and said unto him, Art thou a Master of Israel, i. e.

TEXT.

TRANSLATION.

δάκαλλ' τῷ Ἰσραὴλ, καὶ ταῦτα
 ἔ γνώσκεis; 11 Ἀμὲν ἀμὲν λέγω
 σοι, ὅτι ὁ οἶδα μὲν λαλοῦμεν, καὶ ὁ
 εἰσέξαμεν μαρτυροῦμεν· καὶ τὸ μαρ-
 τυρεῖαι ἡμῶν ἔ λαμβάνετε. 12 Εἰ
 τὰ ὀπίγεια εἶποι ὑμῖν, καὶ ἔ πι-
 στεύετε· πῶς, εἰάν εἶπω ὑμῖν τὰ ἐπυ-
 ραῖα, πιστεύετε; 13 Καὶ ὁδεῖς
 ἀναβέβηκεν εἰς τὸν ὕψαιόν, εἰ μὴ
 ὁ ἐκ τῷ ὕψαιου καταβὰς, ὁ υἱὸς
 τῷ ἀνθρώπου ὁ ὢν ἐν τῷ ὕψαιῳ.
 14 Καὶ καθὼς Μωσὴς ὑψώσε τὸν
 ὄφιν ἐν τῇ ἐρήμῳ, ὕψαις ὑψωθῆναι
 δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς
 ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται,
 ἀλλ' ἔχη ζωὴν αἰώνιον. 16 Οὐ-
 τὼς ᾧ ἠγάπησεν ὁ Θεὸς τὸν κόσμον,
 ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδω-
 κεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰ-
 ώνιον. 17 Οὐ ᾧ ἀπέστειλε ὁ Θεὸς τὸν
 υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ

ster of Israel, and knowest not
 these things?

11 Verily verily I say unto
 thee, We speak that we do
 know, and testify that we have
 seen; and ye receive not our
 witness.

12 If I have told you earth-
 ly things, and ye believe not,
 how shall ye believe, if I tell
 you of heavenly things?

13 * Namely, No man hath
 ascended up to heaven, but he
 that came down from heaven,
 even the Son of man which is
 in heaven.

14 And as Moses lifted up
 the Serpent in the wilderness,
 even so must the Son of man
 be lifted up:

15 That whosoever belie-
 veth in him, should not perish,
 but have eternal life.

16 For God so lov'd the
 world, that he gave his only
 begotten Son, that whosoever
 believeth in him; should not
 perish, but have everlasting
 life.

17 For God sent not his
 Son into the world to condemn

τοῖ

ANNOTATIONS.

(m) It has been long since observ'd by Learned men, that as the Hebrew *י* is us'd in very many Senses in that Tongue; so in conformity the correspondent Greek *καὶ* is us'd in as large an Extent in the Hellenistical Writings, such as the Septuagint Version of the Old Testament, and the Books of the New Testament. Now as *καὶ* is, I think, best understood here to denote *Namely*, as ushering in an Instance of the *Heavenly things* mention'd in the foregoing Verse; so there are several more Instances of the same nature in this Gospel, Some Afore, as the Reader may have observ'd, and More after this.

(n) As the Devil seduc'd our First Parents in the Shape of a *Serpent*; so it pleas'd the Wisdom of God, when the Israelites murmur'd in the Wilderness, to send fiery *Serpents* to bite them, in order to teach them that their Murmurings pro-

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One of the Great Sanhedrin, or Supream Jewish Court, which has the Supream Direction in Religious matters, and knowest not these things? when there is nothing in them but what an Ordinary Jew might understand; forasmuch as he can't but know that you receive Profelytes into your Church by Baptizing them with Water, and then esteem them as New-born; and that there is a great deal said in the Holy Scripture of the Inward and Powerful Operations of the Holy Spirit, and more especially that the said Holy Spirit shall be plentifully communicated in the days of the Messias, in order to enable Men to live pure and Holy lives. 11 Verily verily I say unto thee, We speak that we do know certainly to be True, and testify that we have seen done by the Operation of the Holy Spirit in the Conversion of Men; and ye Jews receive not our Witness, or believe us not in what we say, altho' the Truth thereof is further confirm'd by the Miracles I work. 12 If I have told you herein nothing, but what may be illustrated from Earthly things, such as the Wind, v. 8, and your Own way of receiving Profelytes, and then giving them the Title of New-born Persons; how shall ye believe, if I tell you of Such Heavenly things, or more Sublime Mysteries, which can't be illustrated to you by any Familiar Instances or Common Comparisons. 13 (m) Namely, No Man has ascended up to Heaven, in order to be himself acquainted with the Purposes of God's Will, which are to be still made known to Men, and then to make known the same to Others; but on the contrary, He that was in Heaven before he existed as Man on Earth, and came down from Heaven to Earth, even the Son of man who is in Heaven at this very time in his Divine Nature, as he is on Earth in his Humane Nature, He Alone it is that knows Himself, and consequently can make known to Others All those Counsels of God relating to the Method of Man's Salvation, which remain to be Reveal'd. 14 And Another Sublime Truth fit to be made known to you, is that of my Crucifixion, and thereby Redeeming Mankind: Namely, as Moses lifted or set up on a Pole the brazen Serpent in the Wilderness, the Pole prefiguring the Cross of Christ, the Serpent denoting (n) the Old Serpent the Devil, and the setting the said Serpent on the Cross prefiguring Christ's Conquest over the Devil, and spoiling him of his Power, and triumphing over him on the Cross; even so must the Son of Man be lifted up on the Cross, or Crucify'd, in order to destroy the Works of the Devil; namely, 15 that whosoever believes in him, i. e. Christ, according to the True and Full signification of the Word Belief in Scripture, wherein it denotes not only a bare Faith, but also a Sincere Obedience to the Will of God, should not perish or be damn'd, but have Eternal Life or Happiness. 16 For God so greatly lov'd the World or Mankind, that he gave even his Only begotten Son, not only to become Man, but also to suffer Death, even the Death of the Cross; that whosoever believes in him, should not perish, but have Everlasting Life. 17 For God sent not his Son into the World, to

T E X T.

TRANSLATION.

τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν, ὃ κρίνει· ὁ δὲ μὴ πιστεύων, ἤδη κεκριταί, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19 Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς· ὡς καὶ ποιεῖ αὐτῶν τὰ ἔργα. 20 Πᾶς γὰρ ὁ φῶς αἰσθάνων, μισεῖ τὸ φῶς· καὶ ὃς ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν ἐργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γλῶσσαν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. 23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνιῶνι, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγένοντο καὶ ἐβαπτίζοντο. 24 Οὕτως γὰρ ὡς βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

the world; but that the world thro' him might be sav'd.

18 He that believeth on him, is not condemn'd: but he that believeth not, is condemn'd already, because he hath not believ'd in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men lov'd darkness rather than light, because their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptiz'd.

23 And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptiz'd.

24 For John was not yet cast into prison.

25 Εγένετο

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proceeded from the same *Evil Spirit* that at first seduc'd Adam and Eve. And on their Address to God by Moses for a Remedy, God order'd the Image of a *Serpent* to be set on a Pole, to denote that tho' the *Devil* had caus'd them to Sin in Murmuring, and so had *bit* or *bruise'd* as it were *their Heels*; yet the *Devil's Power* should be One day *destroy'd* by the Death of Christ on the Cross, the *Seed of the Woman* that should *bruise his Head*, according to *Gen. 3. 15.* Compare also *Revel. 12. 9.* and *Coloss. 2. 15.* 'Tis very strange that any judicious Person should

think

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condemn the World or Men for their Sins already past, or to Encrease their Guilt, and so their Damnation, by their Refusing to believe in his Son; but that the World thro' him might be Sav'd. 18 He that believes on him, is not, or shall not be condemn'd: but he that believes not, is condemn'd already, *namely, by the very Tenor of the Gospel Covenant now offer'd to Men*, because he has not believ'd in the Name of the Only begotten Son of God; and the said Gospel do's condemn All such, or exclude them from Eternal Happiness. 19 And this is *that which aggravates the Sin of Unbelievers, and so renders the Condemnation of them most just, viz. that the Gospel as a Light which plainly shews Men their Duty, and what they must do to be Sav'd, is come into the World; and such Men lov'd to continue in Darknets, or the Ignorance of their Duty, rather than to come to the Light of the Gospel by Embracing it, because they did not come to forsake their Deeds, or former Practices, which were Evil.* 20 For every One that do's resolve to continue his Evil course of Life, hates the Light of the Gospel, neither comes to the Light thereof by embracing and considering it, lest his Evil Deeds should be reprov'd thereby in so plain and reasonable a manner, as that He could not but be Asham'd thereof, or at least terrify'd and disturb'd with the Fear of those Just and Dreadful Punishments, which are therein denounc'd against such Evil Deeds. 21 But he that do's obey the Will of God, and live as the Truth of the Gospel requires, willingly comes to the Light, or embraces the Gospel, that his Deeds may be made manifest to Himself, by comparing them with the Rules of the Gospel, that they are wrought in God, i. e. are agreeable to the Will of God, and consequently such as He may take Comfort in, and ground on them a Rational Hope of Everlasting Life, by the Gracious Terms of the Gospel. Such was the Divine Discourse which our Saviour had with Nicodemus: What Influence it had on him, our Evangelist has not told us; Only He takes Notice of him again Chap. 7. 50. and also that he assisted Joseph of Arimathea in the Burial of our Lord after his Crucifixion; which shews that He at the least still kept his Perswasion, that Christ was a Teacher come from God, as v. 2.

22 After these things came Jesus and his Disciples from Jerusalem, into some other part of the land of Judea, and there he tarry'd with them, and many others became his Disciples, and by his (o) Order were baptiz'd by some of his former Disciples. 23 And John the Baptist also was baptizing in Enon, near to Salim, because there was much Water there: and they, i. e. some of the People came to him, and were baptiz'd of him. 24 For John was not yet cast into Prison.

25 Then

A N N O T A T I O N S.

think our Saviour to be typify'd by a Serpent, which is so peculiarly appropriated in Scripture to denote the Devil.

(o) Compare Chap. 4. 2.

V. 25.

V.
Christ go's from
Jerusalem to
some other place
in Judea.

TEXT.

TRANSLATION.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ τῆς Ἰουδαίας περὶ καθαραισμοῦ. 26 Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ραββί, ὃς κὺ μὲν σὺ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἴδε, ὅτι οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν ὅθεν, ἐὰν μὴ ἡ δεδομμένη αὐτῷ ἐκ τοῦ ὕδατος. 28 Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν αὐτοῦ. 29 Ὁ ἔχων τὴν νύμφην, νυμφίον ἔστιν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰν χαίρει ἄρτι ἢ φωνῶν τοῦ νυμφίου. αὕτη ἔστι ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. 30 Ἐκείνους δὲ αὐξάνειν, ἐμὲ δὲ ἐλατῆσαι. 31 Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἔστιν· ὁ δὲ ἐκ τῆς γῆς, ἐκ τῆς γῆς ἔστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ

25 Then there arose a question between *some* of John's disciples and *a Jew, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answer'd and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that

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ANNOTATIONS.

V. 25. † So it is read in Alex. and great Number of other MSS. as also in Syr. and Pers. Versions; and in Eusebius, Chrysostom, Theophylact, Euthym. and Nonnus. Indeed it is much more likely that *Ἰουδαίῳ* should be turn'd into *Ἰουδαίου*, than *Ἰουδαίου* into *Ἰουδαίῳ*; and therefore *Ἰουδαίου* seems to be the true Original Reading.

P A R A P H R A S E.

25 Then there arose a Question or Dispute between some of John's Disciples and a Jew, about the Usefulness or Efficacy of John's Baptism to the Purifying of those that receiv'd it. For the Jews urg'd, that if the Baptism perform'd by John were of Sufficient Validity to Purify, then what needed Any one to be baptiz'd with the Baptism of Christ? which yet John was so far from Opposing, as that he rather Own'd it to be Necessary. 26 And they, i. e. the Baptist's Disciples not being Able to answer this Objection, came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizes, and in comparison All men come to him, i. e. more a great deal come to him now to be Baptiz'd, than to you. 27 John answer'd and said, A man can duly receive nothing of Power or Authority, except it be given him from Heaven. 28 Ye your selves must bear me witness, that I said, I am not the Christ, but that I am sent before him to prepare his way, i. e. to dispose the People to receive and follow after him as their Chief Teacher and Guide. 29 You know that he that has the Chief and Only Right to the Bride, is the Bridegroom; but the Friend of the Bridegroom, who helps or is serviceable to him in Gaining the Bride, as he do's not pretend to the Right in Her which the Bridegroom has, so when he stands and hears him, viz. the Bridegroom prove Successful in addressing to, and winning the Affections of the Bride, he rejoices greatly because of the Bridegroom's Voice, or Address to the Bride, proving so Successful. And such is the Case between Christ and me: The Church of God is the Bride, and Christ is the Bridegroom; I am Only one sent to dispose as it were the said Bride to yield to the Addresses of the said Bridegroom, i. e. to dispose you of the Jewish Church or Nation to embrace the Gospel of Christ; and therefore as I am as it were the Friend of the said Bridegroom, so it is my Part as such to Rejoice that the People do come to Christ in such Numbers. This my Joy therefore is fulfill'd by what you tell me. 30 And I tell you further yet, He must increase more and more in the Number of his Disciples and Followers, but I must decrease still more and more as to the Number of my Followers; it being not only Suitable to my Office to give Place to Him, but also to the Dignity of his Nature or Person above mine. 31 He that comes from above, i. e. Heaven, where He was before he come into the World, and indeed from all Eternity, as being God as well as Man, you will readily acknowledge is Above All Men and other Creatures in Dignity; and such a One is Christ: He that is of merely Humane Parents, who are originally out of the Earth, is Himself Earthly, or endu'd with no Better Faculties than belong to Humane Nature, and speaks of the Earth, i. e. consequently can of Himself teach no higher Doctrines or Truths, than such as Natural Reason can dictate to Him, and can by Revelation teach no Higher Doctrines than God is pleas'd to communicate unto him; and such were All the Prophets of Old, as well as my self at present:

VI.
A Dispute about
the Validity or Ef-
ficacy of John's
Baptism.

TEXT.

TRANSLATION.

τῷ ἔρανος ἐρχόμενος, ἐπάνω πάντων ὄντιν. 32 Καὶ ὃ ἐώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφραγίσεν ὅτι ὁ Θεὸς ἀληθὴς ὄντιν. 34 Οἱ γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τῷ Θεῷ λαλῆ· ὃ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα. 35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τῷ Θεῷ μένει ἐπ' αὐτόν.

Κεφ. Δ'. Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, 2 (χαίτοιγε Ἰησοῦς αὐτὸς ἐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ) 3 ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἐδεῖ δὲ αὐτὸν διέρχασθαι διὰ τῆς Σαμαρείας. 5 Ἐρχεῖτο γὰρ εἰς πόλιν τῆς Σαμαρείας λεγομένην Σιχάρ, πλησίον τῷ χωρίῳ ὃ ἐδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 Ἦν δὲ ἐκεῖ πηγὴ τῷ Ἰα-

cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath receiv'd his testimony, hath set to his seal, that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Chap. IV.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptiz'd more disciples than John,

2 (Tho' Jesus himself baptiz'd not, but *his* disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go thro' Samaria.

5 Then cometh he to a city of Samaria, which is call'd Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was

(p) See Coloss. 2. 3, 9.

(q) Gen. 48. 22.

present: wherefore He, viz. Christ that comes from Heaven, as being God, is justly to be preferr'd above All the said Prophets and my self. 32 And hence it follows, that what he has seen and heard, i. e. what is most certainly True, That He testifies: and therefore so far am I from being Displeas'd that he has so many Followers, that I am on the contrary most heartily concern'd that he has no more, but that in Comparison of the Generality of the Unbelieving Jews, it may be said that No Man receives the Testimony, or the Doctrines which he teaches and testifies, to be Necessary to Salvation. 33 He that has receiv'd his testimony, has set to his Seal, i. e. As the chief manner among Men to testify their Assurance, is by setting their Seal to what they profess themselves to be Assur'd of; so such an One has in the highest manner testify'd his Assurance, that God is True; namely, As in making Good his Promise of sending the Messiah, so also in that he would not suffer Delusions to be impos'd on Mankind, by giving such Power of Working Miracles to Any one, that was not what he profess'd Himself to be. 34 For if we will be guided by the Principles of Right Reason, which God has vouchsaf'd unto us for our Fundamental or Primary Guide, we can't doubt but He whom God has sent, in such an extraordinary manner as never Any Afore was sent in, speaks the Words of God: for God gives not the Spirit by measure, or under certain limitations unto him, as he has done to All others that were ever sent by him; but without any limitation, so as that in this Person, viz. Christ, (p) dwells the Fulness of the Godhead, or He has All Knowledge and other Perfections in Himself. 35 In short, the Father loves the Son, i. e. this Person Christ, and has given All things, and consequently All Power and Dominion, into his hand. 36 So that here is a plain and short Account of the Conditions, on which Mens Everlasting State will depend: He that believes on the Son, i. e. Christ, Embracing his Gospel, and living in Obedience thereto, has here on Earth a Sure Title to, and if he perseveres to the end of his Life here, shall actually enjoy Everlasting Life; and he that believes not Christ to be the Son of God, and consequently is not obedient to him or the Rules of his Gospel, shall not see Everlasting Life or Happiness; but the Wrath of God abideth on him for Ever, i. e. he shall be Damn'd eternally.

Chap. IV. When therefore the Lord knew, how the Pharisees had heard that Jesus made and baptiz'd more Disciples than John, 2 (tho' Jesus himself baptiz'd not, but his Disciples) 3 he left Judea, the better to avoid the malicious Designs of the Pharisees, or of the Great Sanhedrin or Council that was at Jerusalem, and which consisted chiefly of Persons that were then Pharisees; and departed again into Galilee. 4 And to go the Direct way, he must needs go thro' Samaria; this Country lying between Judea and Galilee. 5 Then comes he to a City of Samaria, which is call'd Sychar or Sychem, and it is near to the Parcel of ground that Jacob (9) on his Death-bed gave to his Son Joseph. 6 Now

VII.
Christ go's into
Samaria to Sychar
or Sychem.

T E X T.

TRANSLATION.

κώβ· ὁ οὖν Ἰησοῦς κακοπιακῶς ἐκ τῆς ὁδοπορείας, ἐκαθίζετο ἕως ὅτι τῇ πηγῇ. ὥρα ἡ ὥσε' ἕκτη.

7 Ἐρχομαι γυνὴ ἐκ τῆς Σαμαρείας ἀντλησά ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. 8 (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴ πόλιν, ἵνα προφὰς ἀγοράσωσι.) 9 Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν πρὸς ἐμὲ πιεῖν αὐτεῖς, ὅσους γυναικὸς Σαμαρείτιδας; (ὅτι γὰρ συγχρώσκει Ἰουδαῖοι Σαμαρείταις.) 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τὴν ὁ Θεὸς, καὶ τίς ὅστις ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 Λέγει αὐτῇ ἡ γυνὴ· Κύριε, ὅτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ὅτι βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμετέρου Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ ἱρρέματα αὐτοῦ; 13 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν. 14 Ὁς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος τοῦ ἐγὼ δώσω αὐτῷ, ὃ μὴ διψήσει εἰς αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ,

there. Jesus therefore being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away into the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew askest drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)

10 Jesus answer'd and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have ask'd of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us * this well, and drank thereof himself, and his children, and his cattle?

13 Jesus answer'd and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him,

TEXT.

TRANSLATION.

γίνεται ἐν αὐτῷ πηρὴ ὕδατος. shall be in him a well of water
 τὸ ἀλλομῶς εἰς ζωὴν αἰώνιον. springing up into everlasting
 life.

15 Λέγει

PARAPHRASE.

Jacob's Well, so call'd as being at least suppos'd to have been digg'd by him, was there. Jesus therefore being wearied with his Journey, having travell'd (as seems probable) from Morning till about six in the Afternoon, sat thus wearied as he was, and without any thing at present to Refresh him, on the Well: and it was about the sixth hour, according to the Roman account which St John follows, and consequently it must be about six in the Afternoon, Christ being wearied with his Journey that day, as the Evangelist observes in the former part of the verse.

7 There comes a Woman of Samaria to draw Water: Jesus saith unto her, Give me to drink. 8 For his Disciples were gone away into the City to buy Meat. 9 Then says the Woman, *knowing Jesus probably by his Speech or Garb to be a Jew*, How is it that thou being a Jew askest Drink of me, who am a Woman of Samaria? (for, as the Evangelist here observes, the Difference between the Jews and Samaritans about matters of Religion, particularly as to what is mention'd below, v. 20, is such, that the Jews have no Dealings by way of Friendship or Civility, tho' in case of Necessity they would by way of Buying and Selling deal with the Samaritans; this being no more than what they would do with any Foreigners, even Heathens.) 10 Jesus answer'd and said unto her, If thou knewest the Gift, i. e. the Gracious Opportunity now given thee of God, to receive the Greatest Blessing that can be offer'd thee, and who it is that says to thee, Give me to drink; thou wouldst have ask'd of him, and he would have given thee Living water. 11 The Woman not understanding what Jesus meant by Living water, but taking the expression in the Sense in which it was commonly us'd among them, namely, to denote Fresh Running, or Spring water, such as was in the Well, says unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou, i. e. will you have that Living water you speak of? from some other Well or Spring hereabout? 12 Art thou Greater in Wisdom or Holiness than our Father Jacob, who gave, or digg'd for us this Well, and esteem'd it the Best water in the Neighbourhood; insomuch that he drank thereof himself, and his Children, and his Cattle? 13 Jesus answer'd and said unto her, Whosoever drinks of this Water shall thirst again: 14 But whosoever drinks of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up into Everlasting Life: whereby Jesus open'd and explain'd to the Woman by Degrees the Figurative Sense, wherein he spoke of Living water, viz. that he did mean thereby the Spi-

VIII.
 His Discourse
 with the Samari-
 tan Woman, &c.

TEXT.

TRANSLATION.

15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φώνησον τῷ ἀνδρά σου, καὶ ἐλθέ ἐνθάδε. 17 Απεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω. 18 Πέντε καὶ δύο ἄνδρας ἔχεις· καὶ ὃν ἔχεις, οὐκ ἐστὶ σου ἀνὴρ· τῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῇ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. 20 Οἱ πατέρες ἡμῶν ἐν τῷ τόπῳ τῷ ὄρει προσκύνουσιν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει αὐτῇ ὁ Ἰησοῦς· Γυνὴ, πίστευσόν μοι ὅτι ἔρχεται ὥρα, ὅτε ἔσται ἐν τῷ ὄρει τῷ τόπῳ ὅτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. 22 Ὑμεῖς προσκυνεῖτε τὸ σὸν οὐρανόν· ἡμεῖς προσκυνῶμεν τὸ οὐρανὸν καὶ τὸν βασιλέα τῶν οὐρανῶν. 23 Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ὅστις, ὅτε οἱ ἀληθινοὶ προσκυνήσονται τῷ πατρί ἐν πνεύματι καὶ ἀληθείᾳ· καὶ ὁ πατὴρ τοιοῦτος ζητεῖ τοὺς προσκυνῶντας αὐτόν. 24 Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνῶντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῇ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answer'd and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipp'd in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. 22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such * worshippers of him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman saith unto him, I know that Messias cometh, which is call'd Christ:

ritual Doctrine of the Gospel, which whosoever embrac'd, and liv'd accordingly, should thereby be advanc'd to Everlasting Life and Happiness, when he should be Freed from all Bodily Appetites or Wants, as Thirst, and the like. 15 But the Woman still misunderstanding Jesus, as if he spake of some natural or common Water, but Extraordinary in its kind, says unto him, Sir, give me this Water you speak of, that I thirst not any more, neither may have Occasion to come hither to draw any more Water hence. 16 Jesus says unto her, Go, call thy Husband, and come hither. 17 The Woman answer'd and said, I have no Husband. Jesus said unto her, Thou hast well said, I have no Husband: 18 For thou hast had Five Husbands, and he whom thou now hast, is not thy Lawful Husband: in that saidst thou truly. 19 The Woman says unto him, Sir, I perceive that thou art a Prophet. I desire therefore to know your Opinion in the Dispute between Us and the Jews concerning the Place of God's Worship. 20 For Our Fathers, as we call them, viz. Abraham and Jacob, worship'd in this Mountain Gerizim which is hard by; and ye Jews say, that in Jerusalem is the Place where Men ought to worship. 21 Jesus says unto her, Woman, believe me, the Hour comes when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father; forasmuch as not only both the Temple here on Mount Gerizim, and also at Jerusalem, shall be destroy'd, but also Sacrifices shall cease: and therefore you see there is the less Reason for you to be concern'd as to the Dispute between you and the Jews. 22 Howsoever, I shall tell you, that ye Samaritans worship ye know not what, as not having Right notions of God, nor worshipping him in a Right way; whereas we Jews know what we worship, i. e. both know God aright, and worship him aright, by means of the Revelations which he made to us: for Salvation, as thereby is denoted either the Revelation of the Way and Means thereto, or the Messiah as the Author of it, is of the Jews; the Holy Scriptures being reveal'd to them, and Christ being descended of them. 23 But what is of chief Concern for you to know, is this, that the Hour comes, and now is, when those shall be esteem'd the True worshippers of God, that shall worship the Father, not in this or that particular Place, but wherever it be, shall do it in Spirit and in Truth, i. e. with their Hearts and Souls, and by a sincere and universal Obedience to all his Laws: for the Father seeketh such Worshippers of him, by the Preaching of the Gospel. 24 And no wonder God seeks such Worshippers, forasmuch as God himself is a Spirit, having no Body; and therefore they that will worship him Acceptably, must worship him, not only with Outward Rites or Bodily Worship, but chiefly in their Spirit, or Spiritual and Rational Part, wherein Alone they are Like to God, and so in Truth or Sincerity. 25 The Woman, not being fully satisfy'd with this Answer, nor having any thing material to urge against it, says unto him, I am not capable to Debate with you on this difficult Subject; but I know the Messiah comes, i. e. is expected to come shortly, who is call'd
other-

TEXT.

TRANSLATION.

ὅταν ἔλθῃ ἐκεῖν^{ος}, ἀναγγελεῖ ἡμῖν
πάντα. 26 Λέγει αὐτῇ ὁ Ἰησοῦς·
Εγὼ εἰμι ὁ λαλῶν σοι. 27 Καὶ ὅπῃ
τέτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύ-
μασαν ὅτι μὴ γινώσκουσιν ἐλάλει· οὐδεὶς
μὲντοι εἶπε· Τί ζητεῖς; ἢ, τί λα-
λεῖς μετ' αὐτῆς; 28 Αφῆκεν οὖν
τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν
εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·
29 Δεῦτε, ἴδετε ἀνθρώπον ὃς εἶπε
μοι πάντα ὅσα ἐποίησα· μήτι οὗτος
ἔστιν ὁ Χριστός; 30 Εξῆλθον οὖν ἐκ
τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν
οἱ μαθηταὶ, λέγοντες· Ραββί, φάγε.
32 Ο δὲ εἶπε αὐτοῖς· Εγὼ βρωσιν
ἔχω φαγεῖν, ὡς ὑμεῖς οὐκ οἴδατε.
33 Ἐλεγον οὖν οἱ μαθηταὶ πρὸς ἀλ-
λήλους· Μήτις ἤνεγκεν αὐτὸς φαγεῖν;
34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρω-
μῆ ἔστιν, ἵνα ποιῶ τὸ θέλημα τοῦ
πέμψαντός με, καὶ τελειώσω αὐτὸ τὸ
ἔργον. 35 Οὐκ ὑμεῖς λέγετε ὅτι
ἐπὶ τετραμήνῳ ἔστι, καὶ ὁ θερισμὸς
ἔρχεται; Ἰδὲ, λέγω ὑμῖν, ἐπάρετα
τὰς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε
τοὺς χώρους, ὅτι λευκοὶ εἰσι πρὸς
θερισμὸν ἤδη. 36 Καὶ ὁ θερίζων,
μισθὸν λαμβάνει, καὶ συνάγει καρπὸν
εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων

when he is come, he will tell
us all things.

26 Jesus saith unto her, I
that speak unto thee, am *he*.

27 And upon this came his
disciples, and marvelled that he
talk'd with the woman: yet no
man said, What seekest thou?
or, Why talkest thou with her?

28 The woman then left her
water-pot, and went her way
into the city, and saith to the
men,

29 Come, see a man which
told me all things that ever I
did: is not this the Christ?

30 Then they went out of
the city, and came unto him.

31 In the mean while his
disciples pray'd him, saying,
Master, eat.

32 But he said unto them, I
have meat to eat that ye know
not of.

33 Therefore said the disci-
ples one to another, Hath any
man brought him *any thing
to eat?

34 Jesus saith unto them,
My meat is to do the will of
him that sent me, and to finish
his work.

35 Say not ye, There are
*hence *but* four months, and
then cometh harvest? behold,
I say unto you, Lift up your
eyes, and look on the fields;
for they are white already to
harvest.

36 And he that reapeth re-
ceiveth wages, and gathereth
fruit unto life eternal: that
both he that soweth, and he

TEXT.

TRANSLATION.

οὐκ ἔτι, καὶ ὁ θεὸς ζῶν. 37 Ἐν that reapeth, may rejoyce together.
 γὰρ τούτῳ ὁ λόγος ὅτιν ὁ ἄλ- 37 And herein is that say-
 ῖνος,

PARAPHRASE.

otherwise, or by Interpretation in the Greek Tongue, Christ: when he is come, He will tell us All things. 26 Jesus says unto her, I that speak unto thee, am he. 27 And upon this came his Disciples, and marvell'd that he talk'd with the Woman: yet no Man said, What seekest or wantest thou of her? or, Why talkest thou with her? 28 The Woman then left her Water-pot, and went her way into the City, and says to the Men, 29 Come, see a Man which told me All things that ever I did: is not this the Christ? 30 Then they went out of the City, and came unto him. 31 In the mean while his disciples pray'd him, saying, Master, eat. 32 But he said unto them, I have Meat to eat that ye know not of. 33 Therefore, *thinking Jesus had spoken Literally of Common Meat*, said the Disciples one to another, Hath any Man brought him any thing to eat? 34 Jesus then, to explain what he meant by Meat, says unto them, *As Necessary and as Refreshing as my Meat is to my Body when hungry, so it is no less Necessary and Refreshing, or Delightful in my esteem, to do the Will of him that sent me, and to finish his Work that he sent me about; such as is the Teaching of Men the Will of God, and Means of Salvation.* 35 Say not ye Jews that are Husbandmen, Proverbially, and by way of Encouragement to undergo the Toil of Plowing and Sowing, when ye are about it, There are hence, viz. from the Time of Plowing and Sowing, but four Months, and then comes Harvest? Behold, I say unto you, Lift up your eyes, and look on the Fields; for they are White already, so Ripe is the Corn and fit to be reap'd, or for the Harvest, i. e. Look on yonder Multitude of Samaritans coming from Sychem to me, prepar'd to receive my Instructions. 36 And as this is the Spiritual Harvest you are design'd to be employ'd in by me as Reapers: so, for your Encouragement in this work, I mind you, that as Common Reapers have great wages, greater than for other work of Husbandry; so he that reaps in this Spiritual Harvest receives likewise great Wages; and that not only in respect of the Great Happiness he shall have conferr'd on Himself, as his Wages or Reward, but also in respect of the Great and Peculiar Satisfaction which shall arise to him from this, that he gathers Fruit, i. e. has been Instrumental to the bringing of Others unto Life eternal. And this your gathering of Fruit unto Life eternal shall likewise be matter of Joy to the Sowers of the said Fruit, i. e. the Prophets or Any others that have been Instrumental to prepare Men for the Reception of the Gospel; so that both he that sows, and he that reaps, may, or shall rejoyce together. 37 And herein, i. e. in this Spiritual Harvest,

TEXT.

TRANSLATION.

ὅταν ἔλθῃ ἐκεῖν^{ος}, ἀναγγελεῖ ἡμῖν
πάντα. 26 Λέγει αὐτῇ ὁ Ἰησοῦς·
Εγὼ εἰμι ὁ λαλῶν σοι. 27 Καὶ ὅπ^{ότε}
τῷ τῷ ἡλθοι οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύ-
μασαν ὅτι μὴ γινώσκουσιν ἐλάλῃ· οὐδεὶς
μὲντοι εἶπε· Τί ζητεῖς; ἢ, τί λα-
λεῖς μετ' αὐτῆς; 28 Αφῆκεν οὖν
τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν
εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·
29 Δεῦτε, ἴδετε ἀνθρώπον ὃς εἶπε
μοι πάντα ὅσα ἐποίησα· μήτι οὗτος
ἔστι ὁ Χριστός; 30 Εξῆλθον οὖν ἐκ
τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
31 Εἰ δὲ τῷ μεταξὺ ἡρώτων αὐτόν
οἱ μαθηταὶ, λέγουσιν· Ραββί, φάγε.
32 Ο δὲ εἶπε αὐτοῖς· Εγὼ βρωσὶν
ἔχω φαγεῖν, ὡς ὑμεῖς οὐκ οἴδατε.
33 Ελεγον οὖν οἱ μαθηταὶ πρὸς ἀλ-
λήλους· Μήτις ἤνεγκεν αὐτὸς φαγεῖν;
34 Λέγει αὐτοῖς ὁ Ἰησοῦς· Εμὸν βρω-
μὰ ἔστι, ἵνα ποιῶ τὸ θέλημα τοῦ
πέμψαντός με, καὶ τελειώσω αὐτὸ τὸ
ἔργον. 35 Οὐκ ὑμεῖς λέγετε ὅτι
ἐπὶ τετραμήνιον ἔστι, καὶ ὁ θερισμός
ἔρχεται; Ἰδὲ, λέγω ὑμῖν, ἐπάρετα
τὰς ὀφθαλμούς ὑμῶν, καὶ θεάσασθε
ταῖς χώρας, ὅτι λευκαὶ εἰσι πρὸς
θερισμόν ἤδη. 36 Καὶ ὁ θερίζων,
μισθὸν λαμβάνει, καὶ σιμῶν καρπὸν
εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων

when he is come, he will tell
us all things.

26 Jesus saith unto her, I
that speak unto thee, am he.

27 And upon this came his
disciples, and marvelled that he
talk'd with the woman: yet no
man said, What seekest thou?
or, Why talkest thou with her?

28 The woman then left her
water-pot, and went her way
into the city, and saith to the
men,

29 Come, see a man which
told me all things that ever I
did: is not this the Christ?

30 Then they went out of
the city, and came unto him.

31 In the mean while his
disciples pray'd him, saying,
Master, eat.

32 But he said unto them, I
have meat to eat that ye know
not of.

33 Therefore said the disci-
ples one to another, Hath any
man brought him *any thing
to eat?

34 Jesus saith unto them,
My meat is to do the will of
him that sent me, and to finish
his work.

35 Say not ye, There are
*hence *but* four months, and
then cometh harvest? behold,
I say unto you, Lift up your
eyes, and look on the fields;
for they are white already to
harvest.

36 And he that reapeth re-
ceiveth wages, and gathereth
fruit unto life eternal: that
both he that soweth, and he

TEXT.

TRANSLATION.

οὐκ ἔτι, καὶ ὁ θεὸς ζῶν. 37 Εὐ that reapeth, may rejoyce together.
 γὰρ τούτῳ ὁ λόγος ἔστιν ὁ ἀλη- 37 And herein is that say-
 θινός,

PARAPHRASE.

otherwise, or by Interpretation in the Greek Tongue, Christ: when he is come, He will tell us All things. 26 Jesus says unto her, I that speak unto thee, am he. 27 And upon this came his Disciples, and marvell'd that he talk'd with the Woman: yet no Man said, What seekest or wantest thou of her? or, Why talkest thou with her? 28 The Woman then left her Water-pot, and went her way into the City, and says to the Men, 29 Come, see a Man which told me All things that ever I did: is not this the Christ? 30 Then they went out of the City, and came unto him. 31 In the mean while his disciples pray'd him, saying, Master, eat. 32 But he said unto them, I have Meat to eat that ye know not of. 33 Therefore, *thinking Jesus had spoken Literally of Common Meat*, said the Disciples one to another, Hath any Man brought him any thing to eat? 34 Jesus then, to explain what he meant by Meat, says unto them, *As Necessary and as Refreshing as my Meat is to my Body when hungry, so it is no less Necessary and Refreshing, or Delightful in my esteem, to do the Will of him that sent me, and to finish his Work that he sent me about; such as is the Teaching of Men the Will of God, and Means of Salvation.* 35 Say not ye Jews that are Husbandmen, Proverbially, and by way of Encouragement to undergo the Toil of Plowing and Sowing, when ye are about it, There are hence, viz. from the Time of Plowing and Sowing, but four Months, and then comes Harvest? Behold, I say unto you, Lift up your eyes, and look on the Fields; for they are White already, so Ripe is the Corn and fit to be reap'd, or for the Harvest, i. e. Look on yonder Multitude of Samaritans coming from Sychem to me, prepar'd to receive my Instructions. 36 And as this is the Spiritual Harvest you are design'd to be employ'd in by me as Reapers: so, for your Encouragement in this work, I mind you, that as Common Reapers have great wages, greater than for other work of Husbandry; so he that reaps in this Spiritual Harvest receives likewise great Wages; and that not only in respect of the Great Happiness he shall have conferr'd on Himself, as his Wages or Reward, but also in respect of the Great and Peculiar Satisfaction which shall arise to him from this, that he gathers Fruit, i. e. has been Instrumental to the bringing of Others unto Life eternal. And this your gathering of Fruit unto Life eternal shall likewise be matter of Joy to the Sowers of the said Fruit, i. e. the Prophets or Any others that have been Instrumental to prepare Men for the Reception of the Gospel; so that both he that sows, and he that reaps, may, or shall rejoyce together. 37 And herein, i. e. in this Spiritual Harvest,

TEXT.

TRANSLATION.

θινός, ὅτι ἄλλοι ὄντι ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ ἔχ' ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάχασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ὤκτισσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναῖκος, μαρτυρήσης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μένειν πρὸς αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

41 Καὶ πολλῶν πλείους ὤκτισεν διὰ τὸν λόγον αὐτοῦ. 42 Τῇ τε γυναίκὶ ἔλεγεν· Ὅτι ἔκεπ' ἀφ' ὃ σὺ λαλιᾷ πιστεύομεν· αὐτοὶ δὲ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι ἦτος ὅστις ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

43 Μετὰ δὲ ταῖς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. 44 Αὐτὸς δὲ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι πρὸς τῆς ἐν τῇ ἰδίᾳ πατρίδι πμὴν ἔχει. 45 Ὅτε ἦν ἦλθεν εἰς τὴν Γαλιλαίαν, εἰδὲξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ δὲ ἦλθον εἰς τὴν ἑορτήν. 46 Ἦλθεν ἦν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον.

Καὶ ἦν τις βασιλικός, οὗ ὁ

ing true, One soweth, and another reapeth.

38 I have sent you to reap that whereon ye bestow'd no labour: other men labour'd, and ye are entred into their labours.

39 And many of the Samaritans of that city believ'd on him, for the saying of the woman, which testify'd, He told me all that ever I did.

40 So when the Samaritans were come unto him, they befought him that he would tarry with them: and he abode there two days.

41 And many more believ'd, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testify'd, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans receiv'd him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man,

TEXT.

TRANSLATION.

ὅς ἦσθαι ἐν Καπερναύμ. 47 Οὗ-
τ' ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλ-
θε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα
καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν.

whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son:

ἡμελλε

PARAPHRASE.

Harvest, as well as in Common Harvests, is that Proverbial Saying True, One sows, and Another reaps. 38 Namely, I have sent you by employing you already to baptize in my Name, and so to receive Persons into my Church, and shall further send you to reap that whereon ye bestow'd no Labour in first disposing them to receive the Gospel: Other men, viz. the Prophets of Old, the Baptist and My self more especially, labour'd therein; and ye are enter'd into their Labours, i. e. have little more to do than to reap the Benefits or Success of their Labours. 39 And, now to return to the History of the Samaritans, many of the Samaritans of that City, viz. Sychem, believ'd on him, for the saying of the Woman, which testify'd, He told me all that ever I did. 40 So when the Samaritans were come to him, and had heard him discourse, they were confirm'd in their Belief on him to be the Christ, and thereupon besought him that he would tarry with them: and he abode there two days. 41 And during that time, many more believ'd on him, because of his Own Word or Discourses; 42 and said unto the Woman that first told them of him, Now we believe in Him, not because of thy saying, viz. that he had told you All that ever you did: but forasmuch as we have heard him our selves deliver Holy and Reasonable Instructions, and thereby know that this is indeed the Christ, the Saviour of the World.

43 Now after two days he departed thence, and went into Galilee. 44 But he went not to Nazareth, where he had been bred up: for Jesus himself testify'd, that a Prophet has no where less Honour than in his Own Country, or place of Education; and therefore he went to some other part of Galilee. 45 Then when he was come into Galilee, the Galileans receiv'd him with Respect, having seen All the things that he did at Jerusalem at the last Feast of the Passover: for they also went yearly to the said Feast. 46 So after some time Jesus came again into Cana of Galilee, where he made the Water Wine.

And there was a certain Noble man, belonging (as seems probable) to the Court of King Herod, whose Son was sick at Capernaum. 47 When he heard that Jesus was come out of Judea into Galilee, he went unto him while he was at Cana, and besought him that he would come down, and

IX.
Christ comes into Galilee.

X.
He cures a Noble man's Son.

TEXT.

TRANSLATION.

ἤμελλε γὰρ ἀποθνήσκειν. 48 Εἶπεν
 οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Εὰν μὴ ση-
 μεία καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσῃτε.
 49 Λέγει πρὸς αὐτόν ὁ βασιλικός·
 Κύριε, κατέβηθι πρὶν ἀποθάνειν τὸ
 παιδίον μου. 50 Λέγει αὐτῷ ὁ Ἰησοῦς·
 Πορεύου· ὁ υἱός σου ζῇ. Καὶ ὁπίστευ-
 σεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐ-
 τῷ Ἰησοῦς· καὶ ἐπερεύετο. 51 Ἦδη
 δὲ αὐτὸς κατεβαίνοντι, οἱ δούλοι αὐ-
 τοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέ-
 γοντες· Οπὶ ὁ παῖς σου ζῇ. 52 Εὑ-
 ρετο οὖν παρ' αὐτῶν ἡ ὥρα ἐν ᾗ κομ-
 ψοῦσθαι ἔδει· καὶ εἶπον αὐτῷ· Οπὶ χθὲς
 ὤραν ἐβδόμην ἀφῆκεν αὐτόν ὁ πυ-
 ρετός. 53 Εἶπεν οὖν ὁ πατήρ ὅτι
 οὗ ἐκείνη τῇ ὥρᾳ ᾗ ἡ εἶπεν αὐ-
 τῷ ὁ Ἰησοῦς· Οπὶ ὁ υἱός σου ζῇ. καὶ
 ἡ οἰκία αὐτοῦ ὅλη. 54 Τῷτο πάλιν
 δεύτερον σημεῖον ἐποίησεν ὁ Ἰη-
 σοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
 Γαλιλαίαν.

Κεφ. ε'. Μετὰ ταῦτα ἡ εὐροτὴ ἦ
 Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσό-
 λυμα. 2 Ἐπὶ δὲ ἐν τοῖς Ἱεροσολύ-
 μοις ὅπῃ τῇ πρὸς τὴν ἀρκατικὴν κολυμβή-
 θρα, ἡ ὁπαιδεύουσα Ἑβραϊστὶ Βηθσδα,
 πεντε σόας ἔχουσα. 3 Ἐν ταύταις
 κατέκειτο πλήθος πολὺ τῶν ἀσθενούν-
 των, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχο-

for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believ'd the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth. And himself believ'd, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Chap. V.

After this * was the feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the *sheep-gate a pool, which is call'd in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, wither'd, waiting

μεινών

πιστεύσεν αὐτόν, καὶ

PARAPHRASE.

heal his Son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see Signs and Wonders *perform'd*, ye will not believe *many of you*; *having no Regard to the Excellency and Holiness of my Doctrine, which yet is an Evidence of my being a Teacher come from God.* 49 The Noble man *not discourag'd by this gentle Reproof, but very much concern'd for his Son*, says unto him, Sir, *I beseech you not to delay, but to come down to Capernaum presently, ere my Child dye.* 50 Jesus says unto him, Go thy way; thy Son liveth. And the Man believ'd the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. 52 Then enquir'd he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour, *according to the Roman and Our account, (but whether in the Forenoon or Afternoon, appears not)* the Fever left him. 53 So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy Son liveth. And himself believ'd, and his whole House. 54 *And as the First Publick Miracle, viz. of turning Water into Wine, was done formerly by Jesus at Cana; so this is again the Second Miracle that Jesus did, and that while he was at the same place, namely, when he was come out of Judea into Galilee this last time.*

SECTION IV.

Containing such Particulars as are taken Notice of by St John, From the Passover that was in the thirty second year of CHRIST'S Life, or A. D. 30, To a little before the Passover next ensuing, or which was in the thirty third year of his Life, and A. D. 31. Which Particulars take up all Chap. V, and are wholly pass'd over by the Three former Evangelists.

Chap. V. Sometime after this was The Feast of the Jews, *Emphatically so call'd, as being their Chief Feast, i. e. the Passover*; and Jesus went up to Jerusalem *to the said Feast.* 2 Now there is at Jerusalem by the Sheep-gate a Pool, which is call'd in the Hebrew Tongue Bethesda, *i. e. the House of Mercy*, having five porches, (r) *or arches, or other places from which One might step down into the said Pool; the Use of which was as follows, viz.* 3 In these lay a great multitude of Impotent folk, of Blind, Halt, Wither'd, waiting for the moving of the

I.
Christ comes up again to Jerusalem to the Passover, and cures an infirm man at the Pool of Bethesda on the Sabbath.

ANNOTATIONS.

(r) It is not improbable but these Porches were somewhat like the little Rooms near the Baths at our City Bath; which Rooms they call there *Slips*, from Persons thence *slipping* down into the adjoining Bath.

TEXT.

TRANSLATION.

μύρων ἢ τῷ ὕδατος κίνησιν. 4 Ἀγγελος γὰρ καὶ κατέβηκεν εἰς τὴν κολυμβήθραν, καὶ ἐτάραξε τὸ ὕδωρ· ὁ οὖν ὡς ὅστις ἐμβὰς μὲν τῇ παραχρῆν ἔσθ' ὕδατος, ὑγιὲς ἐγένετο, ὃς δὲ ποτε κατείχετο νοσήματα. 5 Ἦν δὲ τις ἀνθρώπου ἐκ τριάντων ὀκτὼ ἐτη ἔχων ἐν τῇ ἀσθενείᾳ. 6 Τῷ πονιδῶν ὁ Ἰησοῦς κατακείμενον, καὶ γινῶσκων ὅτι πολὺν ἤδη χρόνον ἔχεν, λέγει αὐτῷ. Θέλεις ὑγιὲς γενέσθαι; 7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἀνθρώπον ἔκ' ἔχω, ἵνα, ὅταν παραχθῇ τὸ ὕδωρ, βάλῃ με εἰς ἢ κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὶν ἐμὲ καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείρου, ἄρον τὸ κράββατόν σου, καὶ περιπάτη. 9 Καὶ εὐθέως ἐγένετο ὑγιὲς ὁ ἀνθρώπος· καὶ ἦρε τὸ κράββατον αὐτοῦ καὶ περιπάτη. Ἰὼ δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλεγον οὖν οἱ Ἰουδαῖοι πρὸς τὸν θεραπευμένον· Σάββατόν ἐστιν, ἔκ' ἐξέσθαι σοι ἄρα τὸ κράββατον. 11 Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιή, ἐκεῖνός μοι εἶπεν· Ἄρον τὸ κράββατόν σου, καὶ περιπάτη. 12 Ἡρώτησεν οὖν αὐτόν· Τίς ἐστιν ὁ ἀνθρώπος ὁ εἰπὼν σοι· Ἄρον τὸ κράββατόν σου, καὶ περιπάτη; 13 Ὁ δὲ ἰαθεὶς ἔκ' ἡδὲ τίς ὅστις ὁ Ἰησοῦς ἔξένευεν,

for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepp'd in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answer'd him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walk'd: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cur'd, It is the sabbath day; it is not lawful for thee to carry *thy* bed.

11 He answer'd them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then ask'd they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was heal'd, *knew not who it was: for Jesus had convey'd himself

TEXT.

TRANSLATION.

ἐχλυσ ὁ ἄνθρωπος ἐν τῷ τόπῳ. 14 Με- away, a multitude being in
 τὰ ἑαυτὰ ἐπέσκει αὐτὸν ὁ Ἰησοῦς 14 Afterward Jesus findeth
 ἐν

PARAPHRASE.

Water. 4 For, as it is apparent from the whole Tencour of Scripture, that the Administration of things here below is committed to, and perform'd more immediately by Angels; so Agreeably hereto, tho' there was no Visible Appearance of any Angel, yet the Jews did Rationally believe, that an Angel went down at a certain season into the Pool, and troubled, i. e. put into a Commotion the Water: and it was found by Experience, that whosoever then first after the Troubling of the Water stepp'd in, was made whole of whatsoever Disease he had. And it is very Remarkable, that it is said that as this Curing Quality was observ'd to belong to the Pool but a Few years before the Coming of Christ; so also it was observ'd to cease again after the Crucifixion of Christ, and the Jews obstinate Persisting in their Unbelief. 5 And this Pool having this Miraculous Quality, a certain Man was there in one of the porches aforementioned, which had an infirmity, i. e. Lameness, or other weakness that he could not walk, thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he says unto him, Wilt thou be made whole? 7 The Impotent man answer'd him, Sir, I have no Man, when the Water is troubled, to put me into the Pool: but while I am coming, another steppeth down before me. 8 Jesus says unto him, Rise: and that it might the Better appear, what Great strength was of a sudden given unto him by this Miraculous Cure, Christ says also, take up thy Bed on which thou lyes, and walk. 9 And immediately the Man was made whole, and took up his Bed, and walk'd: and on the same day was the Sabbath. 10 The Jews therefore said unto him that was cur'd, It is the Sabbath-day; it is not lawful for thee to carry thy Bed. 11 He answer'd them, I know that to do so, is not lawful according to the General or Common Intention of the Fourth Commandment: but when He that made me Whole by a Word speaking, and therefore without doubt is a great Prophet sent from God; when the same said unto me, Take up thy Bed, and walk, I may reasonably suppose that I might do so upon his Command, without Displeasing God. 12 Then ask'd they him, What Man is that which said unto thee, Take up thy Bed, and walk. 13 And he that was heal'd, knew not who it was by Name, nor could he shew him to them: for Jesus had convey'd himself away, a multitude being in that place. 14 Afterward Jesus finds him

T E X T.

TRANSLATION.

ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ. Ἰδε, ὅτι γὰρ
 γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖ-
 ρόν τι σοὶ γένηται. 15 Ἀπῆλθεν ὁ ἄν-
 θρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις,
 ὅτι Ἰησοῦς ὅστις ὁ ποιήσας αὐτὸν ὅτι γὰρ.
 16 Καὶ διὰ τῆτο ἐδίωκον τὸν Ἰησοῦν οἱ
 Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι,
 ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς·
 Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ
 ἐργάζομαι. 18 Διὰ τῆτο οὖν μάλ-
 λον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖ-
 ναι, ὅτι ὅτι μόνον ἔλυσεν τὸ σάββατον,
 ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν
 Θεόν, ἵσοι ἑαυτὸν ποιοῦν τῷ Θεῷ.
 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶ-
 πεν αὐτοῖς· Ἀμὲν ἀμὲν λέγω ὑμῖν,
 ὅτι οὐδὲν δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυ-
 τοῦ ὅτι δὲν, ἐὰν μὴ τι βλέπῃ τὸ πα-
 τέρα ποιοῦντα· ἃ ὅτι ἂν ὁ κεῖνος ποιῇ,
 ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιῇ. 20 Ὁ
 υἱὸς πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυ-
 σιν αὐτῷ ἃ αὐτὸς ποιῇ· καὶ μείζονα
 τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς
 θαυμάζητε. 21 Ὡστε γὰρ ὁ πα-
 τὴρ ἐγείρει τὸς νεκροὺς καὶ ζωοποιῇ,

him in the temple, and said
 unto him, Behold, thou art
 made whole: sin no more, lest
 a worse thing come unto thee.

15 The man departed, and
 told the Jews that it was Jesus
 which had made him whole.

16 And therefore did the
 Jews persecute Jesus, and sought
 to slay him, because he had done
 these things on the sabbath-
 day.

17 But Jesus answer'd them,
 My father worketh hitherto,
 and I work.

18 Therefore the Jews
 sought the more to kill him,
 because he not only had broken
 the sabbath, but said also, that
 God was his *proper Father,
 making himself equal with
 God.

19 Then answer'd Jesus,
 and said unto them, Verily ve-
 rily I say unto you, The Son
 can do nothing of himself, but
 what he seeth the Father do:
 for what things soever he doth,
 these also doth the Son like-
 wise.

20 For the Father loveth
 the Son, and sheweth him all
 things that himself doth: and
 he will shew him greater works
 than these, that ye may mar-
 vel.

21 For as the Father raiseth
 up the dead, and quickneth

ἐγὼ

P A R A P H R A S E.

him in the Temple, being come thither, as may be Reasonably suppos'd,
 to return Thanks to God for his late Cure; and said unto him, Behold,
 thou art made whole: sin no more, lest a worse thing come unto thee.

15 The

P A R A P H R A S E.

15 The Man now knowing that it was Jesus that cur'd him, and thinking (as may be well suppos'd) that he ought in Gratitude to make the Author of such his Cure known, that he might have the Glory of it, departed, and told the Jews that it was Jesus which had made him whole. 16 And yet so far were the Jews from being convinc'd hereby, that Jesus was an extraordinary Person sent by God, that therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day.

17 But Jesus answer'd them, *God who is my Own (s) proper and peculiar Father, tho' he rested from the Works of the Creation on the seventh day, and therefore appointed it to be observ'd by You as a Day of Rest from common Worldly Business; yet Himself worketh, even from the Creation hitherto, in Governing and Preserving the World, and in giving Life, and doing all other Acts of Goodness and Mercy, and that on the Sabbath, as well as on any other day: and therefore I, who am his Proper Son, Very God of Very God, and so have the same Divine Authority and Power, both do and may work likewise, or perform Acts of Goodness and Mercy, and whatsoever else seems Good unto me, on the Sabbath-day.* 18 But this Answer was so far from satisfying the Jews, that therefore the Jews sought the more to kill him, because he not only had broken the Sabbath in their opinion, but said also that God was his Proper Father, i.e. by Nature; so making himself of the same Divine Nature, and consequently of the same Divine Authority and Power, and in all these respects Equal with God. 19 Then answer'd Jesus and said unto them, Verily verily I say unto you, that, As it is true that I am the Son of God by Nature, and so Equal with God the Father, as to All the Attributes of the Divine Nature, excepting only such as arise from the difference of Personalities; So it being utterly inconsistent with the Perfection of the Divine Nature, that there should be any Disagreement between the several Persons in the Godhead, but that All the three Divine Persons should act with the most perfect Harmony or Agreement, and so with due Subordination One to the other, agreeably to their different Personalities; it hence follows that the Son can do nothing of Himself, i. e. as in Opposition to the Father, but what he sees the Father do, or knows the Father to Approve of: for what things soever he the Father do's, or approves of to be done, these also do's the Son likewise, and consequently according to the Father's Will as well as Example. 20 For the Father loves the Son, and shews, or communicates to Him All things that Himself the Father do's, or would have done: and he will shew, or communicate his Will to Him to perform Greater Works than these you have yet seen, that ye may marvel yet more, tho' you will not be convinc'd by them. 21 For as the Father raises up the Dead, and quickens them, as you acknowledge, ascribing those Instances of this Kind, which are recorded in the Old Testament, or have been done in former Ages, to the

II.
Christ's Dis-
course with the
Jews about the
Lawfulness of
what he had
done.

(s) See v. 18.

Father;

TEXT.

TRANSLATION.

ἔγω καὶ ὁ υἱὸς ὅς θελεῖ ζωοποιεῖ.
 22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει ὁδόν-
 να, ἀλλὰ τίς κρίσιν πᾶσαν δέ-
 δωκε τῷ υἱῷ. 23 ἵνα πάντες π-
 μῶσι τὸν υἱόν, καθὼς πμῶσι τὸν πα-
 τέρα. ὁ μὴ πμῶσ' τὸν υἱόν, ὁ πμῶ-
 σ' τὸν πατέρα τὸν πέμψαντα αὐτόν.
 24 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὁ
 τὸ λόγον μου ἀκούων, καὶ πιστεύων τῷ
 πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ
 εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ με-
 ταβέβηκεν ἐκ τῆς θανάτου εἰς τὴν
 ζωὴν. 25 Ἀμὲν ἀμὲν λέγω ὑμῖν,
 ὅτι ἔρχεται ὥρα, καὶ νῦν ὥστιν, ὅτε
 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τῆς
 υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες
 ζήσονται. 26 Ὡστε γὰρ ὁ πατὴρ
 ἔχει ζωὴν ἐν ἑαυτῷ, ὅπως ἔδωκε
 καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.
 27 Καὶ ὅτι ἔδωκεν αὐτῷ καὶ
 κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου
 ὅστις. 28 Μὴ θαυμάζετε τούτο· ὅτι
 ἔρχεται ὥρα ἐν ἣ ὅτι πάντες οἱ ἐν
 τοῖς μνημείοις ἀκούσονται τῆς φω-
 νῆς αὐτοῦ, 29 καὶ ἐκπορεύσιν-
 ται οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς
 αἰάσαν ζωῆς· οἱ δὲ τὰ φαῦλα
 ποιήσαντες, εἰς αἰάσαν κρίσεως.
 30 Οὐ δύναμαι ἐγὼ ποιῆν ἅπ-
 τα ἐμαυτῷ ὁδόν. καθὼς ἀκούω, κρίνω·

them: even so the Son quick-
 neth whom he will.

22 For the Father judgeth
 no man; but hath committed
 all judgment unto the Son:

23 That all men should ho-
 nour the Son, even as they ho-
 nour the Father. He that ho-
 noureth not the Son, honour-
 eth not the Father which hath
 sent him.

24 Verily verily I say unto
 you, He that heareth my word,
 and believeth on him that sent
 me, hath everlasting life, and
 shall not come into condemna-
 tion; but is pass'd from death
 unto life.

25 Verily verily I say unto
 you, The hour is coming, and
 now is, when the dead shall
 hear the voice of the Son of
 God: and they that hear shall
 live.

26 For as the Father hath
 life in himself; so hath he gi-
 ven to the Son to have life in
 himself;

27 And hath given him au-
 thority to execute judgment
 also, because he is the Son of
 man.

28 Marvel not at this: for
 the hour is coming, in the
 which all that are in the graves
 shall hear his voice,

29 And shall come forth,
 they that have done good, un-
 to the resurrection of life; and
 they that have done evil, unto
 the resurrection of damnation.

30 I can of my own self do
 nothing: as I hear, I judge:

καὶ

Father; even so you shall have sufficient Evidence also, that the Son quickens, i. e. can quicken or raise to life, whom he will. 22 And this Power of Raising the Dead shall the Son, even as Man, be invested with, forasmuch as the Father judges no Man, but has committed all Judgment, i. e. the Authority and Actual performance of Judging and Rewarding, or Condemning, unto the Son, even as Man. 23 And All this has the Father done, or shall do, that All men should honour the Son, even as, i. e. with the same Honour as they honour the Father. He that honours not the Son, honours not the Father who has sent him into the World; and consequently All your Zeal for the Honour of the Father is only Pretence, while you dishonour me. 24 Verily verily I say unto you, He that hears my Word or Doctrine, and agreeably thereto believes on God as Him that sent me, and lives accordingly, has so firm and sure Title to Everlasting life, if he perseveres, that he may be said Actually to have it Already; and shall not come into Condemnation unto eternal Death, but is pass'd from eternal Death unto eternal Life. 25 Verily verily I say unto you, The Hour is coming and now is, when several of the Dead shall hear the Voice of the Son of God; and they that hear shall live, as the Widows Son of Nain, Jairus's Daughter, Lazarus, and those that arose out of their Graves at our Saviour's Resurrection. 26 For as the Father has Life in Himself, as the Fountain of the Godhead, so has he given to the Son, even as Man, to have Life in himself, i. e. so as to give Life in this World to whom he will, by raising them from the Dead; 27 and has given him Authority to execute judgment also on his Enemies even in this World, which accordingly shall be executed on your Nation in due time by the Destruction thereof for their obstinate Unbelief; and this Authority has the Father given the Son, because he is become the Son of Man, and as such shall condescend still further even to the Death of the Cross for the Redemption of Mankind. 28 And yet marvel not at this I have already told you, I having still that to tell you which is more Marvellous: for the Hour is coming, in the which all that are in the Graves shall hear his Voice, 29 and being rais'd to Life, shall come forth of their Graves, and shall All be Rewarded or Punish'd by my Sentence; viz. they that have done Good shall come forth of their Graves unto the Resurrection of Life, i. e. shall after their Resurrection be rewarded with eternal Life; and they that have done Evil, and dy'd without due Repentance thereof, shall come forth unto the Resurrection of Damnation, i. e. shall after their Resurrection be damn'd unto eternal Torments. 30 I can (as I said afore v. 19.) of my Own self, as in Opposition to the Father, do nothing of these Marvellous Particulars, which I have told you, from v. 24 to v. 29: No, as I hear or know the Will of my Father to be, so I do in All these Instances foremention'd: more particularly, as being the Instance of greatest Authority, so I judge; and therefore my Judgment is always Just, because in all

TEXT.

TRANSLATION.

καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι ὃς ζῆλω
 τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα ὃ
 πέμψαντός με πατρός. 31 Ἐὰν ἐγὼ
 μαρτυρῶ ὡς ἐμαυτῷ, ἡ μαρτυρία μου ὅτι
 ἐστὶ ἀληθής. 32 Ἄλλος ἐστὶν ὁ μαρτυρῶν
 ὡς ἐμῷ, καὶ οἶδα ὅτι ἀληθὴς ὅτιν ἡ
 μαρτυρία ἡν μαρτυρεῖ ὡς ἐμῷ. 33 Ὑ-
 μεῖς ἀπεσταλάξατε πρὸς Ἰωάννην, καὶ με-
 μαρτύρηκε τῇ ἀληθείᾳ. 34 Ἐγὼ δὲ ὃ
 πρὸς ἀνθρώπου ἢ μαρτυρίαν λαμβάνω
 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
 35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καύομενος καὶ
 φάων· ὑμεῖς δὲ ἠηλήσατε ἀβασταν-
 αῖσαι πρὸς ἄραν ἐν τῷ φωτὶ αὐτοῦ.
 36 Ἐγὼ δὲ ἔχω ἢ μαρτυρίαν μείζω τῇ
 Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πα-
 τὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα
 ἃ ἐγὼ ποιῶ, μαρτυρεῖ ὡς ἐμῷ ὅτι ὁ
 πατὴρ με ἀπέσταλκε. 37 Καὶ ὁ πέμ-
 ψας με πατήρ, αὐτὸς μεμαρτύρηκε ὡς
 ἐμῷ. ὅτε φωνὴν αὐτοῦ ἀκηκόατε πρόποτι,
 ὅτε εἶδος αὐτοῦ ἐώρακατε. 38 Καὶ ἢ
 λόγον αὐτοῦ ὃς ἔχετε μένοντα ἐν ὑμῖν· ὅτι
 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς ὁπι-
 στεύετε. 39 Ερευνᾶτε τὰς γραφάς, ὅτι
 ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον
 ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυρίαι ὡς
 ἐμῷ. 40 Καὶ ὃς θέλει ἐλθεῖν πρὸς με,
 ἵνα ζωὴν ἔχη. 41 Δόξαν πρὸς ἀν-
 θρώπων ὃ λαμβάνω. 42 Ἀλλ' ἐγὼ

and my judgment is just; be-
 cause I seek not my own will,
 but the will of the Father
 which hath sent me.

31 If I bear witness of my
 self, my witness is not true.

32 There is another that
 beareth witness of me, and I
 know that the witness which
 he witnesseth of me is true.

33 Ye sent unto John, and
 he bare witness unto the truth.

34 But I receive not testimo-
 ny from Man: but these things
 I say, that ye might be sav'd.

35 He was a burning and a
 shining light: and ye were
 willing for a season to rejoice
 in his light.

36 But I have greater wit-
 nesses than *that* of John: for the
 works which the Father hath
 given me to finish, the same
 works that I do, bear witness of
 me, that the Father hath sent me.

37 And the Father himself
 which hath sent me, hath born
 witness of me. Ye have nei-
 ther heard his voice at any
 time, nor seen his * appearance.

38 And ye have not his
 word abiding in you: for
 whom he hath sent, him ye
 believe not.

39 Search the scriptures, for
 in them ye think ye have eter-
 nal life, and they are they
 which testify of me.

40 And ye will not come to
 me, that ye might have life.

41 I receive not honour
 from men.

42 But I know you, that

ὑμᾶς,

cases I seek not my Own will, but the Will of Him, *i. e.* God or the Father that sent me. 31 Further, If I Only did thus barely bear witness of my self that I am the Son of God, then indeed my witness is not True, or Sufficient, according to Reason, and conformably thereto according to the Laws of your and other Nations. 32 But now there is Another that bears witness of me; and I know that the witness which he witnesseth of me, is what you must allow to be True, would you act according to Reason, or your Own Laws. 33 Namely, ye sent unto John Baptist to enquire, not concerning Me, but concerning Himself; and he Unask'd, and of his Own accord, and even in Derogation of Himself, bare witness unto Me, that I am what I profess to be; and therefore his witness, with these Circumstances, can't in Reason but be judg'd to be no other than the Truth. 34 But I receive not, *i. e.* need not to receive testimony from Man: but these things I say, and argue with you in your Own way, because ye put me upon it, that ye might thereby be induc'd to acknowledge the Truth of what I say and teach, and so might be Sav'd. 35 He, *i. e.* the Baptist, was a Burning and a Shining Light, *i. e.* a Man sent to enlighten you with the Knowledge of God's Will, and particularly with the Knowledge of Me as the promis'd Messias, and to be an Example to you of Piety and Zeal for the Glory of God: and ye were willing for a season, *viz.* till he bare witness of Me as the Messias, to rejoyce in his Light, *i. e.* ye were greatly pleas'd with his Doctrine and Example. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And besides, the Father himself which has sent me, has born witness of me several ways, as by a Voice from Heaven, &c. But on this I insist not, because ye indeed have neither heard his Voice at any time, nor seen his Appearance. 38 And therefore what I shall choose rather to insist on further, is this, that ye have not his Word abiding in you, *i. e.* the Testimonies given in the Old Testament of me are not duly regarded by you: for whom he has sent, according to the said Testimonies, *i. e.* Prophecies or Types of me, Him ye believe not. 39 I desire you but to search or study the Scriptures as ye ought: for in them ye think or own, that ye have reveal'd what is necessary to Eternal life; and they are they which testify of me by their Types and Prophecies. 40 And yet so great and unreasonable is your Prejudice against me, that ye will not come to me, that ye might have life. 41 'Tis most evident that I receive not, *i. e.* do nothing out of a Vain Desire to receive my self Honour from Men; but that I aim at God's Glory in All I do: 42 But this is so far from Recommending me to you, that for this Reason chiefly ye reject me, *viz.* because I propose not to my Self Temporal Interests, or propose any such Rewards to my Followers; whereby I know you, that ye have not the love of

T E X T.

T R A N S L A T I O N.

ὕμῃς, ὅτι ἢ ἀγάπην ἔχεις ἅκ' ἔχεις ἐν
 ἑαυτοῖς. 43 Εἰ γὰρ ἐλήλυθα ἐν τῷ ὀνό-
 ματι τοῦ πατρὸς μου, καὶ ὑμεῖς λαμβάνετε
 με· εἰ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
 ἰδίῳ, ἐκεῖνον λήψαθε. 44 Πῶς δύνα-
 δε ὑμεῖς πιστεῦσαι, δόξαν πρὸς ἀλλή-
 λων λαμβάνοντες, καὶ τὴν δόξαν τὴν πρὸς
 τοῖς θεοῖς οὐ ζητεῖτε; 45 Μὴ δοκεῖτε
 ὅτι ἐγὼ καταγερῶ ὑμῶν πρὸς τὸ πα-
 τέρα· ἐπὶ τῷ καταγερῶν ὑμῶν, Μωσῆς,
 εἰς ὃν ὑμεῖς ἠλπίκατε. 46 Εἰ γὰρ
 ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἀν' ἐμοί·
 ὡς ὅτι ἐμὸς ἐκεῖνος ἔγραψεν. 47 Εἰ
 δὲ τοῖς ἐκείνῃ γραμμασὶν οὐ πιστεύετε,
 πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

Κεφ. ε'. Μετὰ ταῦτα ἀπῆλθεν
 ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γα-
 λιλᾶας τῆς Τιβεριάδος. 2 Καὶ
 ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι
 ἑώραν αὐτοῦ τὰ σημεῖα ἃ ἐποίη-
 ὐεν τῇς ἀσθενούντων. 3 Ἀνῆλθε
 δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ
 ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

ye have not the love of God in
 you.

43 I am come in my Fa-
 ther's name, and ye receive me
 not: if another shall come in
 his own name, him ye will re-
 ceive.

44 How can ye believe,
 which receive honour one of
 another, and seek not the ho-
 nour that cometh from God
 only?

45 Do not think that I will
 accuse you to the Father: there
 is one that accuseth you, even
 Moses, in whom ye trust.

46 For had ye believ'd Mo-
 ses, ye would have believ'd
 me: for he wrote of me.

47 But if ye believe not his
 writings, how shall ye believe
 my words?

Chap. VI.

After these things Jesus went
 over the sea of Galilee, which
 is the sea of Tiberias.

2 And a great multitude fol-
 low'd him, because they saw
 his miracles which he did on
 them that were diseas'd.

3 And Jesus went up into a
 mountain, and there he sat
 with his disciples.

4 H

P A R A P H R A S E.

God in you. 43 I am come in my Father's name, *seeking only his Glory and the Spiritual Good of Men*, and ye therefore receive me not: if another shall come in his Own name, *i. e. seeking his Own Worldly Interest and Glory, and proposing Worldly Advantages to his Followers*, him ye will receive. 44 Indeed how can ye, *i. e. it is Impossible for you* to believe, who make it your Principal Aim to receive Worldly Honour one of another, and seek not the Honour that comes from God only, while you please Him, tho' you displease Men. 45 However, do not think that

I

I will accuse you to the Father; *I come to Save you, not to Accuse you:* there is One that accuses you, even Moses, in whom ye trust, *that by Obedience to his Law ye shall be Sav'd.* 46 For had ye believ'd Moses, ye would have believ'd me: for he wrote of me. 47 But if ye believe not his writings, *which ye Own to be the Revelation of God*, how shall ye believe my words, *whom you look on as an Impostor or Deceiver?*

S E C T I O N V.

Containing such Particulars as are related by St John, From a little before the Passover that was in the thirty third year of CHRIST's Life, or A. D. 31, To a little before the Feast of Tabernacles, which was in the thirty fourth year of his Life, or A. D. 32. Which Particulars take up Chap. VI. 1 — VII. 1. of this Gospel, and consist chiefly of our Saviour's Miraculous Feeding about Five thousand, (which is also taken Notice of by All the other Evangelists, and so serves to shew the Connexion of the History of our Saviour's Ministry given by this Evangelist, with the History of the Same given by the Three other Evangelists) and of the Discourse which was Occasion'd thereby, which is wholly Omitted by the other Evangelists.

Chap. VI. *With the end of the foregoing Chapter, ends that Large Supplement, which St John our Evangelist has given us to the Three former Gospels, in reference to the First part of our Saviour's Ministry, viz. before his beginning to Preach in Galilee after the imprisonment of the Baptist. For After these things which are related in the foregoing Chapter, the Baptist being now put into Prison, Our Saviour go's into Galilee, and begins to preach Repentance; as is related by the other three Evangelists, who having given a sufficient Account of our Lord's Ministry during his stay in Galilee, after this his Coming thither, till he left Galilee to come to the Feast of Tabernacles; therefore our Evangelist St John takes Notice but of One Particular during All that time, which is also taken notice of by the Other Evangelists as to the Matter of the Miracle, and some other Circumstances, but not as to the Discourse occasion'd thereby, and some other Circumstances, which therefore St John thought fit to Add here. The Twelve Apostles then being return'd (1) from their First Mission, Jesus went over the Sea of Galilee, which is otherwise call'd the Sea of Tiberias, from the City of that Name standing on the South-west part thereof. 2 And a great Multitude follow'd him, because they saw the Miracles which he did on them that were diseas'd. 3 And Jesus went up into a Mountain, and there he sat with his Disciples; the Reason of*

I.
Christ miracu-
lously feeds 5000
in Galilee.

(1) See Mark 6. 30, &c.

TEXT.

TRANSLATION.

4 Ην δὲ ἐγὼς τὸ πάχα, ἡ ἑορτὴ τῶν
Ιουδαίων. 5 Επάρας ὅν ὁ Ἰησοῦς τὰς

ὀφθαλμούς, καὶ θεασάμενος ὅτι πο-
λὺς ὄχλος ἔρχετο πρὸς αὐτόν, λέγει
πρὸς τὸν Φίλιππον· Πόθεν ἀγορά-
σομεν ἄρτους, ἵνα φάωσιν οὗτοι;

6 (Τὸ δὲ ἔλεγε πειράζων αὐτόν,
αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιῆν)

7 Απεκρίθη αὐτῷ Φίλιππος· Δια-
κοσίων δηναρίων ἄρτοι ἔκ ἀρκούντων αὐ-
τοῖς, ἵνα ἔχαστος αὐτῶν βραχὺ πι-
λάβῃ.

8 Λέγει αὐτῷ εἰς ὃ καὶ τῶ μα-
θητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σί-
μωνος Πέτρου· 9 Ἐστὶ παιδάριον ἐν

ὧδε ὃ ἔχει πέντε ἄρτους κριθίνους καὶ
δύο ὀψάρια· ἀλλὰ ταῦτα τί ὄσιν εἰς
ποσούτους; 10 Εἶπε δὲ ὁ Ἰησοῦς· Ποιή-
σατε τὰς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ

χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον
οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσπερ πεν-
τακίχλιοι. 11 Ἐλαβε δὲ τὰς ἄρ-
τους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε

τοῖς ἀνακειμένοις· ὁμοίως καὶ ὅσα τῶν
ὀψαρίων ὅσοι ἦθελον. 12 Ὡς δὲ ἐτε-
πλήσθη, λέγει τοῖς μαθηταῖς αὐτοῦ·

Συναγάγετε τὰ περὶ εὐσεβήσαντα κλάσ-
ματα, ἵνα μὴ τι σπόληται. 13 Συνή-
γαγον οὖν, καὶ ἐγένετο δώδεκα κοφίνους

κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν χρηθί-
ων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.

4 And the passover, a feast
of the Jews, was nigh.

5 When Jesus then lift up
his eyes, and saw a great com-
pany come unto him, he saith
unto Philip, Whence shall we
buy bread that these may eat?

6 (And this he said to prove
him: for he himself knew
what he would do)

7 Philip answer'd him, Two
hundred penny-worth of bread
is not sufficient for them, that
every one of them may take a
little.

8 One of his disciples, An-
drew, Simon Peter's brother,
saith unto him,

9 There is a lad here, which
hath five barley-loaves, and
two small fishes: but what are
they among so many?

10 And Jesus said, Make the
men sit down. Now there was
much grass in the place. So the
men sat down, in number about
five thousand.

11 And Jesus took the
loaves, and when he had given
thanks he distributed to *them
that were set down; and like-
wise of the fishes, as much as
they would.

12 When they were fill'd,
he said unto his disciples, Ga-
ther up the fragments that re-
main, that nothing be lost.

13 Therefore they gather'd
them together, and fill'd twelve
baskets with the fragments of
the five barley-loaves, which
remain'd over and above, unto
them that had eaten.

TEXT.

TRANSLATION.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ
ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Οὗτος
ἐστὶν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος
εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν
γινώσκων ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἀρπάζειν

14 Then those men, when
they had seen the miracle that
Jesus did, said, This is of a
truth that prophet that should
come into the world.

15 When Jesus therefore
perceiv'd that they would come

αὐτὸν

PARAPHRASE.

their Coming to this Eastern side of the Sea, being (1) to Retire a little from the People, in order to Refresh themselves. 4 And the Passover, a Feast of the Jews, was nigh. 5 When Jesus and his Disciples had a little Refresh'd themselves Alone on the Mountain, they came down, and he then lift up his eyes, and saw a great Company come unto him, and he says unto Philip, Whence shall we buy Bread that these may eat? 6 (And this he said to prove him: for he himself knew what he would do) 7 Philip answer'd him, Two hundred penny-worth of Bread is not sufficient for them, that every one of them may take a little. 8 One of his Disciples, Andrew, Simon Peter's brother, says unto him, 9 There is a Lad here, which hath five Barley-loaves, and two small Fishes: but what are they among so many? 10 And Jesus said, Make the Men sit down. Now there was much Grass in the place. So the Men sat down, in number about Five thousand. 11 And Jesus took the Loaves, and when he had given Thanks he distributed to them that were set down; and likewise of the Fishes, as much as they would. 12 When they were fill'd, he said unto his Disciples, Gather up the Fragments that remain, that nothing be lost. 13 Therefore they gather'd them together, and fill'd twelve Baskets with the Fragments of the five Barley-loaves, which remain'd over and above, unto them that had eaten.

14 Then those Men *who had been thus Miraculously fed*, when they had seen the Miracle that Jesus did, said, This is of a Truth That *most eminent* Prophet, *i. e. the Messiah*, that should come into the World; and hereupon they began to take a Resolution forthwith to take him, and set him up as their King, and proclaim him to be Such according to the Common Notion the Jews had, that their Messiah was to be a great Temporal King. 15 When Jesus therefore perceiv'd that they would come

II.
Christ sends away his Apostles, and withdraws himself from the People, that they might not set him up for their King.

ANNOTATIONS.

V. 11. † Ταῖς μωσθαῖς, εἰ δὲ μωσθαῖ, is not read in the two Best and Oldest MSS. viz. Alex. and Cant. nor in any of the Old Versions, viz. Vulg. Lat. Syr. Perf. Arab. Ethiop. Copt. Goth. nor in St Augustin or Nonnus. It is not to be doubted, but it has been added here from the other Gospels.

and

TEXT.

TRANSLATION.

αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα,
ἀνεχώρησε πάλιν εἰς τὸ ὄρη αὐτὸς
μόνος. 16 Ὡς δὲ ὀψία ἐγένετο,
κατέβη οἱ μαθηταὶ αὐτοῦ ὅτι τὴ θά-
λασσαν. 17 Καὶ ἐμβάντες εἰς τὸ
πλοῖον, ἤρχοντο πέραν τῆ θαλάσσης εἰς
Καπερναῦμ. καὶ σκοτία ἦδη ἐγενόμην,
καὶ οὐκ ἐληλύθει πρὸς αὐτοῦ ὁ Ἰη-
σοῦς. 18 Ἦτε θάλασσα, ἀνέμω με-
γάλῃ πνέοντι, διηγείρετο. 19 Ἐλη-
λακότις ἐν ὧς σαδίς ἐικοσιπέντε ἢ
τριακόσια, θεωροῦσι τὸν Ἰησοῦν πεπα-
τῆναι ὅτι τῆ θαλάσσης, καὶ ἐγγὺς τοῦ
πλοῖου γινόμενον καὶ ἐφοβήθησαν. 20 Ὁ
δὲ λέγει αὐτοῖς· Εγώ εἰμι, μὴ φοβεῖσθε.
21 Ἠθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ
πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο
ὅτι τῆ γῆς εἰς τὸ ὑψῆρον.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐση-
κὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι
πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ
μὴ ἐν ἐκείνῳ εἰς ὃ ἐβέβησαν οἱ μα-
θηταὶ αὐτοῦ, καὶ ὅτι ἐσωεσθλήθη
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ
πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ
αὐτοῦ ἀπῆλθον. 23 Ἀλλὰ δὲ ἦλθε
πλοιάρια ἐκ Τιβεριάδος ἐγγὺς
τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, ἐ-
χειρήσαντο τῷ Κυρίῳ. 24 Ὅτε
οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς ἐκεῖ ἐστι

and take him by force, to make
him a king, he departed again
into a mountain himself alone.

16 And when evening was
now come, his disciples went
down unto the sea,

17 And entred into a ship,
and went over the sea towards
Capernaum: and it was now
dark, and Jesus was not come
to them.

18 And the sea arose, by
reason of a great wind that
blew.

19 So when they had row'd
about five and twenty, or thir-
ty furlongs, they see Jesus
walking on the sea, and draw-
ing nigh unto the ship: and
they were afraid.

20 But he saith unto them,
It is I, be not afraid.

21 Then they willingly re-
ceiv'd him into the ship: and
immediately the ship was at the
land whither they went.

22 The day following, when
the people which stood on the
other side of the sea, saw that
there was none other boat
there,* but that one whereinto
his disciples * had entred, and
that Jesus went not with his
disciples into the boat, but *that*
his disciples were gone away
alone:

23 (Howbeit there came
other boats from Tiberias, nigh
unto the place where they did
eat bread, after that the Lord
had given thanks)

24 When the people there-
fore saw that Jesus was not

ἐκεῖ,

TEXT.

TRANSLATION.

οὐκ ἔτι, ὅτε οἱ μαθηταὶ αὐτοῦ, ἐβίβη-
σαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον
εἰς Καπερναῦμ, ζητοῦντες τὸν Ἰησοῦν.

there, neither his disciples,
they also took shipping, and
came to Capernaum, seeking
for Jesus.

25 Καὶ

PARAPHRASE.

and take him by force, to make him a King, he *withdrew Unobserv'd by the Multitude, and* departed again into a Mountain, *mention'd v. 3.* Himself Alone, *not so much as taking any of the Twelve Apostles with him; partly that he might the Better get away from the Multitude Un-* observ'd, and partly, if not chiefly, because he knew the Apostles themselves were in Expectation of his becoming a Temporal King, and so would be too Ready to join with the People in setting Him up for their King: for which Reason, as some of the other Evangelists observ'd, he order'd the Twelve to go over back again to the other side of the Sea, while he sent the People away; and he was oblig'd to lay his Commands on the Twelve so to do with some Earnestness, (u) and to Constrain them to do it, They being very Unwilling to lose the Opportunity, that now presented it self, of seeing their Master set up for a Temporal King. 16 And by this means, when Evening was now come, his twelve Disciples went down unto the Sea, 17 and entred into a Ship, and went over the Sea toward Capernaum: and it was now dark, and Jesus was not come to them. 18 And the Sea arose, by reason of a great Wind that blew. 19 So when they had row'd about five and twenty or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh unto the Ship; and it being so Dark, that they could not discern who it was, they suppos'd it had been an Apparition, and they were afraid. 20 But he says unto them, It is I, be not afraid. 21 Then they willingly receiv'd him into the Ship, and immediately the Ship was at the Land whither they went.

22 The day following, when the People which stood on the other, ^{III.} *i. e. Eastern or North-East side of the Sea, saw that there was no other* The People follow Jesus to Capernaum. *Boat there the Night before when the Disciples went away, but that One* whereinto his Disciples had enter'd, and that Jesus went not with his Disciples into the Boat, but that his Disciples were gone away alone: 23 (Howbeit afterwards there came other Boats from Tiberias, nigh unto the place where they did eat Bread, after that the Lord had given Thanks) 24 When the People therefore, *having for some time (as is probable) sought after him,* saw that Jesus was not there *on that side of the Sea,* neither his Disciples, they also took Shipping in the Ships that were come from Tiberias, and came to Capernaum, the usual place of his Residence or Dwelling, seeking for Jesus. 25 And when they

(u) Matt. 14. 22.

H

had

TEXT.

TRANSLATION.

25 Καὶ εὗροντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ραββί, πότε ὦδε γέγονας;

26 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῖν, ζητεῖτέ με ὅχι ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῆς ἄρτων, καὶ ἐχορτάσθητε.

27 Εργάζεσθε μὴ τὴν βρωσιν τὴν πολλομυθίαν, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τὸν γὰρ ὁ πατήρ ἐσφράγισεν, ὁ Θεός.

28 Εἶπον οὖν αὐτῷ· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

29 Απεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτο ἔστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἑαυτὸν.

30 Εἶπον οὖν αὐτῷ· Τί οὖν ποιῶμεν σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were fill'd.

27 * Work not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father seal'd.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answer'd and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 OI

PARAPHRASE.

had found him on the other side of the Sea, they said unto him, Rabbi, when, and by what wonderful means camest thou hither? seeing there was no Boat to bring thee over, and the way round by Land is much too long for Any one to come it in so short a Time, but by some Extraordinary means.

IV.
His Discourse to
them about Not
working for the
Bread that per-
ishes &c.

26 Jesus knowing it would be to no purpose to satisfy this their Question and Curiosity, began to discourse with them of a more material Subject, and answer'd them and said, Verily verily I say unto you, Ye seek me, not because ye saw the Miracles, and thence conclude, as ye ought, that I am the Messiah come to shew you the way to Eternal Life; but

but because ye did eat of the Loaves, and were fill'd yesterday, and so hope to be fed by me again, or to receive some other Bodily or Worldly Advantage. 27 But I advise you, (w) work not thus chiefly and with the greatest Concern for the Meat which perishes, such as is your Common Food, and That I fed you with yesterday; but work chiefly for that Mysterious Meat which endures, in its effects at least, unto Everlasting Life; whereby, as may indeed be understood the Doctrine of the Gospel in general, so more especially is to be understood, the Sacramental Meat or Food, which the Son of Man shall hereafter, by the Sacrifice of himself on the Cross, and by the Institution of the Sacrament of the Lord's Supper in Remembrance of that his Sacrifice, give unto his Church, and so to as many of you as shall become Members of his Church: for him has God the Father Seal'd, i. e. God has as plainly testify'd by the Miracles he has impower'd me to do in healing and feeding your Bodies, that I am sent also, and principally, to heal and feed your Souls, by giving you Right Notions of God and his Worship, as if I had brought Credentials from God and Seal'd by him. 28 Then said they unto him, You advise us to Work chiefly for that Meat which endures to Everlasting life; What shall we do therefore, that we might work the Works of God, i. e. work so as to have the said Meat which endures to Everlasting life? 29 Jesus answer'd and said unto them, This is the Work in general, requir'd of God from you, in order to your having or partaking of the said Meat, viz. that ye believe on Him, i. e. Me whom he has sent, so as to be entirely Guided by me in such things as relate to your Spiritual Welfare; tho' they are directly contrary to the Wrong Notions you are possess'd with, as in other respects, so particularly in respect to the Messiah being being a Temporal Prince, and to raise the Jewish Nation to Temporal Greatness and Splendor: whereas my Kingdom is of a Spiritual Nature, and tends to advance you to Spiritual Happiness. 30 They said therefore unto him, We are Certain that Moses gave us the Law from God; and therefore have Reason to believe, that by the Observance of the said Law we shall work the Works of God, or what God requires of us in order to attain Eternal life: What sign shewest thou then, that we may see it, and thereby be sufficiently convinc'd that we ought to believe thee, even in such things as tend to the neglecting and laying aside of the Observance of the Law, as to its Rites and Ceremonial part? In order to convince us of this, you should work some Work Greater than ever Moses did: but now what such Work dost thou work? 31 As to your feeding us for One meal yesterday in a miraculous manner, That is not to be compar'd

A N N O T A T I O N S.

(w) It is plain that το ἐργάζεσθαι here in the Original refers ἐργάζεσθαι τὴν ἐλπίδα in the following verse; and therefore the words should have been so render'd by our Translators as to have made the Reference or Allusion Plain, which it is not according to the Common Translation.

TEXT.

TRANSLATION.

31 Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον
 ἐν τῇ ἐρήμῳ, καθὼς ἔστι γεγραμ-
 μέν· Ἄρτον ἐκ τῆ ὑψου ἐδώ-
 κεν αὐτοῖς φαγεῖν. 32 Εἶπεν οὖν
 αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω
 ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν
 ἄρτον ἐκ τῆ ὑψου· ἀλλ' ὁ πατήρ
 μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τῆ
 ὑψου τὸν ἀληθινόν. 33 Ὁ γὰρ
 ἄρτος τῆ Θεοῦ ἐστὶν ὁ καταβάων
 ἐκ τῆ ὑψου, καὶ ζωὴν δίδως τῷ
 κόσμῳ. 34 Εἶπον οὖν πρὸς αὐ-
 τόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν
 ἄρτον τούτον. 35 Εἶπε δὲ αὐτοῖς ὁ
 Ἰησοῦς· Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·
 ὁ ἐρχόμενος πρὸς με, ὃ μὴ πει-
 νάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ, ὃ μὴ
 διψήσῃ πώποτε. 36 Ἀλλ' εἶπον
 ὑμῖν ὅτι καὶ ἐωράκατέ μου, καὶ
 ὃ πιστεύετε. 37 Πᾶν ὃ δίδωσί μοι
 ὁ πατήρ, πρὸς ἐμὴν ἡξει· καὶ τὸ ἐρ-
 χόμενον πρὸς με ὃ μὴ ἐκβάλω ἔξω.
 38 Ὅτι καταβέβηκα ἐκ τῆ ὑψου,
 ὃ ἵνα ποιῶ τὸ θέλημα τοῦ
 ἐμῶν, ἀλλὰ τὸ θέλημα ὃ πέμφαντός
 με. 39 Τούτο δὲ ἐστὶ τὸ θέλημα ὃ
 πέμφαντός με πατὴρ, ἵνα πᾶν ὃ δέ-
 δωκέ μοι, μὴ ἀπολέσω ἔξ αὐτοῦ, ἀλλὰ
 ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

31 Our fathers did eat man-
 na in the desert; as it is writ-
 ten, He gave them bread from
 heaven to eat.

32 Then Jesus said unto
 them, Verily verily I say unto
 you, Moses gave you not that
 bread from heaven; but my
 Father giveth you the true
 bread from heaven.

33 For the bread of God is
 *that which cometh down
 from heaven, and giveth life
 unto the world.

34 Then said they unto
 him, Lord, evermore give us
 this bread.

35 And Jesus said unto
 them, I am the bread of life:
 he that cometh to me, shall ne-
 ver hunger; and he that be-
 lieveth on me, shall never
 thirst.

36 But I said unto you, that
 ye *have even seen me, and
 believe not.

37 All that the Father giv-
 eth me, shall come to me; and
 him that cometh to me, I will
 in no wise cast out.

38 For I came down from
 heaven, not to do mine own
 will, but the will of him that
 sent me.

39 And this is the Father's
 will which hath sent me, that
 of all which he hath given
 me, I should lose nothing, but
 should raise it up again at the
 last day.

PARAPHRASE.

to what was done by Moses: for Our Fathers did eat Manna in the Desert, for no less than forty years together, and were vastly a Greater Number than we were yesterday; and what they eat was not Common food, such as you gave us, but Bread or Food from Heaven, as it is written (Psal. 78. 25.) He gave them Bread from Heaven to eat. 32 Then said Jesus unto them, Verily verily I say unto you, Moses gave you not that Bread from Heaven really and properly speaking, it being said in the forecited Text of Scripture to be Bread from Heaven, only on account of its being given to your Fathers by the more immediate Power of God who is in Heaven, or else on account of its being made of somewhat which fell down out of the Air, which is sometimes call'd Heaven: But my Father gives you the True Bread from Heaven. 33 For the Bread thus given you of God is That which comes down from Heaven Truly speaking, I myself and my Doctrine being that Bread, who Truly came down from Heaven most Truly so call'd, or the Highest Heaven; and accordingly this Bread I speak of gives Life unto the World. 34 Then the People, understanding him still to speak of some strange and extraordinary Bread, said unto him, Lord, not for One or Two meals, but Evermore give us this Bread. 35 And Jesus then judging it Requisite to speak more Plainly to them, said unto them, I am the Bread or Food of Life I have hitherto been telling you of: He therefore that comes to me as his Spiritual Guide and Saviour, shall Evermore have this Bread as you desire, and consequently shall never suffer starving Spiritual hunger; and he that believes on me as such, shall never suffer killing Spiritual thirst; i. e. shall never want any thing Necessary to his Spiritual Happiness, forasmuch as He has those Means which will more certainly support him to Everlasting life, than Meat and Drink do support the Body in this Mortal life. 36 But the Case is with you, as afore (v. 26) I said unto you, viz. that ye have even seen me working Miracles sufficient in themselves to convince you to Believe in me, as I require of you, and yet ye believe not: which can be justly attributed only to your Own Perverseness and Obstinacy. 37 For All that the Father gives me, i. e. All that make a Right use of God's Common preventing Grace, so as to be of an Honest, Sincere, Humble and Teachable Disposition, and consequently Rightly and Impartially to weigh and consider my Doctrine and Miracles, shall thereby be convinc'd of my being sent from God to be the Saviour of the World, and shall come to me as such; and him that thus comes to me, I will in no wise cast out, or refuse to receive. 38 For I came down from Heaven, not to do mine Own will, i. e. not to do as One that acts according to his Own will in Opposition to God's will, but to do the will of Him that sent me. 39 And this is the Father's will who has sent me, that of All which he has given me, i. e. who believe on me, and live according to the Rules of my Gospel, I should lose Nothing, i. e. suffer no such One to be lost, or perish Eternally, but should raise it, i. e. him up again

TEXT.

TRANSLATION.

40 Τὸ δὲ ὅτι τὸ θέλημα ὃ πέμ-
ψαιτός με, ἵνα πᾶς ὁ θεωρῶν τὸν
υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχη
ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτόν
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 41 Εβρόνυσον
οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, ὅτι εἶ-
πεν· Εγὼ εἰμι ὁ ἄρτος ὁ καταβάς
ἐκ τοῦ οὐρανοῦ. 42 Καὶ ἔλεγον·
Οὐκ ὅτις ὅστις Ἰησοῦς ὁ υἱὸς Ἰωσήφ,
ὃ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ πρὸς
μῆτρα; Πᾶς οὖν λέγει ὅτι· Ὁπ-
τεκὼν ὁ υἱὸς ἔκτεκε; 43 Απε-
κρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·
Μὴ γροχίζετε μετ' ἀλλήλων. 44 Οὐ-
δεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ὁ
πατὴρ ὁ πέμψας με ἐκλύσῃ
αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν τῇ
ἐσχάτῃ ἡμέρᾳ. 45 Ἐπὶ γεγραμμένον
ἐν τοῖς προφήταις· Καὶ ἔσονται πάν-
τες διδασκοὶ τοῦ θεοῦ. Πᾶς οὖν ὁ
ἀκούσας πρὸς τὸν πατέρα, καὶ μαθὼν,
ἔρχεται πρὸς με. 46 Οὐχ ὅτι ὁ
πατὴρ τις ἐώρακεν, εἰ μὴ ὁ ὢν
πρὸς τὸν θεόν· ὅστις ἐώρακε τὸν πατέρα.
47 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ πι-
στεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.
48 Εγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 Οἱ
πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ
ἐρήμῳ, καὶ ἀπέθανον. 50 Οὗτός ἐστιν
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάων,

40 And this is the will of
him that sent me, that every
one which seeth the Son, and
believeth on him, may have
everlasting life: and I will
raise him up at the last day.

41 The Jews then murmur'd
at him, because he said, I am
the bread which came down
from heaven.

42 And they said, Is not
this Jesus the son of Joseph,
whose father and mother we
know? how is it then that he
saith, I came down from hea-
ven?

43 Jesus therefore answer'd
and said unto them, Murmur
not among your selves.

44 No man can come to me,
except the Father which hath
sent me draw him: and I will
raise him up at the last day.

45 It is written in the pro-
phets, And they shall be all
taught of God. Every man
therefore that hath heard, and
hath learn'd of the Father,
cometh unto me.

46 Not that any man hath
seen the Father, * except he
which is of God, he hath seen
the Father.

47 Verily verily I say unto
you, He that believeth on me
hath everlasting life.

48 I am the bread of life.

49 Your Fathers did eat
manna in the wilderness, and
are dead.

50 This is the bread which
cometh down from heaven,

again at the last day to *Life eternal*. 40 And further yet, this is the will of Him that sent me, that every One who sees the *Miracles wrought by me his Son*, and thereupon believes on him the said Son, may have Everlasting life, in *Body as well as Soul*; and to this end it is that I will raise him up in his *Body* at the last Day. 41 The Jews then murmur'd at him, laying aside *All the Respect they had for him the Day afore*, when they would have made him their King; and they did this, because he said, I am the Bread which came down from Heaven. 42 And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then that he says, I came down from Heaven? 43 Jesus therefore answer'd and said unto them, Murmur not among yourselves against me, as if I could not come from Heaven, because I am not only a Man, but as such descended of a mean Family as to its present Circumstances. These are not the Principal Reasons which keep you from believing on me, but your Own Worldly and Sinful Affections and Dispositions. 44 As I said afore, v. 37. All that the Father gives me come unto me; so agreeably thereto I say now on the other hand, that No man can come unto me, except the Father who has sent me draw him, i. e. except he make a Right use of that Common Preventing Grace which God vouchsafes to All men, so as thereby to be Honestly and Sincerely and Humbly dispos'd to Receive the Truth; and such a One will come to me or believe in me, as I afore said, and I will raise him up at the last day to Everlasting life. 45 It is written in the Prophets, And they shall be All taught of God, namely, in a more Immediate and Extraordinary manner, when the Messiah should appear on Earth, to teach and instruct Men: And this Prophecy is now Actually fulfill'd. Every Man therefore that has heard, and has learn'd of the Father, comes unto me. 46 Not that Any man has seen the Father, and so heard and learn'd of the Father, in a Literal sense, except He, i. e. the Son, who is of God; he has seen the Father in a Literal sense: whereas, when I said (v. 45.) that every Man that has heard and learn'd of the Father comes unto me, my meaning is, that whosoever makes a Right use of God's Common Preventing Grace, so as to have his Heart thereby Honestly and Sincerely dispos'd to receive the Truth of God, when made Known to him, and Confirm'd by Sufficient Evidence, will believe on Me. 47 And verily verily I say unto you, He that believes on me, has Everlasting life, i. e. has that which will nourish and bring him to Everlasting life. 48 For as I said afore (v. 35.) I am The Bread of Life; with which the Manna you spoke of (v. 31.) is not to be compar'd. 49 Your Fathers did eat Manna in the Wilderness, and are Dead Eternally for their Sins, such as were Impenitently wicked among them; the Eating of the Manna not being a means to procure them Pardon or Eternal Happiness: so but This which I speak of, is the Bread which comes down from Heaven, Truly, and in a Literal Sense (which the Manna did not) that a Man
may

TEXT.

TRANSLATION.

ἵνα πῖς ἔξ αὐτῆς φάγῃ καὶ μὴ ἀποθάνῃ.

51 Εγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου ἔσται ἄρτος, (ῥῆσις) εἰς τὸ αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ὅτιν, ἣν ἐγὼ δώσω ὑπὲρ τοῦ κόσμου ζωῆς.

52 Εμαῖχοιτο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δίδωαι τὴν σάρκα φαγεῖν;

53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

54 Ὁ πρῶτον μου πῖνὼν σάρκα, καὶ πῖνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

55 Ἡ δὲ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ὅστι πόσις.

56 Ὁ πρῶτον μου τὴν σάρκα, καὶ πῖνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

ANNOTATIONS.

(x) That this Text, and the whole Discourse relating thereto, is more particularly to be understood of the *Sacrament of the Lord's Supper*, has been always my Own Judgment, ever since I have been Able to make a Judgment, and before I had consulted the Opinions of Others. And upon Consulting the Primitive Fathers, it will appear that the said Text &c. was so understood by Them in general; as is shewn at large, in a Treatise entitled, *The Unbloody Sacrifice and Altar Unvail'd and Uncover'd*, writ by the Reverend and Learned Mr *Johnson*, Sect. 5. pag. 351, &c.

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may eat thereof, and *thereby* not Dye *Eternally*. 51 *Namely, I tell you again, that I am the said Living, i. e. Life-giving Bread, which came down from Heaven: if any Man truly eat of this Bread, he shall thereby, as a Principal means appointed for the obtaining the Pardon of his Sins and Eternal life, live for ever: and the Bread that I will give them to eat that believe on me, more properly and especially is my Flesh or Body, the Life of which I will give as a Sacrifice for to expiate the Sins of the whole World, and so for the Life of the whole World, i. e. that All that truly believe on me may obtain Eternal Life, as well as the Pardon of their Sins.* 52 The Jews therefore strove, *i. e. disputed with greater warmth than afore among themselves, saying, How can this Man give us his Flesh to eat?* 53 Then Jesus gave them a somewhat more full or particular Description of the Two parts of the Sacrament of the Lord's Supper, which he design'd to institute in due time; and also foretold them the Indispensable Necessity of Receiving it; and said unto them, Verily verily I say unto you, *that the Time is coming, namely After my Institution of the said Sacrament, that Except ye eat (x) the Flesh or Body of the Son of Man, and drink his Blood in the Mysterious and Sacramental Manner which I shall appoint, when ye are come to Years of Discretion or Understanding enough to perform this Duty as it ought, and shall have Opportunity of performing it, ye shall have no Spiritual life in you, and consequently cannot attain to Eternal life; the Neglect of this Duty of Receiving the Sacrament of the Lord's Supper, if Impenitently continu'd or liv'd in, being no less sufficient to debar you of Eternal Happiness, than the Living in any other wilful Sin.* 54 *Whoso Worthily, or being duly Qualify'd, namely, with a sincere Repentance of All his Sins past, and a sincere Resolution of Amendment, or Forsaking All his former Sins, and Living an Holy life for the Future: Whoso, I say, thus eats the Bread which I shall institute or appoint to be eaten in the Sacrament of the Lord's Supper, as a Symbol or Representation of my Flesh or Body crucify'd, and drinks the Wine that I shall appoint to be receiv'd in the said Sacrament, as a Representation of my Blood pour'd out on the Cross, has Eternal life: and tho' he shall not hereby be exempted from the Common Sentence pass'd on Mankind of undergoing Bodily Death; yet I will raise him up at the Last day, even in his Body, that in it, as well as in his Soul, he may partake of the Joys of Eternal life.* 55 *Whoso worthily partakes of the Lord's Supper, I say, has Eternal life: for, as Natural or Common Meat and Drink do nourish in a Natural manner, or in respect of the Natural life; so the Sacramental Bread which is my Flesh or Body, is Spiritual meat indeed, and the Sacramental Wine which is my Blood, is Spiritual drink indeed; i. e. do nourish such as duly partake thereof in a Spiritual manner, or in respect of the Spiritual and Eternal life.* 56 *Namely, He that eats my Flesh, and drinks my Blood, i. e. duly partakes of the Sacrament of the Lord's Supper, dwells in me,*

TEXT.

TRANSLATION.

57 Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ,
καὶ ὡς ζῶ ἐγὼ τὸ πατέρα· καὶ ὁ τρώ-
γων με, καὶ αὐτὸς ζήσεται δι' ἐμέ.

58 Οὗτος ἔστιν ὁ ἄρτος ὁ ἐκ τοῦ ἔρα-
νῦ χαταβάς· καὶ καθὼς ἔφαγον οἱ πα-
τέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ
τρώγων τῷτοι τὸν ἄρτον, ζήσεται εἰς
τὸ αἰῶνα. 59 Ταῦτα εἶπεν ἐν συνα-
γωγῇ, διδάσκων ἐν Καπερναύμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶ
μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἔστιν
ἔστος ὁ λόγος· τίς δύναται αὐτὸ ἀκούειν;

61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι ρα-
γύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ,
εἶπεν αὐτοῖς· Τούτο ὑμᾶς σκανδαλίζει;

62 Εὰν ἐγὼ θεωρῶτε τὸ ὑπὲρ τοῦ ἀνθρώ-
που ἀναβαίνειν ὅπου ἐγὼ τὸ πρότερον;

63 Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν, ἡ
σὰρξ οὐκ ὠφελεῖ ὅθεν· τὰ ῥήματα
αὐτοῦ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ
ἔστιν. 64 Ἀλλ' εἰσὶν ἔτι ὑμῶν πῖτες

οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἔτι ἀρχῆς
ὁ Ἰησοῦς πῖτες εἰσὶν οἱ μὴ πιστεύον-

57 As the living Father
hath sent me, and I live by the
Father: so he that eateth me,
even he shall live by me.

58 This is that bread which
came down from heaven: not
as your fathers did eat manna,
and are dead: he that eateth
of this bread, shall live for
ever.

59 These things said he in
the synagogue, as he taught in
Capernaum.

60 Many therefore of his
disciples, when they had heard
this, said, This is an hard say-
ing, who can hear it?

61 When Jesus knew in him-
self that his disciples murmur'd
at it, he said unto them, Doth
this offend you?

62 What and if ye shall see
the Son of man ascend up
where he was before?

63 It is the spirit that quick-
neth, the flesh profiteth no-
thing: the words that I speak
unto you, they are spirit, and
they are life.

64 But there are some of
you that believe not. For Je-
sus knew from the beginning,
who they were that believ'd

πες,

PARAPHRASE.

and I in him, i.e. in a most intimate and unconceivable manner is Spiritually united to me, and a Spiritual Member of me, and as such partakes more and more of the Holy Spirit and Grace; the Partaking of the said Holy Sacrament being intended by me to be one Principal Means of Partaking of Grace, both as thereby is denoted the Pardon of Sins past, and also the Assistance of the Holy Spirit to Resist and Overcome Sin for the future. 57 As the Living Father, i.e. the Father who is the Foun-
tain

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tain of the Godhead, has sent me, and I live by the Father, as deriving my Life from Him; so he that eats me, in the Mysterious or Spiritual manner I shall appoint, i. e. in the Sacrament, even he shall live by me, i. e. shall derive Eternal life from me. 58 To conclude therefore, This, viz. I my self, is That Bread which came down from Heaven, in order to be eaten or fed upon in the Spiritual manner aforesaid; not to the same end as your Fathers did eat Manna, viz. only to nourish their Mortal Bodies in their Natural life, and are Dead therefore in their Bodies: but to a much Nobler end; for he that eats of this Bread, shall thereby receive such Spiritual Nourishment, as to live for ever. 59 These things said he to the Jews in the Synagogue, as he taught in Capernaum.

60 Many therefore, even of those who had hitherto profess'd to be his Disciples, when they had heard this Discourse, said, This which he has said of his being Bread, and giving us his Flesh to eat, and Blood to drink, and our Eating him &c. is an Hard or Absurd saying, who can hear it, i. e. believe it to be True? 61 When Jesus knew that some of his Disciples thus murmur'd at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of Man Ascend up into Heaven, where he was before he came down upon Earth? Is it not as Strange and Incredible to you at present, that I should do the One as the Other? Yet you shall some of you see me Ascend into Heaven, and then you will not wonder at my Coming down thence. And besides, this my Ascension into Heaven, with my Flesh or Body, will then teach you not to understand what I have said of Eating my Flesh, in the literal and gross sense you now Perversely understand it in. 63 Whereas you might have perceiv'd from what I said afore, that It is the Holy Spirit that quickens, or gives Spiritual Life to such as duly partake of the Blessed Sacrament of my Body and Blood: The Flesh, whether you understand thereby my Natural Flesh or Body, or Any other material thing dignify'd with that Character, as the material Bread us'd in the Sacrament; in which ever of these senses you understand the Flesh I have spoken of, It of It self profits Nothing toward the Attainment of Eternal life. The Words that I speak unto you, both in this and other the like Cases, they are Spirit, and they are Life, i. e. they are to be understood in a Spiritual Sense, wherein the things spoken of do really conduce, Agreeably to the True meaning of such my Discourses, to a Spiritual and Eternal life. 64 But your being Offended at this my Discourse concerning my Flesh and Blood, do's at the bottom proceed from no other cause than this, viz. because there are some of you, i. e. such of you as are thus offended, are Those that believe not Sincerely, or on sound Principles, tho' they Profess to Believe. For Jesus knew from the Beginning of his Ministry, and gathering Disciples, who of them they were that Believ'd not sincerely on him, tho' they profess'd to Believe in him; and he knew this so Fully and Particularly, that he knew from the First time that Judas Iscariot profess'd

V.
Christ further
discourses on the
same Subject to
some of his Dis-
ciples, that were
offended at what
he had said,

TEXT.

TRANSLATION.

πισ, ἡ τις ὅστις ὁ πωλεῖ αὐτόν.
65 Καὶ ἔλεγε· Διὰ τὸτο εἶρηνα ὑ-
μῖν, ὅτι ὅστις διὰ τὸ ἐλθεῖν πρὸς με,
ἐὰν μὴ ἡ δωδμήκον αὐτῷ ἐκ τοῦ πατρὸς
μου. 66 Ἐκ τούτου πολλοὶ ἀπώλθον
τῶν μαθητῶν αὐτοῦ εἰς τὰ ὅπισθεν, καὶ
ἔκειν μετ' αὐτοῦ περιπατεῖν.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα·
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπε-
κρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε,
πρὸς τίνα ἀπελευσόμεθα; ῥήματα
ζωῆς αἰωνίου ἔχεις. 69 Καὶ ἡμεῖς πε-
πιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ
Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. 70 Ἀ-
πεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς
τούς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς
διάβολος ἐστίν; 71 Ἐλεγε δὲ τὸ Ἰούδας
Σίμωνος Ἰσκαριώτη· ὅστις ἦμελλεν
αὐτὸν πρὸς τοὺς Ἰουδαίους ἀποδοῦναι.

Κεφ. ζ'. Καὶ περιπατεῖ ὁ Ἰησοῦς μετ'
ταῦτα ἐν τῇ Γαλιλαίᾳ· καὶ ὁ ἦθελεν
ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζητούντων
αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν αὐτόν.

2 Ἡ δὲ ἐστὶν ἡ εὐχὴ τῶν Ἰουδαίων
ἡ σκηνοπηγία. 3 Εἶπον οὖν πρὸς αὐτὸν

not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walk'd no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answer'd him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answer'd them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Chap. VII.

After these things, Jesus walk'd in Galilee: for he would not walk in *Judea, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said

PARAPHRASE.

to Believe in Him, that it was He who should betray him, when the Proper time for it was come. 65 And he said, Therefore said I (afore v. 44) unto you, that no Man can come unto me as a True Sincere Believer, except it were given unto him of my Father. 66 Hereupon, from that time many of his Disciples who were not Sincerely such, per-
ceiving

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ceiving by what he said (v. 64, 65.) that their Insincerity was not Unknown to him, went back, i. e. off from him, and walk'd no more with him, i. e. were no longer his Disciples.

67 Then said Jesus unto the Twelve Apostles, Will ye also go away from me, and be no longer my Disciples? 68 Then Simon Peter answer'd him, Lord, to whom shall we go, but to thee? for Thou hast the Words of Eternal Life, i. e. Thou alone canst truly guide and instruct us what to do in order to attain Eternal life, which ought to be our chief concern. 69 And, i. e. namely, we believe and are sure from what we have seen and heard, that Thou art That Christ, the Son of the living God, which has been so long promis'd to us by God, to guide and instruct us unto True Happiness. 70 Jesus answer'd them, Have not I chosen you Twelve out of all my Disciples to be my Constant Attendants, and to be admitted into the Closest Friendship and Intimacy with me? i. e. Altho' I have done this, yet to let you see that I perfectly know the Hearts of you Twelve, as well as of my other Disciples; I say unto you, that tho' Peter has made a Commendable Confession with respect to me in the Names of All you Twelve, yet I know you do not All believe so sincerely in your Hearts, and that One of you is at the Bottom such a Child of the Devil, or so very Wicked, and shall be so far influenc'd by the Devil, as to Betray me to my Enemies when the Time appointed of God for it is come. 71 This he spake of Judas Iscariot the Son of one Simon: for he it was that should Betray him, being One of the Twelve.

VI.
Christ's Knowledge of All men, particularly of the Traytor.

Chap. VII. After these things for some considerable Time, (as may be Best seen by looking on my Table of the Harmony of the four Gospels) Jesus walk'd, i. e. continu'd in Galilee, going from place to place to teach and instruct the People: for he would not walk in Judea, properly so call'd, because the chief Rulers of the Jews, who resided generally and most of them at Jerusalem in Judea, sought to kill him; so maliciously exasperated were they against him.

VII.
Christ stays in Galilee, not going up to Jerusalem at the next Passover.

S E C T I O N VI.

Containing such Particulars as are related by St John, From a little before the Feast of Tabernacles, which was in the thirty fourth year of CHRIST's Life, or A.D. 32, To the Feast of the Dedication next ensuing, or in the same year. Which Particulars take up Chap. VII. 1 — X. 21, of this Gospel, and are Wholly Omitted by the Other Evangelists.

2 Now the Jews Feast of Tabernacles, so call'd and kept in memory of their Ancestors living in Tabernacles or Tents for forty years in the Wilderness, was at hand; It began always on the Fifteenth of the Hebrew month Tisri, which was this year about the middle of October. 3 His Brethren were (as we learn Mat. 13. 55.) these four, James and Joses, Si-

I.
Christ goes to Jerusalem to the Feast of Tabernacles.

TEXT.

TRANSLATION.

οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. 4 Οὐδεὶς γὰρ οὐ κρυπτοῦ τι ποιεῖ, καὶ ζητεῖ αὐτὸς οὐ παρρησιάζεσθαι· εἰ τὰῦτα ποιεῖς, φανέρασον σὲ αὐτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὃ ἐμὸς ἔτι οὐκ ἦρξεν· ὁ δὲ καιρὸς ὃ ὑμέτερος πάντοτε ὄντι ἐτοιμὸς. 7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ποιῶντα ὄντι. 8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ δὲ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὃ ἐμὸς ἔτι οὐκ ἐπλήρωθη. 9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἐμείνεν ἐν τῇ Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβη οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, καὶ φανερώσας, ἀλλ' ὡς ἐν κρυπτῷ.

unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up *yet* unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

II OI

ANNOTATIONS.

V. 8. † So it is read in Cant. and some few other MSS. and in Vulg. Lat. Syr. and Persick Versions; as also in Chrysostom, Cyril and Augustin. And indeed it is not to be doubted but that *οὐκ* is the Original Reading, because there can be no Reason for turning *ἔτι* into *οὐκ*, but there is an obvious Reason for turning *οὐκ* into *ἔτι*, viz. that our Lord might not seem to say one thing, and do another. And that *οὐκ* was thus turn'd here into *ἔτι* on such an account, is put beyond all doubt, by considering that *Porphyrus*, that Enemy of Christianity, do's endeavour from this very Passage to render our Lord guilty of speaking an *Untruth*, in saying first he would *Not go* to the Feast, and afterwards *Going*: Whence as it appears beyond all Doubt, that it was read *οὐκ*, and not *ἔτι*, in *Porphyrus's* time, so it appears also, I think, beyond all reasonable Doubt, that hence *οὐκ* came to be put

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Simon and Jude: of which Two, James and Jude, were of the Number of the twelve Apostles, which were chosen a considerable time before this: So that what is said in the following Verses 3—8, can't be Reasonably understood of these Two; but may very well be understood of the Two other, who as they were not Apostles, so probably were not so, because they were such as are describ'd here v. 5 and 7; and therefore no wonder they should take upon them to Direct our Lord What to Do, and When to go up to the Feast here mention'd, as our Evangelist here tells us they did, viz. These Two of his Brethren that were not Apostles, when they saw Jesus not preparing to go to the Feast, therefore said unto him, Why dost thou not Depart hence from Galilee, where thou hast now staid so long, viz. near, if not quite, or even above Two years, and go into Judea, that thy Disciples also that be there may see the Miraculous works that thou dost, and thereby also the Number of thy Disciples may be increas'd, by Others being induc'd by thy Miracles to follow Thee as such? 4 For there is no Man of Common Prudence that do's any thing Extraordinary in Secret, as Galilee may be esteem'd to be in respect of Jerusalem in Judea, especially at a Feast time; and he himself seeks or desires at the same time, by what he do's thus Extraordinary, to be Known Openly, or to As Many as he can: wherefore if you do these things with an Intention to be Known, and to get Followers, go now to this Feast at Jerusalem, where thou wilt have the Opportunity to shew thy Self to some that come to the said Feast from many different Parts of the World. 5 For neither did these Two of his Brethren believe in Him so, as to have a just Reverence for Him; but thought that He acted out of a Desire of Vain-glory and Worldly Honour, or the like. 6 Then Jesus said unto them, My proper time for avoiding the malicious Designs of the Jewish Rulers at Jerusalem, when I get thither, is not yet come: but your time is Always ready, i. e. you may go when you please, without Danger. 7 The World cannot have any Reason to hate you, while you are acted by Worldly Principles yourselves, and so do not oppose Others that are so: but me it hates, because I testify that the Works thereof, i. e. such Works as are done out of meer Worldly Principles, and so contrary to the Will of God, are Evil. 8 Go ye up unto this Feast: I go not up yet unto this Feast, for my time is not yet full come. 9 When he had said these Words unto them, he abode still in Galilee. 10 But when his said Brethren were gone up, then went he also up unto the Feast, Not so Openly as he was wont to go about Galilee with vast Multitudes following him, or flocking to him; but as it were in Secret, being attended only with the twelve Apostles,

A N N O T A T I O N S.

put into the Text afterwards instead of ~~and~~, as shewing the True meaning of ~~and~~ in this place; for which reason I have retain'd *Not yet*, in the English Version, only putting *yet* in a different Character, to shew it is put in by way of Explanation.

and

TEXT.

TRANSLATION.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτην αὐτὸν
 ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Πῶς ὅστις
 ῥαεῖν; 12 Καὶ γόγγυσμός πο-
 λὺς ᾤοντο αὐτῷ ἐν τοῖς ὄχλοις. οἱ
 μὲν ἔλεγον, ὅτι ἀγαθὸς ἐστίν. ἄλλοι δὲ
 ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον·
 13 Οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει
 περὶ αὐτοῦ, ὡς τὸ φόβος τῶν Ἰουδαίων.
 14 Ἦδη δὲ τῇ ἑορτῇ μεσσηνίας, ἀνέβη ὁ
 Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 Καὶ
 ἱθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς
 ὅστις γράμματα οἶδε, μὴ μαθητὴς;
 16 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν·
 Ἡ ἐμὴ διδασκίαν ἐκ ἐστίν ἐμῇ, ἀλλὰ ὅ
 πέμψαντός με. 17 Εἰ τις θέλη τὸ
 θέλημα αὐτοῦ ποιεῖν, γνώσει ὅτι περὶ
 διδασκίαν, πότερον ἐκ τῶν Θεῶν ὅστις, ἢ
 ἐγὼ ἀπὸ ἐμαυτοῦ λαλῶ. 18 Ὁ ἀπὸ
 ἐαυτοῦ λαλῶν τὸ δεῖξαι τὴν ἰδίαν ζητεί· ὁ
 δὲ ζητῶν τὸ δεῖξαι ὅτι πέμψαντος αὐτὸν,
 ὅστις ἀληθὴς ἐστίν, καὶ ἀδικία οὐκ αὐτῷ
 ὄντα ἐστίν. 19 Οὐ Μωσὴς δέδωκεν
 ὑμῖν τὸν νόμον, καὶ ὅδε οὐδεὶς ἔτι ὑμῶν ποιῶν
 τὸν νόμον; τί με ζητεῖτε σκοπεῖν;

11 Then the Jews sought
 him at the feast, and said,
 Where is he?

12 And there was much mur-
 muring among the people con-
 cerning him: for some said, he is
 a good man: others said, Nay;
 but he deceiveth the people.

13 Howbeit, no man spake
 openly of him, for fear of the
 Jews.

14 Now about the midst of
 the feast, Jesus went up into
 the temple, and taught.

15 And the Jews marvel'd,
 saying, How knoweth this man
 letters having never learn'd?

16 Jesus answer'd them, and
 said, My doctrine is not mine,
 but his that sent me.

17 If any man will do his
 will, he shall know of the do-
 ctrine, whether it be of God,
 or whether I speak of my self.

18 He that speaketh of him-
 self, seeketh his own glory:
 but he that seeketh his glory
 that sent him, the same is true,
 and no unrighteousness is in
 him.

19 Did not Moses give you
 the law, and yet none of you
 keepeth the law? Why go ye
 about to kill me?

20 ΑΠ-

PARAPHRASE.

and some Others, who made Comparatively but a small number in respect
 of the Numbers that were wont to follow him, and who (as is probable)
 did not keep All together in a Body All the way with him, but met him
 in certain Places appointed, and in certain Numbers. For tho' St Mat-
 thew and Mark take no Notice of this Journey, nor of Christ's Coming to
 this Feast; yet St Luke has taken Notice of the Journey, viz. Chap. IX.
 51—X. 16. whence it appears, that Christ was not only attended with
 the

the Apostles, but also that several Others came to him as he went Along, and that he sent the Seventy during this Journey. But tho' St Luke gives an Account of this Journey, yet he gives no Account of what was done by Christ at Jerusalem during this Feast; and therefore Our Evangelist St John, exactly agreeable to his Design chiefly to Supply the Defects in the History of the former Gospels, gives no Account of this Journey it self, this having been done Sufficiently by St Luke; but gives us an Account of what was done at Jerusalem this Feast, which had been Omitted by St Luke, as well as St Matthew and Mark.

11 Then the Chief of the Jews at Jerusalem sought for him at the beginning of the Feast, and said, Where is he? 12 And there was much Murmuring among the People concerning him: for some said, He is a Good man: others said, Nay; but he deceiveth the People. 13 Howbeit, no Man that favour'd him spake Openly in favour of him, for fear of the Jews, i.e. the Jewish Rulers at Jerusalem, who it was known were mightily exasperated against Him. 14 Now about the midst, i.e. third or fourth day of the Feast which lasted eight days, Jesus thought fit to appear Publickly, and went up into the Temple and taught. 15 And he taught so Excellently well, that the Jews marvell'd, saying, How knows this Man Letters, having never learn'd, i.e. How came this Man to understand the Scriptures so well, having never been bred up at any of our Schools? 16 Jesus answer'd them, and said, My Doctrine is not Mine in the Notion you have of me, viz. as a meer Man, but His that sent me, viz. God's, who accordingly has communicated it to me as Man, without my Previous Study or the like. 17 And if any man will, i.e. is but Sincerely willing to do his Will, he shall thereby be Rightly dispos'd and duly enabled to know, from the very Nature and Tendency of the Doctrine it self, whether it be of God, or whether I speak of my self. 18 One so dispos'd as is mention'd in the foregoing Verse, will Rightly judge, that He that speaks of himself seeks his Own Glory, or Worldly Honour and the Applause of Men; and therefore would suit his Doctrine to the Corrupt inclinations of them he speaks to: but on the contrary, he that seeks his, i.e. God's Glory that sent him, and in order thereto plainly Reproves Men for Sinning against God, and truly teaches them what their Duty to God requires of them, tho' it be most contrary to the Corrupt Inclinations of Men, and so exposes him to their Hatred and Malice, the same is most certainly a True Teacher sent from God, and no Unrighteousness is in him, for which his Doctrine should be rejected. 19 But ye are Far from being so Qualify'd as is mention'd v. 17, and consequently are not in a Capacity to judge Aright of the Truth of my Doctrine. For did not Moses give you the Law from God, as you yourselves acknowledge? and yet so Far are ye from being Willing to do the Will of God, that none of you keeps the Law. And therefore Why, out of a pretended, Hypocritical Zeal for the Law, go ye about to Kill me,

II.
Christ's Discourse
to the Jews, more
particularly as to
the Violation of
the Sabbath.

TEXT.

TRANSLATION.

20 Απεκρίθη ὁ ὄχλος καὶ εἶπε· Δια-
μώιον ἔχεις· τίς σε ζητᾷ ἀποκτεῖναι;
21 Απεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐ-
τοῖς· Ἐν ἔργῳ ἐποίησα, καὶ πάντες
θαυμάζετε. 22 Διὰ τὸτο Μωσῆς
ἔδωκεν ὑμῖν τὴν περιτομὴν, ὅχι ὅτι
ἐκ τῆς Μωσέως ἐστίν, ἀλλ' ἐκ τῆς πα-
τέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄν-
θρωπον. 23 Εἰ περιτομὴν λαμ-
βάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα
μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χό-
λας ὅτι ὅλοι ἄνθρωποι ὑγίην ἐποίησα
ἐν σαββάτῳ; 24 Μὴ κρίνετε κατ'
ὄψιν, ἀλλὰ πρὸς δικαίαν κρίσιν κρί-
νατε. 25 Ἐλεγον οὖν πῶς ἐκ τῆς
Ἱερουσαλὴμ. Οὐκ ἔτις ἐστὶν ὃν ζη-
τοῦσι ἀποκτεῖναι; 26 Καὶ ἴδε, παρ-
ρησία λαλῶ, καὶ οὐδὲν αὐτῷ λέγουσι·
μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες
ὅτι ἔτις ἐστὶν ὁ Χριστός; 27 Ἀλλ'
καὶ τῶτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ

20 The people answer'd and
said, Thou hast a devil: who
goeth about to kill thee?

21 Jesus answer'd and said
unto them, I have done one
work, and ye all marvel.

22 Moses therefore gave un-
to you circumcision, not be-
cause it is of Moses, but of the
fathers, and ye on the sabbath-
day circumcise a man.

23 If a man on the sabbath-
day receive circumcision, that
the law of Moses should not be
broken; are ye angry at me,
because I have made a man *all
over whole on the sabbath-
day?

24 Judge not according to
the appearance, but judge
righteous judgment.

25 Then said some of them
of Jerusalem, Is not this he
whom they seek to kill?

26 But lo, he speaketh bold-
ly, and they say nothing unto
him: do the rulers know in-
deed that this is the *Christ?

27 Howbeit we know this
man whence he is: but when

Χρί-

PARAPHRASE.

as One that have formerly broken the Law in Curing an Infirm man that
could not go, when I was last here, on the Sabbath-day? This Jesus
spake, as well knowing the Malicious Designs that were in the Hearts of
the Jewish Rulers. 20 The Common People not knowing so much at
least of the Malicious Intentions of their Rulers, as that they had any
such thoughts as even to Kill him; and thinking it very Unlikely that they
should have such thoughts, since Jesus had done (they knew) nothing wor-
thy of Death, were Strangely surpris'd to hear him say This; and an-
swer'd and said, We begin now to think that Thou hast a Devil, which
makes thee so Mad as not to know what thou sayst: Who go's about to
Kill

Kill thee? 21 Jesus answer'd and said unto them, *Tho' you do not, yet I do thoroughly know the Intentions of your Rulers to Kill me when they can, tho' I have given them no just Reason so to do. I have indeed formerly, when I was here last, done One Miraculous Work, and ye all Marvel (y) at the Miraculousness of the Work; but then some of you likewise Marvel, and are even most highly Angry at my doing the said work on the Sabbath-day. How little Reason ye have to be thus Angry with me on this Account, I dare appeal even to your selves to judge from your Own Acting in like Cases.* 22 For instance, Moses therefore gave unto you a Commandment to observe the Right of Circumcision, not because it is Originally a Command of the Law of Moses, but One of the Commands given to the Fathers or Ancestors of your Nation, viz. Abraham, &c. and ye, even on the Sabbath-day, if it happen to be the Eighth day after the Birth of him, circumcise a Man. 23 Now if ye can think it Lawful, notwithstanding the strict Observation of the Sabbath requir'd by the Law of Moses, for a Man on the Sabbath-day to receive Circumcision, that the Law of Moses should not be broken in respect to the Time commanded for Circumcision; If I say, you can thus think it Lawful for the Observation of the Sabbath to give way to Circumcision, tho' this might be done on Another day, and so the Sabbath entirely kept, are ye Reasonably Angry at me, because I have made a Man that was infirm All over, perfectly Whole on the Sabbath-day? since the Duty of Doing Good and Relieving the Miserable, at All times is a more Excellent and Ancient Duty than that of observing the Sabbath or Circumcision. 24 Therefore judge not of that Work of mine in healing the said Man, as an Evil work, according to the Appearance of it, i. e. because it seem'd to be a Violation of the Sabbath; but judge of it according to Righteous judgment, i. e. according to the Nature and Reason of the thing, and then you must acknowledge it to have been no other work than what might be as Lawfully done on the Sabbath by me, as Circumcision is by you. 25 Then said some of them of Jerusalem that were privy to the Designs of the Rulers to Kill him, Is not This he whom they, i. e. the Rulers seek to Kill? 26 But lo, he speaks Boldly, and they say nothing unto him: Do the Rulers at last know indeed that this is the Christ, and so have chang'd their Intentions? One would be apt to think so, from what here passes. 27 Howbeit, whatever they may think, we know This Man whence he is descended; but it is One Character of

A N N O T A T I O N S.

V. 26. † *Αλλ' οὐκ* is not read in this last place in Cant. and other MSS. nor in Vulg. Lat. and Arab. Versions; nor in Origen, Chryl. Cyril, and Epiphanius.

(y) It is observable, that some read *αὐτὸν* (which begins the next verse according to the Common Reading or Pointing) as referring to *ἡμεῖς*, and so making the latter end of this verse.

TEXT.

TRANSLATION.

Χειρὸς ὅταν ἔρχῃ, ὅδεὶς γινώσκει πο-
θεν ἔστιν. 28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ
διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Καὶ μὲν
οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ'
ἐμαυτοῦ ἔκ ἐλήλυθα, ἀλλ' ἐστὶ ἀληθι-
νὸς ὁ πέμψας με, ὃν ὑμεῖς ἔκ οἴδατε.
29 Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι πατὴρ αὐτοῦ
εἰμι, καὶ αὐτὸς με ἀπέστειλεν. 30 Ἐ-
ζήτην οὖν αὐτὸν πιάσαι· καὶ ὅδεὶς
ἐπίβαλεν ἐπ' αὐτὸν τιὸ χεῖρα, ὅτι
ἔτι οὐκ ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πολ-
λοὶ δὲ ἐκ τοῦ ὄχλου ὁπίστευσαν εἰς
αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χειρὸς ὅταν
ἔλθῃ, μῆτι πλείονα σημεῖα τέτιν
ποιήσῃ ὥν ἔτι ἐποίησεν;

32 Ἦκουσ' οἱ φαρισαῖοι τοῦ ὄχλου
ρογχιζίντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέ-
στειλαν οἱ φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπη-
ρέτας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν
ὁ αὐτοῖς ὁ Ἰησοῦς· Ἐπὶ μικρὸν χρόνον
μὲν ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμ-
ψάντά με. 34 Ζητήσετε με, καὶ ἔτι εὐ-
ρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς ἔτι οὐ δύνα-
σθε εἰλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι

Christ cometh, no man know-
eth whence he is.

28 Then cry'd Jesus in the
temple as he taught, saying, Ye
both know me, and ye know
whence I am: and I am not
come of my self, but he that
sent me is true, whom ye know
not.

29 But I know him, for I
am from him, and he hath
sent me.

30 Then they sought to
take him: but no man laid
hands on him, because his
hour was not yet come.

31 And many of the people
believ'd on him, and said,
When Christ cometh, will he
do more miracles than these
which this man hath done?

32 The Pharisees heard that
the people murmur'd such
things concerning him: and
the Pharisees and the chief
priests sent officers to take him.

33 Then said Jesus unto
them, Yet a little while am I
with you, and then I go unto
him that sent me.

34 Ye shall seek me, and
shall not find me: and where I
am, thither ye cannot come.

35 Then said the Jews a-

αὐτοῖς

PARAPHRASE.

Christ, that when Christ comes, no Man shall be able to declare his Ge-
neration, or knows whence, or of what Parentage, he is descended.
28 Then cry'd Jesus, i. e. At this he spake with a more loud and earnest
Voice than Afore, in the Temple as he taught, saying, Ye both know
me that I am the Man Jesus, who was bred up in the former part of my
Life for near Thirty years together at Nazareth, and ye know whence I
am

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am as to One of my Parents, viz. my Mother, but yet ye know not whence I am as to the Other part of my Parentage, or How I was begotten of my Mother; and therefore the Prophecy you referr'd to in the foregoing Verse is nevertheless Verify'd in me, or notwithstanding All the Knowledge you have Whence I am: But there is also a Farther Truth in your Words, tho' not intended by you, viz. that by my Doctrine and Works ye may both know me and whence I am: and that I am not come of my self, or my own Head, to teach you, as False Prophets do; but that He that sent me is no other than God, who by thus sending me has manifested Himself to be True to his Promises made in the Holy Scripture; and whom ye know not Aright as to his Will and Purposes of bringing about Man's Salvation, notwithstanding you boast so much of his being your God, and your Knowing his Will or Law. 29 But if ye will believe me, I tell you plainly, that I Only and Perfectly know him, or what his Will is, and how he is to be Worshipp'd and Obey'd; for I am from Him in such a peculiar and exalted manner as no other is or can be, being his Only begotten Son by Eternal Generation as God, and being begotten as Man by the Miraculous Operation of the Holy Spirit, and accordingly he has sent me with such a Full Commission both to instruct Mankind, and to confirm my Doctrine by Miracles, as no other ever had or shall have. 30 Then, upon Jesus thus plainly Asserting his Divine Commission and Authority to be such as ought to Over-rule the Authority of the Sanhedrin, or Jewish Rulers, they sought to take him forthwith; but God so order'd things, that no Man laid hands Actually on him, because his Hour or Time of Suffering was not yet come. 31 And One thing that kept the Rulers and their Partizans from laying Actual Hold on him was this, that many of the People believ'd on Him, and said, We must never think to know Christ by the Testimony of Miracles, if This man be not Christ: for when Christ comes, will he do more Miracles than these which this Man has done?

32 The Pharisees heard that the People murmur'd such things concerning him: and the Pharisees and the Chief Priests sent Officers to take him. 33 Then said Jesus unto them, Notwithstanding All your Designs against my Life, which I am not Ignorant of, Yet a little while am I to be with you, God's Providence so ordering things, that ye shall not take away my Life, till the Time appointed of Him is come; and then I shall not perish, as your Rulers would have me, but shall only go unto him that sent me. 34 And then ye shall seek to me under the Character of your Messiah, when the just Judgments of God shall come on your Nation for your Obstinate Unbelief of me, and shall not find me, notwithstanding All your Prayers and Supplications, to be a Deliverer unto you; and where I am then, thither ye cannot come; being harden'd in your Impenitency, and so Unworthy to be receiv'd into Heaven after your Death, as well as to be Suffer'd to live Longer here on Earth. 35 Then

said

III.
The Pharisees
send Officers to apprehend Christ.

TEXT.

TRANSLATION.

πρὸς ἑαυτὸς· Πῶς ἔστος μέλλει πορεύε-
 σθαι, ὅτι ἡμεῖς ἔχουμε εὐρίσκειν αὐτόν;
 μὴ εἰς τὴν ἀνασποράν τῶν Ἑλλήνων μέλ-
 λει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλ-
 λήνας; 36 Τίς ἐστὶν ἔστος ὁ λόγος
 ὃν εἶπε· Ζητήσετε με, καὶ ἔχουμε εὐρί-
 σκετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς ἔχουμε δύνα-
 σθε ἐλθεῖν; 37 Εἰ δὲ τῇ ἐσχάτῃ
 ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰσηκεῖ ὁ
 Ἰησοῦς, καὶ ἐκραξε, λέγων· Εἰ τις
 διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω.
 38 Ὁ πιστεύων εἰς ἐμέ, καὶ ἔσως εἶ-
 πει ἡ γραφή, ποταμοὶ ἐκ τῆς κοι-
 λίας αὐτοῦ ρεῦσιν ὕδατος ζῶντος.
 39 Τὸ δὲ εἶπε πρὸς τὸ πνεῦμα-
 τὸ ἅγιον, ὅτι ὁ Ἰησοῦς ὁρῶντες ἐδο-
 ξάσθαι. 40 Πολλοὶ ὦν ἐκ τῶν ὄχλων
 ἀκούσαντες τὸν λόγον, ἔλεγον· Οὕτως
 ἐστὶν ἀληθὺς ὁ προφήτης. 41 Ἄλλοι
 ἔλεγον· Οὕτως ἐστὶν ὁ Χριστός. Ἄλλοι
 δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
 Χριστός ἐρχεται; 42 Οὐχὶ ἡ γραφή
 εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ
 ἀπὸ Βηθλεὲμ τῆς πόλεως ὅπου ὁ Δα-
 βὶδ, ὁ Χριστός ἐρχεται; 43 Σχίσμα ὦν
 ἐν τοῖς ὄχλοις ἐγένετο δι' αὐτόν. 44 Τινὲς
 δὲ ἤθελον ἐξ αὐτοῦ πιάσαι αὐτόν· ἀλλ'
 ὁ οὐκ ἐπέβλεπεν ἐπ' αὐτοὺς τοὺς ἡμέρας.

mong themselves, Whither
 will he go, that we shall not
 find him? will he go unto the
 dispers'd among the Gentiles,
 and teach the Gentiles?

36 What manner of saying
 is this that he said, Ye shall
 seek me, and shall not find me:
 and where I am, thither ye can-
 not come?

37 In the last day, that great
 day of the feast, Jesus stood,
 and cry'd, saying, If any man
 thirst, let him come unto me,
 and drink.

38 He that believeth on me,
 as the scripture hath said, out
 of his belly shall flow rivers of
 living water.

39 * Now this spake he of
 the Spirit, which they that be-
 lieve on him should receive:
 for the holy Ghost was not yet
 given, because that Jesus was
 not yet glorify'd.

40 Many of the people
 therefore, when they heard this
 saying, said, of a truth this is
 * a prophet.

41 Others said, This is the
 Christ. But some said, Shall
 Christ come out of Galilee?

42 Hath not the scripture
 said, That Christ cometh of
 the seed of David, and out of
 the town of Bethlehem, where
 David was?

43 So there was a division
 among the people because of
 him.

44 And some of them would
 have taken him; but no man
 laid hands on him.

P A R A P H R A S E.

said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispers'd Jews among the Gentiles, and teach the Gentiles? 36 What manner of Saying is this, *i. e.* What is the meaning of this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 37 In the last day, that Great or more Solemn day of the Feast, when there was an Holy Convocation or Full Assembly, it being the Custom on that day to fetch Water to the Temple from the Fountain of Siloam, some of which they drank, singing (z) those Words of Isaiah, With Joy (z) shall they draw Water from the Wells of Salvation; and some they offer'd as a Drink-offering to God, and that as a Commemoration of their Fathers being Miraculously reliev'd when they Thirsted in the Wilderness; Jesus observing this Rite, and alluding thereto, stood in a convenient place and cry'd, *i. e.* spoke with a Loud voice, saying, If any Man thirst, *i. e.* earnestly desires to be truly Righteous and so Eternally Happy, let him come unto me, and drink the Spiritual Water, *i. e.* receive my Gospel. 38 He that believes on me, as the Scripture (a) has said, Out of his Belly shall flow Rivers of Living Water, *i. e.* He shall not only be fill'd with Spiritual Wisdom himself, or so far as is Requisite for his Own Salvation; but he shall also be endu'd in such Abundance with the Gifts of the Holy Spirit, as thereby to be enabled to Teach and Convert Others to the Belief of the Gospel, and so to bring Them also to Salvation. 39 Now this he spake of the plentiful Effusion of the Spirit, which they that believe on him should receive after the Descent of the Holy Ghost at the Pentecost next ensuing: for the Holy Ghost was not yet given to Any of his Disciples in such an Extraordinary manner, because that Jesus was not yet ascend-ed into Heaven, and there Glorify'd. 40 Many of the People therefore, when they heard this saying, *i. e.* heard him say, If any Man thirst, let him come to me, &c. with so much Fearlesness and Authority, said, Of a Truth This is the Prophet which Moses speaks of Deut. 18. 15, 18, or some such Extraordinary Person. 41 Others said, This is the Messias, or Christ himself. But to this some others, led away with the Common Mistake of Jesus being born at Nazareth in Galilee, said, shall Christ come out of Galilee? 42 Has not the Scripture said, That Christ comes out of the Seed of David, and out of the Town of Bethlehem, where David was born? 43 So there was a Division among the People because of him. 44 And some of them would have taken him; but no Man laid hands on him.

A N N O T A T I O N S.

(z) As Dr *Whitby* has observ'd. See *Isai.* 12. 3. and 55. 1.

(a) See *Prov.* 18. 4. *Isai.* 44. 3. *Deut.* 17. 6. and 19. 15.

TEXT.

TRANSLATION.

45 Ηλθον ὅτι οἱ ὑπηρέτῃς πρὸς τοὺς ἀρχιερεῖς καὶ φαρισαίους· καὶ εἶπον αὐτοῖς ὅτι· Διὰ τί οὐκ ἠγάγετε αὐτόν; 46 Απεκρίθη οἱ ὑπηρέτῃς· Οὐδέποτε ἔκως ἐλάλησεν ἄνθρωπος, ὡς ὅτος ὁ ἄνθρωπος. 47 Απεκρίθησαν οὖν αὐτοῖς οἱ φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 Μὴ τις ἐκ τῶν ἀρχόντων ἢ πίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν φαρισαίων; 49 Ἀλλ' ὁ ὄχλος ὅτος ὁ μὴ γινώσκων τὸ νόμον, ὅτι κατὰ τοὺς εἰσι. 50 Λέγει Νικοδήμους πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἔξ αὐτῶν. 51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον αὐτοῦ πρὸς τὸν ὁρῶν, καὶ γινώσκῃ πῶς ποιεῖ; 52 Απεκρίθησαν καὶ εἶπον αὐτοῖς· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, ὅτι πᾶς ὁ ἐκ τῆς Γαλιλαίας ὅτι ἐκ ἐρή- γεταί. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

Κεφ. η'. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ελαιῶν. 2 Ὁρθρῶν δὲ πάλιν παριγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Ἀγαστοὶ δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτόν γυναῖκα ὃν μοιχεύει κατελημμένον· καὶ ῥησάντες αὐτήν ἐν μίσῳ, 4 λέγουσιν αὐτῷ· Διδά-

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answer'd, Never man spake like this man.

47 Then answer'd them the Pharisees, Are ye also deceiv'd?

48 Have any of the rulers, or of the Pharisees believ'd on him?

49 But this people, who knoweth not the law, are curs'd.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They answer'd and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

Chap. VIII.

Jesus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the mids,

4 They say unto him, Ma-

σκαλε,

TEXT.

TRANSLATION.

σκαλε, αὕτη ἡ γυνὴ κατελήφθη
ἐπαυτοφώρα μοιχευομένη. 5 Ἐν δὲ
τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο πᾶς
ποιῶναι λιθοβολεῖσθαι· σὺ οὖν τί λέ-
γεις; 6 Τῦτο δὲ ἔλεγον πειράζοντες

ster, this woman was taken in
adultery, in the very act.

5 Now Moses in the law
commanded us, that such
should be ston'd: but what
sayst thou?

6 This they said, tempting
αὐτόν,

P A R A P H R A S E.

45 Then came the Officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The Officers answer'd, Never Man spake, *i. e. taught* like this Man, *and that in the Opinion of All the People as well as of Us.* 47 Then answer'd them the Pharisees, Are ye also deceiv'd? 48 Have any of the Rulers, or of the Pharisees believ'd on him? 49 But this Common People, who knows not the Law aright, 'tis no wonder if they are so easily led away by an Impostor, and so are Curs'd of God. 50 Nicodemus says unto them, (*namely, He that came to Jesus by Night, as is afore related Chap. 3. being One of them, i. e. of the Sanbedrin or Rulers; and tho' he was a Favourer of Jesus, yet being of a Timorous Nature, and so not daring to interpose Directly in his Behalf, but however being not able to forbear to say something in general that might allay their Heat, and divert them from sudden Attempts against him: under these Circumstances Nicodemus says unto them*) 51 Do's Our Law allow us thus to Judge and Condemn any Man, before It, *i. e. before We, according to its Directions*, hear him, and so from his Own mouth know what he do's? 52 They answer'd and said unto him, *What, art thou also a Favourer of this Impostor of Galilee? Search the Scriptures, and look to find therein, if you can, any single Text that speaks of any Prophet that should arise out of Galilee: for sure we are, that according to the Scripture, out of Galilee arises no Prophet.* 53 And hereupon the Sanbedrin or Council broke up, and every Man went unto his Own house.

Chap. VIII. *At Evening* Jesus went unto the Mount of Olives, probably to Bethany, to the House of Lazarus and Mary and Martha, and lodg'd there that Night; 2 and early in the next Morning he came again into the Temple, and all the People came unto him, and he sat down, and taught them. 3 And the Scribes and Pharisees brought unto him a Woman taken in Adultery, and when they had set her in the midst, 4 they say unto him, Master, This Woman was taken in Adultery, in the very Act. 5 Now Moses in the Law commanded us, that such should be Ston'd: but what say'st thou? 6 This they said, not out of any Respect to him, but tempting him to do somewhat, that

IV.
The Officers re-
turn without ap-
prehending Christ.

V.
A woman taken
in Adultery is
brought to
Christ.

TEXT.

TRANSLATION.

αὐτὸν, ἵνα ἔχῃ κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κἀπε κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.† 7 Ὡς δὲ ἐπέμηνον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν θεωρεῖται πῶς λίθον ἐπ' αὐτῇ βαλέτω. 8 Καὶ πάλιν κἀπε κύψας, ἔγραφεν εἰς τὴν γῆν. 9 Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς σινοειδίας ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῆς πρεσβυτέρου ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ αὐτοῦ μέσῳ ἐστάσα. 10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδὲνα θεωράμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνὴ, πῶς εἰσιν οὗτοι οἱ κατηγοροί σου; ὅδεός σε κατέκρινεν; 11 Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω. πορεύου, καὶ μηκέτι ἁμάρτανε.

12 Πάλιν ὅτι ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι τὸ φῶς καὶ ὁ κόσμος· ὁ ἀκολουθῶν ἐμοί, καὶ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξῇ τὸ φῶς τῆς ζωῆς. 13 Εἶποι ὅτι αὐτῷ οἱ φαρισαῖοι· Σὺ τοῦ θεοῦ σταυρῶ μαρτυρεῖς· ἡ μαρτυρία σου ὅτι ἐπὶ ἀληθείᾳ. 14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Καὶ ἐγὼ μαρτυρῶ τοῦ θεοῦ ἐμαυτοῦ, ἀληθείᾳ ἐπὶ ἡ μαρ-

him, that they might have to accuse him. But Jesus stoop'd down, and with *his* finger wrote on the ground, as tho' he heard them not.

7 So when they continu'd asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stoop'd down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemn'd thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest * witness of thy self; thy * witness is not true.

14 Jesus answer'd and said unto them, tho' I bear * witness of my self, yet my * wit-

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they might have ground to Accuse him: for if on the One side he should encourage the People to Stone her, then he might be accus'd to the Roman Governor for promoting a Tumultuous and Seditious Execution of a Criminal without the Governor's Authority; and if on the Other side he should endeavour to save her from the Fury of the People, then the Jews might be offended at him as an Enemy to their Liberties. But Jesus knowing their malicious Design against him, stoop'd down, and with his Finger wrote on the Ground, as tho' he heard them not. 7 So when they continu'd asking him, he lift up himself, and said unto them, *Why do ye urge me to give any Judgment in this matter? I have nothing to say against your Executing the Law. Only ye ought to consider, that He that is very Zealous in punishing Another for any Crime, should in all Equity be Free Himself from any as Great a Crime, and especially from the Same. Wherefore All that I shall say more is this, He that is without or Free from the Guilt of the same or any other as Great Sin among you, let him first cast a Stone at her.* 8 And having by this Answer avoided the Snare they laid for him, again he stoop'd down, and wrote on the Ground; thereby giving them Opportunity to slip away, whilst they imagin'd he took no Notice of them. 9 And they, i. e. the Scribes and Pharisees mention'd v. 2, which heard it, being convicted by their Own Conscience that they were themselves Guilty of the very same Sin, as seems most probable, or at least of Some other as Great; and fearing lest Jesus who had thus touch'd them Home to the Quick, and thereby given them Sufficiently to understand, that he knew their Secret Wickedness, should Openly discover the same to All the People that stood by, should they go about to Stone her, as if they themselves were without Sin: on these Considerations they went out One by One, that they might not be taken Notice of by Jesus, beginning at the Eldest even unto the last or Youngest; and so Jesus was left Alone in respect of them, and the Woman standing in the midst of the People about him. 10 When Jesus had lift up himself, and saw none but the Woman, he said unto her, Woman, where are those thine Accusers? has no Man of them Condemn'd thee as worthy of Death, by flinging the First stone at thee? 11 She answer'd, No man, Lord. And Jesus, being come into the World, not to Condemn Men or destroy their Lives, but to Save them, said unto her, Neither do I Condemn thee to be put to Death for thy past Sin of Adultery, but exhort thee to go and Sin no more.

12 Then spake Jesus again unto them, saying, I am the Light of the World: he that follows me, shall not walk in Darknes, but shall have the Light of Life. 13 The Pharisees therefore said unto him, Thou bearest Witness of thy self; thy Witness is not true. 14 Jesus answer'd and said unto them, Tho' I bear Witness of my self, yet my

VI.
Christ's Discourse
afterwards to the
Jews.

TEXT.

TRANSLATION.

τυρία μὲν ὅτι οἶδα πόθεν ἦλθον, καὶ
 πῶς ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν
 ἔρχομαι, καὶ πῶς ὑπάγω. 15 Ὑμεῖς κτ'
 τὴν σάρκα κρίνετε, ἐγὼ δὲ κρίνω τὸ πνεῦμα.
 16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ
 ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ
 εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.
 17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γε-
 γραπτόν, ὅτι δύο ἀνθρώπων ἡ μαρτυρία
 ἀληθής ἐστιν. 18 Εγὼ εἰμι ὁ μαρ-
 τυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρῶ περὶ
 ἐμοῦ ὁ πέμψας με πατήρ. 19 Ελε-
 γον οὖν αὐτῷ· Πῶς ἐστιν ὁ πατήρ σου;
 Απεκρίθη ὁ Ἰησοῦς· Οὐτε ἐμὲ οἶδατε,
 ὅτε τὸν πατέρα μου εἰ ἐμὲ ἤδειτε, καὶ τὸν
 πατέρα μου ἤδειτε ἂν. 20 Ταῦτα τὰ
 ῥήματα ἐλάλησεν ὁ Ἰησοῦς ὡς τῷ θη-
 ζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ
 οὐδεὶς ἐβόησεν αὐτὸν, ὅτι ὥστε ἐλη-
 λύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς·
 Εγὼ ὑπάγω, καὶ ζητήσέ με, καὶ ἐν τῇ
 ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
 ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ε-
 λεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενῶ
 ἐαυτὸν, ὅτι λέγεις· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς
 οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς·

nels is true : for I know
 whence I came, and whither I
 go; but ye cannot tell whence
 I come, and whither I go.

15 Ye judge after the flesh,
 I judge no man.

16 And yet if I judge, my
 judgment is true: for I am not
 alone, but I and the Father
 that sent me.

17 It is also written in your
 law, that the testimony of two
 men is true.

18 I am one that bear wit-
 nesses of my self, and the Father
 that sent me beareth witness
 of me.

19 Then said they unto
 him, Where is thy Father? Je-
 sus answer'd, Ye neither know
 me, nor my Father: if ye had
 known me, ye should have
 known my Father also.

20 These words spake Jesus
 in the treasury, as he taught
 in the temple: and no man
 laid hands on him, for his hour
 was not yet come.

21 Then said Jesus again
 unto them, I go my way, and
 ye shall seek me, and shall die
 in your sins: whither I go, ye
 cannot come.

22 Then said the Jews,
 Will he kill himself? because
 he saith, Whither I go ye can-
 not come.

23 And he said unto them,

(b) ~~Enoch~~ Deut. 17. 6.

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Witness is true: for I know whence I came, viz. from Heaven, and whither I go again, viz. to Heaven; and I being a Divine Person, and One Essential Attribute of the Godhead being Truth, therefore it necessarily follows that my single Testimony of my self must be True: and this you would readily Acknowledge, but that by means of your Unreasonable Prejudices ye cannot tell whence I come, and whither I go, i. e. ye will not believe me to come from Heaven, and to be a Divine Person. 15 And such your Prejudices arise from this, that ye judge of me and my Doctrine after the Flesh, or Carnal and Worldly Affections, and not according to the Reason of Things. On the contrary, so far am I from being led by such Prejudices to judge wrong of Men, that at present I judge no Man, but only endeavour to bring Men to Repentance by my Teaching. 16 And yet if I should take upon me at this present to Judge and Condemn you for your Obstinate Unbelief, my Judgment is True, i. e. would be just: for altho' as I observ'd afore (v. 14) my single Testimony of my self is True; yet not to insist on that, but to give you Further Evidence of my Truth, and that in your Own way, I say further now, that I am not Alone in bearing Witness of me, but I and the Father that sent me. 17 Now it is also written in your Law, (b) that the Testimony of Two men is True. 18 Agreeably hereto, I am One that bear Witness of my self, and the Father that sent me bears Witness of me: so that according to your Own Law there is sufficient Testimony given you of me. 19 Then said they unto him, Where is thy Father, which thou appealest to as thy Other Witness? Jesus answer'd, Sufficient means have been and still are given you, whereby to know me and my Father; but such are your Worldly Affections and Unreasonable Prejudices, that indeed after all, ye neither know me, nor my Father: if ye had made a Right use of the means vouchsaf'd you, and thereby had known me, ye should from thence have known my Father also to be no other than God the Father; but since ye know not me, or will not yet acknowledge me to be the Christ or a True Prophet, 'twill be to no purpose for me to tell you Expressly, that God is my Father. 20 These words spake Jesus in the Treasury, as he taught in that part of the Temple: Which as it was a Place whence he could not easily have escap'd, so it was a Place where his worst Enemies, the Chief Priests and Rulers, frequented; and yet no Man laid hands on him, for his Hour was not yet come.

21 Then said Jesus again unto them, knowing that their Hearts boyl'd against him, and that they were desirous to Kill him, I go my way shortly to Heaven, and ye shall seek me, and shall die in your Sins, i. e. be destroy'd in this World, and condemn'd Eternally for them in the other; for to that place of Happiness whither I go, ye cannot come, whilst you thus continue in your Unbelief. 22 Then said the Jews, not understanding his meaning, Will he kill himself to get out of our Hands? because he says, Whither I go ye cannot come. 23 And he said unto them,

No,

VII.

Christ foretells
them of his Go-
ing away &c.

TEXT.

TRANSLATION.

Υμῖς ἐκ τῆς γῆς ἐστέ, ἐγὼ ἐκ
τῆς ἀνω ἐμὶ· ὑμεῖς ἐκ τοῦ κόσμου
τούτου ἐστέ, ἐγὼ ἔκ ἐμὶ ἐκ τοῦ κόσμου
τούτου. 24 Εἰποὶ οὖν ὑμῖν ὅτι ἀπο-
θανεύσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν
οὐ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀπο-
θανεύσθε ὡς ταῖς ἁμαρτίαις ὑμῶν.
25 Ελεγον ὅτι αὐτῷ· Σὺ τίς εἶ; Καὶ
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὁ,
π καὶ λαλῶ ὑμῖν. 26 Πολλὰ ἔχω
πρὸς ὑμῶν λαλεῖν καὶ κτείνειν· ἀλλ' ὁ
πέμψας με ἀληθὴς ὅστι· καὶ γὰρ ἃ
ἤκουσα πατρὸς αὐτοῦ, ταῦτα λέγω εἰς τὸν
κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸ πα-
τέρα αὐτοῖς ἔλεγεν.

28 Εἶπεν ὅτι ἀκούεις ὁ Ἰησοῦς· Όταν
ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε
γινώσεσθε ὅτι ἐγὼ εἰμι, καὶ ὅτι ἐμαυτὸν
ποιῶ ὁ δὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ
πατήρ μου, ταῦτα λαλῶ. 29 Καὶ ὁ
πέμψας με, μετ' ἐμοῦ ὅστιν· ἔκ ἀφ᾽ ἧς
με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρετὰ
αὐτοῦ ποιῶ πάντοτε. 30 Ταῦτα αὐτῷ
λαλόντος πολλοὶ ὀπίσσωσαν εἰς αὐτόν.
31 Ελεγον οὖν ὁ Ἰησοῦς πρὸς τοὺς πε-
πιστευκότας αὐτῷ Ἰουδαίους· Εὰν ὑμεῖς
μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀλη-
θῶς μαθηταὶ μου ἐστέ. 32 καὶ γινώ-
σεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευ-
θερώσῃ ὑμᾶς.

Ye are from beneath, I am
from above: ye are of this
world, I am not of this world.

24 I said therefore unto
you, that ye shall die in your
sins: for if ye believe not that
I am *he*, ye shall die in your
sins.

25 Then said they unto
him, Who art thou? and Jesus
saith unto them, Even *the*
same that I said unto you from
the beginning.

26 I have many things to
say * of you, and to judge *you*
for; but he that sent me is
true; and I speak to the world
those things which I have
heard of him.

27 They understood not
that he spake to them of the
Father.

28 Then said Jesus unto
them, When ye have lift up
the Son of man, then shall ye
know that I am *he*, and *that* I
do nothing of my self; but as
my Father hath taught me, I
speak these things.

29 And he that sent me, is
with me: the Father hath not
left me alone: for I do al-
ways those things that please
him.

30 As he spake these words,
many believ'd on him.

31 Then said Jesus to those
Jews which believ'd on him, If
ye continue in my word, *then*
are ye my disciples indeed;

32 And ye shall know the
truth, and the truth shall make
you free.

P A R A P H R A S E.

No, I shall not kill my self: what I said (v. 21.) has a quite different meaning, viz. that whereas ye are from beneath, and so act altogether agreeably to your Earthly Original, placing your Affections on Things of the Earth; on the contrary, I am from Above, and so shall return thither again: whereas ye are of this World, and, as such, seek chiefly the Things of this World, I am not of this World. 24 I said therefore (v. 21.) unto you, that ye shall die in your Sins; namely, forasmuch as if ye believe not that I am He, i. e. the Christ, ye shall die in your Sins. 25 Then said they unto him, Who art thou? And Jesus says unto them, I can^{not} need give you any other Account, than that I am even the Same that I said unto you from the Beginning of my Ministry. 26 I have many things to say of you, because of your Unreasonable Unbelief, and to judge you for: but however you may dislike them, they are most certainly True, because He that sent me is True; and I speak to the World nothing but those things which I have heard of him, in relation to these matters. 27 They still understood not that he spake to them of God the Father; and such was their Prejudice, that Christ saw it would be to no purpose to speak more Plainly, but would only serve to increase their Malice against him.

28 Instead therefore of saying Expressly that God was his Father, he proceeded to lay such things before them, as might be a Foundation for their Repentance and Faith Afterward, when they should see those things fulfill'd in him, which he now foretold of Himself. Then said Jesus unto them, When ye have lift up the Son of Man on the Cross, whereas ye shall think at first, that thereby ye have done your Work effectually; on the contrary, then shall ye have stronger Evidences vouchsaf'd unto you, whereby ye may know that I am He, i. e. the Christ, and that I do nothing of my self; but as my Father has taught me, I speak these things: 29 and that he that sent me, is with me; and that the Father has not left me Alone; for I do always those things that please him: And if ye will not be brought to know this by the stronger Evidences thereof, which shall be afforded you presently after my Crucifixion; ye shall however be made to Know it by the most severe Judgments which shall befall your whole Nation for your persisting in your Unbelief. 30 As he spake these Words of what should befall himself and the Jews, with so great Authority and Certainty, Many believ'd on him. 31 Then said Jesus to those Jews which believ'd on him, If ye continue in the Practice of my Word or Doctrine, notwithstanding all the Persecutions ye may meet with on that Account, then are ye my Disciples indeed; 32 and ye shall act, as those who perfectly know my Doctrine to be no other than the Truth of God, and your thus Living according to the Truth of the Gospel shall make you Free in the most desirable and Advantageous manner that can be.

VIII.
And particular-
ly of his Cruci-
fixion.

TEXT.

TRANSLATION.

33 Απεκρίθησαν αὐτῷ· Σπέρμα
 Αβραάμ ἐσμεν, καὶ ὁδὸν δὲ δουλεύομεν
 πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι
 γνήστοι; 34 Απεκρίθη αὐτοῖς ὁ Ἰη-
 σὺς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι πᾶς
 ὁ ποιοῦν τὴν ἁμαρτίαν, δούλος ὅστις ἔ-
 ἁμαρτίας. 35 Ὁ δὲ δούλος ὁ μένει ἐν
 τῇ οἰκίᾳ εἰς τὸ αἰῶνα· ὁ υἱὸς μένει εἰς
 τὸν αἰῶνα. 36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς
 ἐλευθερώσῃ, ὅτι πᾶς ἐλεύθερος ἔσεται.
 37 Οἶδα ὅτι σπέρμα Αβραάμ ἐστὶ·
 ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λό-
 γος ὁ ἐμὸς ὁ ἡρώδης ἐστὶν ὑμῖν. 38 Ἐγὼ
 ὁ ἐώρακα ὡς πατὴρ μου, λαλῶ,
 καὶ ὑμεῖς οὖν ὁ ἐώρακατε ὡς πα-
 τερὶ ὑμῶν, ποιεῖτε. 39 Απεκρίθη-
 σαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν
 Αβραάμ ἐστὶ. Λέγει αὐτοῖς ὁ Ἰησὺς· Εἰ
 τέκνα τῷ Αβραάμ ἦτε, τὰ ἔργα τῷ
 Αβραάμ ἐποιεῖτε ἂν. 40 Νῦν δὲ ζη-
 τεῖτέ με ἀποκτείνειν, ἀνθρώποι ὡς τὴν
 ἀλήθειαν ὑμῖν λεγέληκα, ὡς ἡκούσα
 ὡς τῷ Θεῷ· τὸ Αβραάμ οὐκ
 ἐποίησεν. 41 Ὑμεῖς ποιεῖτε τὰ ἔργα
 τῷ πατρὶ ὑμῶν. Εἶπον οὖν αὐτῷ·
 Ἡμεῖς ἐκ πορνείας ὁ γεγενῆσθαι· ἓνα
 πατέρα ἔχομεν, τὸ Θεόν. 42 Εἶπει ὁ
 αὐτοῖς ὁ Ἰησὺς· Εἰ ὁ Θεὸς πατὴρ
 ὑμῶν ὡς, ἡγαπᾶτε αὐτὸν ἐμὲ· ἐγὼ γὰρ ἐκ

33 They answer'd him, We
 be Abraham's seed, and were
 never in bondage to any man:
 how sayst thou, Ye shall be
 made free?

34 Jesus answer'd them, Ve-
 rily verily I say unto you,
 Whosoever committeth sin, is
 the * bond-servant of sin.

35 And the * bond-servant
 abideth not in the house for
 ever: *but* the Son abideth ever.

36 If the Son therefore shall
 make you free, ye shall be free
 indeed.

37 I know that ye are A-
 braham's seed; but ye seek to
 kill me, because my word hath
 no place in you.

38 I speak that which I
 have seen with my Father:
 and ye do that which ye have
 seen with your father.

39 They answer'd and said
 unto him, Abraham is our fa-
 ther. Jesus saith unto them, If
 ye were Abraham's children,
 ye would do the works of A-
 braham.

40 But now ye seek to kill
 me, a man that hath told you
 the truth, which I have heard
 of God: this did not Abraham.

41 Ye do the deeds of your
 father. Then said they to him,
 We be not born of fornica-
 tion; We have one Father,
 even God.

42 Jesus said unto them, If
 God were your Father, ye
 would love me: for I proceed-

(bb) Compare Gal. 4. 22, 30.

(bbb) See Gal. 4. 7.

33 They answer'd him, *thinking he had spoken of a Civil and Bodily Freedom, We be Abraham's Seed, and so have a Natural Right to Freedom, the said Father of our Nation being a Freeman; and as for our Selves, We were never in Bondage or Bond-slaves to any Man: how sayst thou, Ye shall be made Free?* 34 Jesus answer'd them, Verily verily I say unto you, Whosoever committeth Sin, is the Bond-servant of Sin. 35 And *whereas ye value your selves as being of the Seed or House of Abraham, you should remember, that Ishmael, tho' of the Seed of Abraham, yet after a certain time was cast out of Abraham's house, being the Son only of a Bond-maid, and so a Bond-servant; and Isaac his Son by his Wife Sarah only, and his Posterity, were esteem'd by God the Heirs of Abraham or of his House, as to the Blessings promis'd thereto: Now Ishmael (bb) was a Type of you Jews under the Bondage of the Ritual Law, and his being cast out of Abraham's house denotes, that the Bond-servant abides not in the House for ever, i. e. that ye Jews are not Always to be the People of God by adhering to the Ritual Law; but as Isaac was a Type of Christ, and the Promis'd Seed, and abode in the House of Abraham for ever as his Heir; so every one that believes in me, typify'd by the Son Isaac, abides for ever in the House of God, as Heir of God (bbb).* 36 If therefore the Son shall make you Free, i. e. if ye become my Disciples, and so partakers of the Grace of the Gospel, thereby ye shall be made Free indeed; as being Freed not only from the Bondage of the Ritual part of the Law, but also from the Power and Dominion of Sin, which by the Law, consider'd as such, or in contradistinction to the Gospel, ye can't be Freed from. 37 I know that ye are Abraham's Seed in a Natural sense; but I know also that ye are no Seed of Abraham's in the Spiritual sense thereof, or as He is esteem'd the Father of the Faithfull: for ye seek to Kill me, because my Word or Doctrine, which is no other than the Truth of God, has no Place in you, i. e. is contrary to your Worldly and Wicked Affections, which will not suffer you to receive it. 38 For I speak that which I have seen with, i. e. know to be Agreeable to the Will of, God my Father; and ye do that which ye have as it were seen with, i. e. is Agreeable to the Will of, your Father the Devil. 39 They answer'd and said unto him, Abraham is our Father. Jesus says unto them, If ye were Abraham's Children in the Best or Spiritual sense, ye would do the Works of Righteousness, as Abraham did. 40 But now ye seek to kill me, a Man that has told you the Truth, which I have heard of God: *Any wicked thing like to this did not Abraham.* 41 Ye do the Deeds of him that is more truly in a Spiritual sense your Father, viz. the Devil. Then said they to him, We be not born of Parents guilty of Spiritual Fornication, i. e. Idolatry, nor are we guilty of it Our selves: And therefore as we have Abraham for our common Earthly Father; so we have One common Heavenly Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I

IX.

His Discourse
with the Jews a-
bout Abraham.

TEXT.

TRANSLATION.

ἔ' θεῷ ἐξῆλθον, καὶ ἤκω· ὁ δὲ ᾧ ἀπ' ἐμ-
αυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

43 Διατί τ' λαλῶν τ' ἐμὴν οὐ γινώσκε-
τε; ὅτι ὁ δύνασθε ἀκούει τὸν λόγον τ'

ἐμὸν. 44 Ὑμεῖς ἐκ πατρὸς ἔ' διαβόλου
ἐστέ, καὶ τὰς ἐπιθυμίας ἔ' πατρὸς ὑμῶν
θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν
ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔση-
κει· ὅτι οὐκ ἔστι ἀλήθεια ἐν αὐτῷ. ὅταν
λαλῇ τὸ ψεῦδος, ἐκ τ' ἰδίων λαλᾷ· ὅτι
ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. 45 Εἰπὼν
ὅτι τ' ἀλήθειαν λέγω, καὶ πιστεύετε μοι.

46 Τίς ἐξ ὑμῶν ἐλέγχει με ὡς ἁμαρ-
τίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑ-
μεῖς οὐ πιστεύετε μοι; 47 Ὁ ὢν ἐκ ἔ'
θεοῦ, τὰ ῥήματα ἔ' θεοῦ ἀκούει· διὰ τῶ-
το ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ ἔ' θεοῦ οὐκ
ἐστέ. 48 Απεκρίθη ἔ' οἱ Ἰουδαῖοι, καὶ
εἶπον αὐτῷ· Οὐ καλῶς λέγεις ἡμῖς,
ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον
ἔχεις; 49 Απεκρίθη Ἰησοῦς· Εἰπὼν δαι-
μόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τ' πατέρα

μου, καὶ ὑμεῖς ἀπμάζετε με. 50 Εἰπὼν
δὲ ὁ ζῆτω τ' δοῦναι μου· ἔστιν ὁ ζῆτων καὶ
κρίνων. 51 Ἀμὴν ἀμὴν λέγω ὑμῖν, εἰ
τις τ' λόγον τὸν ἐμὸν τηρήσῃ, θάνατον
οὐ μὴ θεωρήσῃ εἰς τ' αἰῶνα. 52 Εἶ-
πον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώ-
καμεν ὅτι δαιμόνιον ἔχεις. Ἀπετάμε-
νος ὁ αὐτὸς καὶ οἱ παροφῆται, καὶ σὺ λέ-

ed forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not under-stand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, Why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answer'd the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answer'd, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou

proceeded forth, and came from God; neither came I of my self, but he sent me. 43 Why do ye not understand my Speech, even now when I so Plainly tell you who I am, in answer to your Question v. 25, and what I mean when I say I am from Above, as v. 23, &c. The only Reason why you will not understand or believe me, when I so plainly tell you that I came from God, is no other than this, even because ye cannot endure to hear my Word or Doctrine, or to believe it is the Word of God, because it is so contrary to your Lusts and Sinfull Affections. 44 Hence ye are such as may be more truly said to be Children of your Father the Devil; and as Children Govern'd by him, according to the Lusts or Sinfull Desires of your said Father ye will do. He was a Murderer from the beginning of the Creation, procuring the Death of Adam and his Posterity, and seeking still the Destruction of all Good men; and in imitation of him, you, as his Children, now seek to Murder me: and in order to procure the Fall of Man, he abode not in the Truth, because there is no Affection to Truth in him, it being contrary to All his Wicked designs; but he Deceiv'd our First Parents by a Lye, and he still continues to deceive All wicked Persons by Lying, or Misrepresenting things to them. When he speaks a Lye, he speaks of his Own, i. e. that which he First gave Rise to, and what is Agreeable to his Devilish Nature: for He is a Lyar, and the Father or Author of It, i. e. Lying; and as such can't endure the Truth, which is not for his Turn. 45 And herein also you, as his Children, resemble and imitate him; and because I tell you the Truth, ye believe me not. 46 Which of you convinces me of Sin, or doing Any thing which renders me Unworthy of Belief? And if I say the Truth, Why do ye not believe me? 47 He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answer'd the Jews, and said unto him, Say we not Well, i. e. Rightly, that thou art a Samaritan, i. e. an Enemy and Hater of our Nation and Religion, and hast also a Devil which makes thee Mad, or talk like a Madman? 49 Jesus answer'd, I have not a Devil; but I Honour my Father, and ye do Dishonour me: 50 and altho' I value not what you say of me on my Own account, because I seek not my Own Glory; yet there is One, viz. God, that seeks my Glory, and judges, and will severely punish you for thus Dishonouring me, except ye Repent thereof. 51 And notwithstanding all your most Reproachfull Language toward me, yet in Pity to you, and in order to bring you to Repentance, Verily verily I say unto you, If a Man keep my Saying, i. e. obey my Gospel, he shall never see that which Emphatically may be call'd Simply Death, viz. Death Eternal, or the Torments of Hell. 52 Then, perversly understanding him of Temporal Death, said the Jews unto him, Now we know that thou hast a Devil. Abraham is Dead, and the Pro-

T E X T.

T R A N S L A T I O N.

γεις· Εάν τις τὸ λόγον μου τηρήσῃ, ὃ
μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
Αβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφη-
ταὶ ἀπέθανον. τίνα σεαυτὸν σὺ ποιεῖς;

54 Απεκρίθη Ἰησοῦς· Εάν ἐγὼ δοξάζω
ἐμαυτὸν, ἡ δοξά μου οὐδέν ἐστι· ἐστὶν ὁ
πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
λέγετε ὅτι Θεὸς ὑμῶν ἐστι.

55 Καὶ
οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα
αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐ-
τόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης·
ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ

τηρῶ. 56 Αβραάμ ὁ πατήρ ὑμῶν
ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν
ἐμὴν, καὶ εἶδε, καὶ ἐχάρη.

57 Εἰ-
πον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεν-
τήκοντα ἔτη ἔγωγε ἔχεις, καὶ Αβραάμ
ἐώρακας;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς·
Ὁμῶν ἀμὴν λέγω ὑμῖν, πρὶν Αβραάμ
γενέσθαι, ἐγὼ εἰμι.

59 Ἦσαν οὖν
λίθοι ἵνα βάλῃσιν ἐπ' αὐτόν. Ἰησοῦς
δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τῶ ἱεροῦ,
διελθὼν ἀπὸ μέσου αὐτῶν· καὶ παρῆ-
γεν ἕκτος.

Κεφ. Ὶ'. Καὶ πάλιν εἶδεν ἄν-
θρωπον τυφλὸν ἐκ γενετῆς. 2 Καὶ
ῥώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ,
λέγοντες· Ραββί, τίς ἡμαρτιν, ἥτις
ἡ οὗτος τυφλὸς γεννηθῇ;

saying, If a man keep my say-
ing, he shall never taste of
death.

53 Art thou greater than
our father Abraham, which is
dead? and the prophets are
dead: whom makest thou thy
self?

54 Jesus answer'd, If I ho-
nour my self, my honour is
nothing: it is my Father that
honoureth me, of whom ye
say, that he is your God:

55 Yet ye have not known
him; but I know him: and if
I should say, I know him not,
I shall be a liar like unto you:
but I know him, and keep his
saying.

56 Your father Abraham
*long'd to see my day: and he
saw it, and was glad.

57 Then said the Jews unto
him, Thou art not yet fifty
years old, and hast thou seen
Abraham?

58 Jesus said unto them,
Verily verily I say unto you,
Before Abraham was, I am.

59 Then took they up
stones to cast at him: but Je-
sus hid himself, and went out
of the temple, going thro' the
midst of them, and so pass'd
by.

Chap. IX.

And as Jesus pass'd by, he
saw a man which was blind
from his birth.

2 And his disciples ask'd
him, saying, Master, who did
sin, this man, or his parents,
that he was born blind?

phets; and thou sayst, If a Man keep my Saying, he shall never taste of Death. 53 Art thou greater than our Father Abraham, which is Dead? and the Prophets are Dead: *and whereas these great and holy Persons could not free Themselves from Death, and you pretend to free Others from It, whom makest thou thy self?* 54 Jesus answer'd, If I go about to honour my self, *by pretending to be what I am not*, my Honour is nothing, *i. e. will come to nothing, except turning to my Dishonour*: but it is my Father that honours me, *by bearing Testimony to the Truth of my Doctrine, by enabling me to perform such Miracles as I do, and who also gives me (as Man) Power to preserve from Eternal Death such as keep my Sayings*: and that ye may know whom I mean by my Father, I tell you again plainly, that it is He, of whom you say, that he is your God. 55 Yet I must tell you ye have not known him Aright, or his Will; but I know him and his Will Perfectly; and if I should say, I know him not, *i. e. know not his Will to be such as I teach you, or Agreeable to my Gospel*, I shall be a Lyar like unto you; but I therefore aver that I know him and his Will, and keep his Saying, *i. e. do according to his Will in All things I do or teach*. 56 As to my being Greater than Abraham, I say, Your Father Abraham long'd to see my Day, *i. e. my Appearance in the World as you do now*; and he saw it by the Eye of Faith, and so far as it pleas'd God to Reveal it unto him, and was Glad thereat; which argues that Abraham thought me a much Greater Person than Himself, tho' you do not. 57 Then, still going on Perversely to understand our Saviour's Words in the most absurd Sense they could, said the Jews unto him, Thou art not yet any thing near Fifty years Old, and hast thou seen Abraham, or he thee? 58 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I did exist, being One and the Second of the Three Divine Persons in the Godhead, and so being together with the Father and Holy Ghost That your God, who sent Moses to bring your Forefathers out of Egypt, and told Moses that his Name is (b) I Am, as denoting his Eternal Existence from Everlasting to Everlasting. 59 Then, judging he had not only made himself Greater than Abraham, but also Equal to God, (and so far they judg'd Rightly;) and withall judging Wrongfully, that he had by thus Equalling himself to God spoken the Highest Blasphemy, took they up Stones to cast at him, and stone him presently as a Blasphemer: but Jesus, seeing there was no way to avoid their Rage now by Common means, miraculously hid himself, *i. e. so order'd matters that they could not see or know him*, and went out of the Temple, going thro' the midst of them, and so pass'd by and escap'd them.

Chap. IX. And sometime after what is related in the foregoing Chapter, as Jesus pass'd by, walking somewhither with his Disciples, He saw a Man which was blind from his Birth. 2 And his Disciples ask'd him, saying, Master who did Sin, this Man or his Parents, that he was born blind?

X.
Christ cures a
Man born Blind.

(b) Exodus 3. 14.

3 Απεκρίθη ὁ Ἰησοῦς· Οὐτε ὅτι
ἡμαρτεν, ὅτε οἱ γονεῖς αὐτοῦ· Ἀλλ' ἵνα
φανερῶθῃ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.
4 Εγὼ δὲ ἐργάζεσθαι τὰ ἔργα ἃ πέμ-
ψαντός με ἕως ἡμέρας ὅτιν' ἔρχεται νύξ,
ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5 Οταν
ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.
6 Ταῦτα εἰπὼν, ἐπίψυσε χαμαὶ, καὶ
ἐποίησε πηλὸν ἐκ τῆς πύσματος, καὶ
ἐπέχεισε τὸ πηλὸν ἐπὶ τοῦ ὀφθαλ-
μοῦ αὐτοῦ τυφλοῦ. 7 Καὶ εἶπεν αὐτῷ·
Υπάγε, νίψαι εἰς τὴν κολυμβήθραν
ἣ Σιλωάμ (ὃ ἐρμηνεύεται, ἀπεσταλ-
μένον.) Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
ἤλθε βλέπων. 8 Οἱ οὖν γίτονες καὶ
οἱ θεωρῶντες αὐτὸν τὸ πρότερον ὅτι
τυφλὸς ἦν, ἔλεγον· Οὐχ ὅτις ὅτιν'
ὁ χαθήμενος καὶ προσαιτῶν; 9 Ἄλλοι
ἔλεγον· Οπὶ ὅτις ἐστίν· ἄλλοι δὲ· Οπὶ
ὅμοιον αὐτῷ ἐστίν. Ἐκείνους ἔλεγον·
Οπὶ ἐγὼ εἰμι. 10 Ἐλεγον οὖν αὐ-
τῷ· Πῶς ἀνεώχθησαν σοι οἱ ὀφθαλ-
μοί; 11 Απεκρίθη ἐκεῖνος καὶ εἶ-
πεν· Ἄνθρωπος λεγόμενος Ἰησοῦς,
πηλὸν ἐποίησε, καὶ ἐπέχεισέν με τοῦ
ὀφθαλμοῦ, καὶ εἶπέ μοι· Υπάγε εἰς
τὴν κολυμβήθραν ἣ Σιλωάμ, καὶ νίψαι.
Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλε-
ψα. 12 Εἶπον οὖν αὐτῷ· Πῶς ἐστίν ἐκεῖ-
νος; Λέγει· Οὐκ οἶδα.

3 Jesus answer'd, Neither
hath this man sinn'd, nor his
parents: but that the works of
God should be made manifest
in him.

4 I must work the works of
him that sent me, while it is
day: the night cometh when
no man can work.

5 As long as I am in the
world, I am the light of the
world.

6 When he had thus spoken,
he spat on the ground, and
made clay of the spittle, and
he anointed the eyes of the
blind man with the clay,

7 And said unto him, Go wash
in the pool of Siloam (which
is by interpretation, Sent.) He
went his way therefore, and
wash'd, and came seeing.

8 The neighbours therefore,
and they which before had
seen him, that he was blind,
said, Is not this he that sat and
begg'd?

9 Some said, This is he:
others said, He is like him:
but he said, I am he.

10 Therefore said they un-
to him, How were thine eyes
open'd?

11 He answer'd and said, A
man that is call'd Jesus, made
clay, and anointed mine eyes,
and said unto me, Go to the
pool of Siloam, and wash: and
I went and wash'd, and I re-
ceiv'd sight.

12 Then said they unto
him, Where is he? He said, I
know not.

TEXT.

TRANSLATION.

13 Ἀγασιν αὐτὸν ὡς τὸς φα-
ρισαιοις, τὸν ποτε τυφλόν. 14 Ἦν

δὲ σάββατον ὅτε τὸν πιχλὸν ἐποίη-

13 They brought to the
Pharisees him that aforetime
was blind.

14 And it was the sabbath-

σεν

PARAPHRASE.

blind? 3 Jesus answer'd, Neither has this Man Sinn'd, nor his Parents; but the Wisdom of God has seen fit, that this Man should be thus born Blind, that the Power of performing most Miraculous Works, vouchsaf'd unto me (as Man) of God, should be made manifest in my Curing him, and so the said Miracle should be in it self an Unexceptionable Testimony to the Truth of my Doctrine. 4 Accordingly I must work the Works of him that sent me, while it is Day, i. e. while I stay on Earth: as after the Day, the Night comes when no Man can see by Day-light to work; so after the appointed Time for my staying no longer here on Earth is come, I shall perform no more such works in my Own Person. 5 As long as I am in the World, I am to be the Light of the World, both in a Natural sense, or Giving Sight to the Blind; and also in a Spiritual sense, or Giving Spiritual Instruction and Knowledge to the Ignorant. 6 When he had thus spoken, he spat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the Blind man with the Clay, 7 and said unto him, Go, wash your Eyes with some of the Water that is in the Pool of Siloam (which word in the Jewish Language is the same by Interpretation, as in our English Language is the word, Sent; and therefore This might give the Blind man and Others occasion to think of Christ's being the Messiah, who was prophesied of under the like name, viz. Shiloh (c) The Sent, denoting Emphatically the Person that was Sent from God in the most Extraordinary manner that ever Any one was.) He went his way therefore, and wash'd, and came Seeing; but Jesus in the mean while was gone on his way. 8 The Neighbours therefore to the Man that was thus cur'd, and All they who before had seen him that he was Blind, said, Is not this He that sat and begg'd? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine Eyes open'd? 11 He answer'd and said, A Man that is call'd Jesus, made Clay, and anointed mine Eyes, and said unto me, Go to the Pool of Siloam, and wash: and I went and wash'd, and I receiv'd Sight. 12 Then said they unto him, Where is he? He said, I know not.

13 The matter coming to the Pharisees Ears, they gave Directions to have the said Man brought to them; and accordingly They that had receiv'd their Directions brought to the Pharisees him that aforetime was Blind. 14 And One principal Reason why the Pharisees thus sent for

XI.

What follow'd
thereupon be-
tween the Phari-
sees and the Man.

TEXT.

TRANSLATION.

σεν ὁ Ἰησοῦς, καὶ ἀνέβλεψεν αὐτὸς τὰς ὀφθαλμούς. 15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ φαρισαῖοι πῶς ἀνέβλεψεν. Ο δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν ὅτι τὰς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἅ τῶν φαρισαίων πινές· Οὐτὸς ὁ ἄνθρωπος ὅτι ἐπὶ ᾧ τῷ θεῷ, ὅτι τὸ σάββατον ἔτι τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ χίσμα ἦν ἐν αὐτοῖς. 17 Λέγουσι καὶ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σε τὰς ὀφθαλμούς; Ο δὲ εἶπεν· Ὅτι προφήτης ἐστίν. 18 Οὐκ ὁπίστευζεν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτε ἐφάνη τὰς γονεῖς αὐτοῦ ἔτι ἀναβλέψαντες. 19 Καὶ ἠρώτηζεν αὐτούς, λέγοντις· Οὗτός ἐστι ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγενήθη; πῶς οὖν ἄρτι βλέπει; 20 Απεκρίθη αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι υἱὸς ἐστι ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγενήθη. 21 Πῶς δὲ νῦν βλέπει, ἃ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτὸς τὰς ὀφθαλμούς, ἡμεῖς ἃ οἶδαμεν· αὐτὸς ἡλικίας ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβήντο τὰς Ἰουδαίας· ἥδη γὰρ συνέθεντο

day when Jesus made the clay, and open'd his eyes.

15 Then again the Pharisees also ask'd him how he had receiv'd his sight. He said unto them, He put clay upon mine eyes, and I wash'd, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayst thou of him, that he hath open'd thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and receiv'd his sight, until they call'd the parents of him that had receiv'd his sight.

19 And they ask'd them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answer'd them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath open'd his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they fear'd the Jews: for the Jews had agreed

T E X T.

T R A N S L A T I O N.

οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολο-
γήσῃ Χριστὸν, ἀποσυνάγωγος γινήσεται.

23 Διὰ τῆς τοῦ οἱ γονεῖς αὐτοῦ εἶπον· Ο π-
ῆλικός ἐστι, αὐτὸν ἐρωτήσατε. 24 Ε-
φώνησεν ἕν ἐκ δευτέρων τῶν ἀνθρώπων ὃς ἦν
τυφλός, καὶ εἶπον αὐτῷ· Δὲς δόξαν τῷ

already, that if any man did
confess that he was Christ, he
should be put out of the syna-
gogue.

23 Therefore said his pa-
rents, he is of age ask him.

24 Then again call'd they
the man that was blind, and
said unto him, Give God the

Θεῷ.

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the said Man, was because it was the Sabbath-day when Jesus made the Clay, and open'd his Eyes: for which reason the Pharisees were very desirous not to have the Curing of the said Man thought to be a Miracle, or at least done by the Power of God; because then it would manifestly tend to diminish and overthrow the Authority and Obligation of their Traditions, as if it were a Breach of the Sabbath to do any such thing thereon. 15 Then again the Pharisees also ask'd him how he had receiv'd his Sight. He said unto them, He put Clay upon mine Eyes, and I wash'd, and do see. 16 Therefore said some of the Pharisees, This Man is not of God, because he keeps not the Sabbath-day. Others said, How can a Man that is a Sinner, and so not assisted by the Power of God, do such Miracles for the Good and Relief of Men? And there was a Division among them, *i. e. among the Pharisees themselves.* 17 They say unto the Blind man that Had been, again, What sayest thou of him, that he has open'd thine Eyes? He said, surely I cannot but believe He is a Prophet. 18 But the Jews did not believe concerning him, that he had been Blind, and receiv'd his Sight, until they call'd the Parents of him that had receiv'd his Sight. 19 And they ask'd them, saying, Is this your Son, who ye say was born Blind? how then doth he now See? 20 His Parents answer'd them, and said, We know that this is our Son, and that he was born Blind: 21 But by what means he now Sees, we know not, or who hath open'd his Eyes, we know not: He is of Age to give Himself an Answer to any Question relating to any thing done to himself; therefore pray ask him, for he shall speak for Himself. 22 These words spake his Parents, because they fear'd the Rulers of the Jews: for the said Rulers of the Jews had agreed already, that if any Man did confess that he was Christ, he should be put out of the Synagogue. 23 Therefore said his Parents, He is of Age, ask him. 24 Then again call'd they the Man that was Blind, and said unto him, Give God alone the Praise for vouchsafing thee this Great Mercy; and think not that this Man Jesus was any ways the Author, or Cause, or In-

N

strument

TEXT.

TRANSLATION.

Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἀνθρώπος
 ἔστι ἁμαρτωλός ἐστιν. 25 Ἀπε-
 κείθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ
 ἁμαρτωλός ἐστιν, ὅκ οἶδα· ἐν οἶ-
 δα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω.
 26 Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίη-
 σέ σοι; πῶς ἤνοιξέ σε τὰς ὀφθαλ-
 μούς; 27 Ἀπεκείθη αὐτοῖς· Εἶπον
 ὑμῖν ἥδη, καὶ σὺ ἠκούσασα· τί
 πάλιν θέλετε ἀκούειν; μὴ καὶ ὑ-
 μῖς θέλετε αὐτῷ μαθηταὶ γενέσθαι;
 28 Ελοιδόρησαν οὖν αὐτὸν καὶ εἶ-
 πον· Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς
 δὲ τοῦ Μωσέως ἐσμέν μαθηταί.
 29 Ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελά-
 ληκεν ὁ Θεός· τῷ τῷ δὲ οὐκ οἶδα-
 μεν πόθεν ἐστίν. 30 Ἀπεκείθη ὁ
 ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Εν ᾧ
 τούτῳ θαυμαστὸν ἐστίν, ὅτι ὑμεῖς οὐκ
 οἴδατε πόθεν ἐστὶ, καὶ ἀνέωξέ μου
 τοὺς ὀφθαλμούς. 31 Οἶδαμεν δὲ
 ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει·
 ἀλλ' ἐάν τις θεοσεβῇς ἢ, καὶ τὸ θέλη-
 μα αὐτοῦ ποιῇ, τότε ἀκούσεται. 32 Εκ
 τῷ αὐτῷ οὐκ ἠκέσθη ὅτι ἤνοιξέ
 τις ὀφθαλμούς τυφλῷ γεγεννημένῳ.
 33 Εἰ μὴ ἡ ἐστὶ παρὰ Θεοῦ, ἔκ
 ἡδυνάτο ποιεῖν τοῦτο. 34 Ἀπε-
 κείθησαν καὶ εἶπον αὐτῷ· Εν ἁμαρ-
 τίας σου ἐγεννήθης ὅλος, καὶ σὺ

praise: we know that this man
is a sinner.

25 He answer'd and said,
Whether he be a sinner or no,
I know not: one thing I know,
that whereas I was blind, now
I see.

26 Then said they to him
again, What did he to thee?
how open'd he thine eyes?

27 He answer'd them, I
have told you already, and ye
did not hear: wherefore would
ye hear it again? will ye also
be his disciples?

28 Then they revild him,
and said, Thou art his disci-
ple; but we are Moses disci-
ples.

29 We know that God
spake unto Moses: as for this
fellow, we know not from
whence he is.

30 The man answer'd and
said unto them, Why, herein
is a marvellous thing, that ye
know not from whence he is,
and yet he hath open'd mine
eyes.

31 Now we know that God
heareth not sinners: but if any
man be a worshipper of God,
and doth his will, him he
heareth.

32 Since the world began
was it not heard that any man
open'd the eyes of one that
was born blind.

33 If this man were not of
God, he could do nothing.

34 They answer'd and said
unto him, Thou wast altoge-
ther born in sins, and dost

TEXT.

TRANSLATION.

διδάσκεις ἡμᾶς; Καὶ ἔξβαλον αὐ-
τὸν ἔξω. 35 ἤκουσεν ὁ Ἰησοῦς ὅτι
ἔξβαλον αὐτὸν ἔξω· καὶ εὗρον αὐ-
τὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς
τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρί-
θη ἁκούων καὶ εἶπε· Τίς ὅτι,
Κύριε, ἵνα πιστεύσω εἰς αὐτόν;

thou teach us? And they cast
him out.

35 Jesus heard that they had
cast him out; and when he had
found him, he said unto him,
Dost thou believe on the Son
of God?

36 He answer'd and said,
Who is he, Lord, that I might
believe on him?

37 Εἶπε

PARAPHRASE.

Argument of this Blessing: for we know that this Man *Jesus* is a Sinner, being a *Breaker of the Sabbath*. 25 He answer'd and said, Whether he be a Sinner or no, I know not: one thing I know, that whereas I was blind, now I See. 26 Then said they to him again, What did he to thee? how open'd he thine Eyes? 27 He answer'd them, I have told you Already, and ye did not hear *so as to believe me*: wherefore then would ye hear it again? will ye also be his Disciples? 28 Then they revil'd him, and said, Thou art his Disciple; but we are Moses Disciples. 29 We know that God spake unto Moses: as for this Fellow, we know not from whence he is. 30 The Man answer'd and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he has open'd mine Eyes. 31 Now we know that God hears not Sinners, *so as to grant them Power to work Miracles or the like, in Confirmation of any Sinful or False Doctrine; at least without being Oppos'd by some Holy Persons who are invested with Power to do greater Miracles in order to keep Men from being Seduc'd by the Others*: but if any Man be a Worshipper of God, and do's his Will, him he hears, and has often been pleas'd to give to such Holy men the Power of working Miracles in confirmation of their being Sent from him, and Doing his Will, in what they Do and Teach. 32 Since the World began, was it not heard that any Man open'd the Eyes of One that was born Blind; 33 and therefore if this Man were not of God, he could do no such thing. 34 They answer'd and said unto him, Thou wast altogether born in Sins, (d) as we know sufficiently from thy being born Blind, and dost thou teach us? And they cast him out of the Synagogue, i. e. Excommunicated him out of the Jewish Church as an Apostate. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answer'd and said, Who is he, Lord, that I might believe on

(d) Compare v. 2.

N 2

him?

TEXT.

TRANSLATION.

37 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώραχας αὐτόν, καὶ ὁ λαλῶν μὲ σοί, ὁ καὶ νῦν ἔστιν. 38 Ο δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσκύνησεν αὐτῷ.

39 Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κείμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον· ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γίνωνται.

40 Καὶ ἤκουσαν ἑκ τῶν φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, ἂν εἴχατε ἁμαρτίαν· νῦν δὲ λέγετε· Οὐ βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

Κεφ. ι'. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν, ἀλλὰ ἀναβαίνειν

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipp'd him.

39 And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Chap X.

Verily verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other

αλλα.

PARAPHRASE.

him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talks with thee. 38 And he said, Lord, I believe on account of what thou hast done and said to me, that thou art the Messias or Son of God. And he kneel'd down and worshipp'd him. 39 And Jesus said, For to manifest the just Judgment of God on Men I am come into this World, namely, that they who See not, might See, i. e. that such as are Ignorant, and withall Humble, and so sensible of their Ignorance, and desirous to be Instructed in their Duty to God, might accordingly know their Duty in the fullest manner; and on the other hand, that they which See, might be made Blind, i. e. that such as are Proud, and think they know the Will of God and their Duty to him, when they are Ignorant thereof, may be made Manifest to be thus Ignorant, and render'd more Inexcusable. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we Blind also? 41 Jesus said unto them, If ye were Blind in respect of Spiritual Light or Knowledge,

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ledge, in like manner as Those generally are who are Blind in respect of the Common Light; namely, if ye were Ignorant of the Will of God, not thro' your Own Fault, but meerly for want of the Light of Revelation or Reason, or having it made known to you, ye should have no Sin: but now ye say, We See, i. e. you not only Falsly think that ye know the Will of God, but also are so Proud, as that you will not be convinc'd that you do not know the Will of God, or understand the Scripture Aright; and so Wicked that you will not hearken to me who would teach you the True Will of God, but reject my Doctrine Only at the bottom, because it is inconsistent with your Worldly and Sinfull Affections: therefore you not only Sin in not knowing the Will of God, but also your Sin remains more Inexcusable. And here seems to end the Account given us by St John, of what our Saviour did at the Feast of Tabernacles. Which after our Saviour had been at, he left Jerusalem again, and went teaching thro' the Cities and Villages that were in other parts of the Holy Land, till his Return to Jerusalem again at the next ensuing Feast, viz. of the Dedication. Of this part of his Ministry, viz. between the Feast of Tabernacles aforementioned, and the Feast of the Dedication next ensuing, St Matthew and Mark take no Notice; and therefore St Luke has given us this Supplement to the two first Gospels, which is contain'd Luke 10. 17 — 13. ult. But St Luke also giving no Account of what Christ did, either at the Feast of Tabernacles aforementioned, or at the Feast of the Dedication next ensuing; therefore St John has given us this Supplement to the History of all the three former Gospels, by giving us an Account, as of what was done at the Feast of Tabernacles, Chap. 7. 2 — 9. ult. so of what was done at the Feast of the Dedication in the following Chap. 10.

S E C T I O N VII.

Containing an Account of what pass'd between CHRIST and the Jews at the Feast of the Dedication, which was in the thirty fourth year of CHRIST'S Life, or A.D. 32. Which Account takes up Chap. X. 1 — 39, and is Wholly Omitted by the other Evangelists.

Chap. X. Jesus, after his being at the Feast of Tabernacles, as is afore related, having left Jerusalem to teach in other Places, and being return'd again to Jerusalem at the Feast of the Dedication, as we learn from v. 22, took occasion to shew the great Difference between True and False Teachers, and more particularly between Himself and the Scribes and Pharisees in those Times; which he did under a Similitude frequently us'd in the Old Testament; namely, of the Church of God to a Flock of Sheep, and of Teachers to Shepherds. Verily verily I say unto you, He that enters not by the Door into the Sheepfold, but climbeth up some other way,

I.
Christ's Discourse about the Sheepfold, Sheep, good Shepherd, &c.

T E X T.

T R A N S L A T I O N.

ἀλλὰ ῥῆν, ἐκὼν^Θ κλέπτης ὅτι καὶ
 ληστής. 2 Ο δὲ εἰσπρόχου^Θ θύρας,
 ποιμὴν ἐστὶ τῶν προβάτων. 3 Τύτῳ ὁ θυρωρὴς ἀνοίγει, καὶ τὰ
 πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει·
 καὶ τὰ ἴδια πρόβατα χαλὰ κατ'
 ὄνομα, καὶ ἔξάγει αὐτά. 4 Καὶ
 ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμ-
 προσθῇ αὐτοῖς πορεύεται· καὶ τὰ
 πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι οἶ-
 δασιν τὴν φωνὴν αὐτοῦ. 5 Ἀλλο-
 τρεῖα δὲ ἢ μὴ ἀκολουθήσωσιν, ἀλλὰ
 φεύγονται ἀπ' αὐτοῦ· ὅτι ἔκ οἶδασιν
 τῶν ἀλλοτρεῶν τὴν φωνὴν. 6 Ταύ-
 τιν[†] περιμίαις εἶπεν αὐτοῖς ὁ Ἰη-
 σὺς· ἐκὼνοι δὲ ἔκ ἐγνωσέν τινα ὡς ἂν
 ἐλάλῃ αὐτοῖς. 7 Εἶπεν ὅτι πάλιν αὐ-
 τοῖς ὁ Ἰησὺς· Ἀμὴν ἀμὴν λέγω ὑμῖν,
 ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. 8 Πάντες ὅσοι προ-
 ἐμῷ ἤλθον, κλέ-
 πται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκου-
 σαν αὐτῶν τὰ πρόβατα. 9 Ἐγὼ
 εἰμι ἡ θύρα· δι' ἐμῶν εἰς ἐλ-
 θῇ, σωθήσεται· καὶ εἰσελεύσεται
 καὶ ἐξελεύσεται, καὶ νομὴν εὕρησιν.

way, the same is a thief and a robber.

2 But he that entreth in by the door, is * a shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be sav'd, and shall go in and out, and find pasture.

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way, the same is a Thief and a Robber. 2 But he that entreth in by the Door, is a Shepherd of the Sheep. 3 To him the Porter opens; and the Sheep hear his voice: and he calls his own Sheep by name, and leads them out. 4 And when he puts forth his own Sheep, he goes before them, and the Sheep follow him: for they know his voice.

5 And

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5 And a Stranger will they not follow, but will flee from him: for they know not the voice of Strangers. 6 This Parable spake Jesus unto them, *i. e. the Jews, and more particularly the Scribes and Pharisees:* but they understood not what things they were, *i. e. the meaning of the foregoing Parable,* which he spake unto them. 7 Then said Jesus unto them again, *by way of Explanation of the said Parable,* Verily verily I say unto you, I am the Door of the Sheepfold, *by which both the Sheep and Shepherds must enter Regularly into the Fold; i. e. I am the Head or Governor in Chief of the Church of God, whereof no One can become a Member, and so attain to Salvation, but by Believing on Me, and Obeying my Doctrine; and likewise no One can become a True Teacher or Minister of the Church, but who teaches Men to Believe in, and Obey me, as the Only way to Salvation.* 8 All the Shepherds that ever came before me, and did not enter *(as v. 1.) by the Door into the Sheepfold, but climb'd up some Other way, the same are Thieves and Robbers, i. e. All that have set themselves up for Teachers and Instructors of Men according to the Will of God, or in the Way appointed by God unto Salvation, (and the same holds True also as to such as shall at any Time Hereafter set themselves up for such Teachers) and whose Doctrines have not tended to teach Men to Believe in Me, according to the Dispensation or Revelation made of Me in the Time the said Teachers liv'd, as the Only means to Salvation; the same have been (or are and shall be, according to the Different Ages they live in) False Teachers, setting themselves up as Teachers only for their own Worldly Advantage sake: but the Sheep did not hear them, i. e. Sincere, honest, and well-dispos'd Persons, by the Grace of God have all along, and likewise shall, not hearken to such False Teachers, or be seduc'd by them.* 9 I am *(as I said afore v. 7.) the Door of the Sheepfold:* by me if any Man enter into the Sheepfold, *i. e. if any Man truly becomes a Member of the Christian Church by truly Believing in and Obeying me, He shall be sav'd, and, i. e. namely, such a True Sheep of my Fold shall go into the said Fold at Night for safety from the Wild beasts, and out in the Day time for to Feed, and shall always find good Pasture, i. e. such a True Member of my Church, by a due Use of the means of Grace prescrib'd by me, shall in All Circumstances and Events be enabled to Resist such Temptations as shall be put in his way, and to perform his Duty so as to become meet to attain Eternal life according to the Gracious Terms of my Gospel. And likewise every such Shepherd as enters into the Sheepfold by the Door, (as v. 2.) the same is a Shepherd of the Sheep, i. e. every such Teacher as is sent by me, and accordingly preaches that Salvation is to be attain'd only by Faith in, and Obedience to me, He is a True Teacher or Minister of the Gospel. To him the Porter opens, and the Sheep hear his voice, &c. (as v. 3, 4.) i. e. God disposes the Hearts of sincere and truly Religious Persons to follow the Instructions of such a True Teacher or Minister: But a Stranger, or One* that

TEXT.

TRANSLATION.

10 Ο κλέπτης ὃς ἐρχεται εἰς μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶντες ἔχῃσι, καὶ περισσύτερον ἔχῃσι.

11 Εγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθει ὑπὲρ τῶν προβάτων. 12 Ο μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, ὃς ὅτι

εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸ λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. 13 Ο δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ ὁ μισθωτὸς οὐκ ἐστὶ τῶν προβάτων. 14 Εγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω

τὰ ἐμά, καὶ γινώσκουσι ὑπὸ τῶν ἐμῶν. 15 Καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθει ὑπὲρ τῶν προβάτων. 16 Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ

εἰσιν ἐκ τῆς αὐτῆς ποιμαντῆς· καὶ ἐκείνὰ με δεῖ ἀγαγεῖν· καὶ τῇ φωνῇ μου ἀκούσουσι· καὶ γινήσονται μία ποίμνη, εἰς ποιμὴν.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine:

15 As the Father knoweth me, *and I know the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Διὰ

PARAPHRASE.

that enters into the Sheepfold not by the Door, will they not follow, but flee from him, &c. (as v. 5.) i. e. God will preserve sincere and well dispos'd, or Truly religious Persons, from being Seduc'd by False Teachers, who are no other than Thieves and Robbers. 10 Namely, as the Thief comes not, but for to steal, and to kill, and to destroy: so False Teachers take upon them to teach, only in order to suck Worldly Advantage or Gain out of Them they can Seduce; whereas in the mean time they become

the

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the most Unhappy Instruments of the Spiritual and Eternal Destruction and Death of Them that are so Seduc'd by them; unless this be prevented by the Timely Repentance of such Seduc'd Persons. On the other hand, as All True Teachers come to teach the True way to Eternal life, namely, thro' Faith in me: so now I am come my self into the World, that they who are my True Disciples might have Life, and that they might have it more Abundantly, i. e. not only that I might make known to Men, more Fully than ever was done Afore, the Will of God, and so the way to Eternal life; but also that I might procure Eternal life for all True Believers, by laying down my Own life. 11 For I am the Good Shepherd, Emphatically so call'd, as being the Chief Shepherd of God's Flock, and the Good Shepherd which gives his Own Life for the Eternal welfare of the Sheep. 12 But as He that enters not by the Door into the Sheepfold, but climbs up some other way (as v. 1.) is a Thief and Robber, or False Teacher: so He that enters into the Fold by the Door, i. e. is Regularly constituted a Minister of the Gospel, and teaches True Doctrine, if he was influenc'd to take upon him the Ministry, and still is influenc'd to exercise the said Ministry or Office of Teaching, Only or Chiefly by Worldly Gain arising therefrom; such a One may be fitly styl'd an Hireling, and He is one that has not the True concern or care of a Shepherd, and so acts as One whose Own the Sheep are not: for when he sees the Wolf coming, he is concern'd Only for his Own present Safety, and leaves the Sheep, and flees; and the Wolf catches them, and scatters the Sheep, i. e. in Time of any Adversity or Persecution befalling the Church, such an Hireling consults only his Own Temporal Safety, and in order to secure this, will leave the People committed to his Care, expos'd to All Temptations to renounce the Truth of Religion; so that many of them will be Overcome thereby, and so become a Prey to the Devil. 13 The Hireling flees, because he is an Hireling, or is influenc'd only by Selfish Worldly Interest, and cares not for the Eternal Welfare of the Sheep. 14 I am the Good Shepherd, and know who are my Sheep, or True Disciples, and am known of mine, i. e. am believ'd on by all Sincerely Honest and Religious Persons, and so there is an intimate Agreeableness and Affection or Love between me and my Sheep or True Disciples: 15 as the Father knows me, and I know the Father, i. e. as there is a most intimate Agreeableness and Affection or Love between the Father and me: and out of both these Motives, viz. Love to my Father and to my Sheep, it is, that shortly I lay down my Life for the Salvation of my Sheep. 16 And other Sheep, or Faithful Disciples, I have to call, which are not of this Fold, i. e. of the Jewish Nation, but Gentiles; in the appointed Time, Them also I must bring into my Fold, by the preaching of my Apostles after my Ascension, and they shall hear my Voice speaking in and by my Apostles, and there shall be One Fold and One Chief Shepherd, i. e. One Church consisting both of Jewish and Gentile Believers, govern'd by me in

TEXT.

TRANSLATION.

17 Διὰ τὸτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ πίθημι τῇ ψυχῇ μου, ἵνα πάλιν λάβω αὐτήν. 18 Οὐδεὶς αὐρῇ αὐτήν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ πίθημι αὐτήν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐπιτολήν ἔλαβον παρὰ τοῦ πατρὸς μου.

19 Σχίσμα ὅτι πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τῆς λόγου τούτου. 20 Ἐλεγον ὅτι πολλοὶ ἐξ αὐτῶν· Δαμμόνιον ἔχει, καὶ μένει· τί αὐτὸν ἀκούετε; 21 Ἄλλοι ἐλεγον· Ταῦτα τὰ ῥήματα ἔκ ἐστι δαμμονίζοντες· μὴ δαμμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν; 22 Ἐγένετο δὲ τὰ ἑσπέρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν. 23 Καὶ παρῆντο οἱ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ πορτῇ τοῦ Σολομῶντος.

24 Εὐκλῶς ὅτι αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἐως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπέ ἡμῖν παρρησίᾳ. 25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα δὲ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 Ἀλλ' ὑμεῖς οὐ πιστεύετε· ὅτι γὰρ ἐστὶ ἐκ τῆς πορθείας τῆς ἐμῆς, καθὼς εἶπον ὑμῖν. 27 Τὰ πρεβάσια τὰ ἐμὰ τῆς φωνῆς μου ἀκούετε, καὶ γινώσκω αὐτά, καὶ ἀκολουθεῖσίν μοι. 28 Καὶ γὰρ ζῶντες αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I receiv'd of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walk'd in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly.

25 Jesus answer'd them, I told you, and ye believ'd not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they shall ne-

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Chief as the One and Supream Head thereof. 17 Therefore do's my Father love me, because for this Great End of procuring Salvation for all true Believers, Gentiles as well as Jews, I lay down my Life: which I shall not do in such a manner as to continue under the Power of Death, as Other men do; but on such Terms, that I might take it, i. e. my Life again, in a very Few, viz. Three days time. 18 Whence it will appear, that No man takes it from Me against my Will, but that I lay it down of my Self, or Own Will or Choice: for I have full Power to lay, or not lay it down; and as I shall lay it down of my self, therefore so I have Power to take it again. This Commandment, or Commission to take it again, when I have laid it down, I have receiv'd of my Father.

19 There was a Division therefore again among the Jews for these Sayings. 20 And many of them said, He has a Devil, and is Mad; why hear ye him? 21 Others said, These are not the Words of him that has a Devil, and is Mad; nor are the Works that he do's such as can Reasonably be thought to be done by him thro' the Assistance of the Devil: for can a Devil open the Eyes of the Blind, and that too of One that was Born blind, which we all know this Man has done? 22 And it was at Jerusalem the Feast of the (e) Dedication, so call'd and kept in Remembrance of Judas Maccabeus Cleansing the Temple, and Setting up, and Consecrating or Dedicating a New Altar, after the Profanation of the Temple by Antiochus Epiphanes: and it was Winter, this Feast beginning on the twenty fifth of the Jewish month Cisleu, which answers to part of our November and December, the said 25th Day answering that Year to our Dec. 16. according to the Calculation of Ricciolius a learned Astronomer. 23 And therefore Jesus walk'd in the Temple, namely in that Cover'd part of it call'd Solomon's porch.

24 Then came some of the Chief of the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answer'd them, I have already told you plainly enough, that I am the Christ, and ye believ'd not my Words when I said so; and therefore to what purpose should I tell you again? besides, the Works that I do in my Father's name, they bear Witness of me Sufficient enough, that I am the Christ; and yet ye will not be Convinc'd by them. 26 But the true Reason why after all I have said and done, ye believe not, is not for want of Sufficient Evidence both from my Words and Works; but because ye are not of my Sheep, i. e. Sincerely dispos'd to receive the Truth, as I said unto you. 27 My Sheep hear my Voice, and I know them, and they follow me. 28 And I give unto them Eternal Life, and they shall never perish, neither shall any

II.
It was the Feast
of the Dedication.

III.
Jews go to stone
Christ for making
himself God.

(e) See 1 Maccab. 4. 59.

TEXT.

TRANSLATION.

τὸν αἰῶνα, καὶ ὅχ' ἀρπάσῃ τις αὐτὰ ἐκ
 τῆ χειρὸς μου. 29 Ὁ πατὴρ μου ὃς δέ-
 δωκέ μοι, μείζων πάντων ἐστίν· καὶ ὅδεὶς
 δύναται ἀρπάξαι ἐκ τῆ χειρὸς τοῦ πατρὸς
 μου. 30 Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
 31 Ἐβάσταζον ἄρα πάλιν λίθους οἱ Ἰου-
 δαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπε-
 κρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ
 ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ
 ποῖον αὐτῶν ἔρπον λιθάζετέ με; 33 Ἀ-
 πεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες·
 Περὶ καλοῦ ἔργου καὶ λιθάζομεν σὲ,
 ἀλλὰ ὡς βλασφημίας, καὶ ὅτι
 σὺ ἄνθρωπος εἶ· πῶς ποιεῖς σεαυτὸν Θεόν.
 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ
 ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ
 εἶπα, θεοὶ ἐστε; 35 Εἰ ἐκεῖνος εἶπε
 θεός, ὡς ὃς ὁ λόγος τοῦ Θεοῦ ἐγένε-
 νετο, καὶ ὁ δυνάστης λυθίσται ἡ γραφή·
 36 Οὐκ ὁ πατὴρ ἁγίασε καὶ ἀπέστειλεν
 εἰς τὸν κόσμον, ὑμεῖς λέγετε· Οὐκ
 βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ
 Θεοῦ εἰμι; 37 Εἰ ὁ ποιῶ τὰ ἔρ-
 γα τὰ πατρὸς μου, μὴ πιστεύετε μοι·
 38 Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύη-
 τε, τοῖς ἔργοις πιστεύσατε· ἵνα γινώτετε καὶ

ver perish, neither shall any
 pluck them out of my hand.

29 My Father which gave
 them me, is greater than all:
 and none is able to pluck them
 out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up
 stones again to stone him.

32 Jesus answer'd them,
 Many good works have I
 shew'd you from my Father;
 for which of those works do
 ye stone me?

33 The Jews answer'd him,
 saying, For a good work we
 stone thee not; but for bla-
 sphemy, and because that thou,
 being a man, makest thyself
 God.

34 Jesus answer'd them, Is
 it not written in your law, I
 said, Ye are gods?

35 If he call'd them gods,
 * of whom the word of God
 * there was, and the scripture
 cannot be broken:

36 Say ye of him, whom
 the Father hath sanctify'd, and
 sent into the world, Thou
 blasphemest; because I said, I
 am the Son of God?

37 If I do not the works of
 my Father, believe me not.

38 But if I do, tho' ye be-
 lieve not me, believe the
 works: that ye may know and

πι-

PARAPHRASE.

pluck them out of my hand, *i. e.* neither Wicked men nor Devils shall
 be able to overcome them by their Temptations, so as to make them Re-
 nounce the Faith, and not to live in Obedience to the Gospel. 29 My
 Father which gave them me, is greater than All: and none is able to
 pluck

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pluck them out of my Father's hand. 30 I and my Father are One, as to the Divine Nature and Essence, and consequently as to Power; for which reason I said (v. 28.) that no one shall pluck my Sheep out of my hand. 31 Then the Jews took up Stones again to Stone him. 32 Jesus answer'd them, Many Good works have I shew'd you from my Father; for which of those Works do ye Stone me? 33 The Jews answer'd him, saying, For a Good work we Stone thee not; but for Blasphemy, and because that thou, being a Man, makest Thy self God, in saying (v. 30.) I and my Father are One. 34 It is most Observable, that Jesus did not here Deny that he made Himself God, in the same sense wherein the Jews understood the word God, i. e. in the Highest sense of the Same as to the Divine Nature or Essence; whereas had he not been God in the said sense, He ought to have expressly deny'd, that He made himself God in their sense; and no Doubt but he would have done so in Common Prudence, since thereby he would Fully and Plainly have shewn the Falseness of their Accusing him of making Himself God in their Sense, and so Blasphemously; and thereby he would have put a Full stop to their present Rage and Fury. But knowing himself to be Truly God in the Highest sense of the Word, as to the Divine Nature and its Essential Perfections, therefore Jesus answer'd them in such a manner, as should not Deny, but imply his True Divinity, and yet at the same time might serve somewhat to Allay their Fury: Is it not written in your (f) Law, largely taken for all the Old Testament, and where the Sacred Text speaks of the Jewish Rulers or Judges of the Great Sanhedrin or Council; I have said, Ye are Gods? 35 Wherefore if He, i. e. the Holy Penman that wrote this, call'd them Gods, who were Only Magistrates chosen or appointed after the Common and Usual way, and of, (g) or concerning whom the foremention'd Text, cited out of the Book of Psalms, and so out of the Word of God, there was spoken, and the Scripture can't be broken, i. e. suppos'd in Reason to be Untrue: 36 If this be so, say ye of him, i. e. Is it not most Unreasonable for you to say of Him, i. e. of Me, whom the Father (namely, in respect of Me who was his Son before I was thus Sanctify'd and sent into the World, and consequently was what I make my self to be, viz. Truly God: Is it not most Unreasonable, I say, for you to affirm of me, whom the Father) has Sanctify'd and sent into the World, with an Extraordinary Commission, and such Power as No one was ever Sent with before, Thou Blasphemest; because I said, I am the Son of God? 37 If I do not the Works of my Father, i. e. such Works as testify me to be God the Son of God the Father, believe me not when I say that I am the Son of God. 38 But if I do such works, tho' ye believe not me saying so, yet ye ought in Reason to believe the Evidence given to the Truth of what I say by my Works: that so ye may know

(f) Psal. 82. 6.
Heb. 1. 7.

(g) So οὐὲς τῶς ἀγγέλους is, Of or concerning the Angels,

TEXT.

TRANSLATION.

πιστεύητε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ ἐγὼ ἐν αὐτῷ. 39 Εἰς ἤτην ἔτι πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῶν χειρῶν αὐτῶν.

40 Καὶ ἀπῆλθε πάλιν πέραν τῆς Ἰορδάνης, εἰς τὸ τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

41 Καὶ πολλοὶ ἦλθοι πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὴ σημεῖον ἐποίησεν ὁύδεν· πάντα δὲ ὅσα εἶπεν Ἰωάννης πρὸς τὸν, ἀληθὴ ἦν. 42 Καὶ ἐπίστευον πολλοὶ ἐκεῖ εἰς αὐτόν.

Κεφ. ια'. Ἦν δὲ τις ἀδελφὸν Λάζαρου ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας, καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 (Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠορτοῖ.) 3 Ἀπέστειλαν ἔτι αἱ ἀδελφαὶ πρὸς αὐτόν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀδελφε. 4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀδελφία οὐκ ἐστὶ πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. 5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 Ὡς οὖν ἤκουσεν ὅτι ἀδελφε, τότε μὲν ἔμεινεν ὅτι ὁ υἱὸς τοῦ Θεοῦ δύο ἡμέρας.

believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan,* unto the place where John at first baptiz'd; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believ'd on him there.

Chap. XI.

Now a certain man was sick, nam'd Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wip'd his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorify'd thereby.

5 (Now Jesus lov'd Martha, and her sister, and Lazarus.)

6 * Therefore when he had heard that he was sick, he abode two days still in the same place where he was.

PARAPHRASE.

and believe that the Father is in Me, and I in him; as being *Both of the Same Indivisible Divine Nature, namely He God the Father, and I God the Son.* 39 *The Jews hereby perceiving that he persisted still to speak of Himself as God, therefore they sought again to take him, in order to Stone him: but he Miraculously (as usually in such Straits, where no Common means were Sufficient) escap'd out of their hand.*

SECTION VIII.

Containing such Particulars as are taken notice of by St John, From CHRIST'S Departure from Jerusalem, after he had been there at the Feast of the Dedication, in the thirty fourth year of his Life, or A. D. 32, To a little before the Passover next ensuing, which was in the thirty fifth year of his Life, or A. D. 33, and the Passover at which he was Crucify'd. These Particulars take up Chap. XI. 1 — 54; and are Wholly omitted by the Other Evangelists.

40 *The Jews at Jerusalem seeking to Apprehend Jesus, as is related in the foregoing Verse, He escap'd out of their Hand, (His Time for Suffering being not yet come,) and went away again beyond Jordan, unto the Place where John the Baptist at first baptiz'd, i. e. Bethabara; and there he abode for some time.* 41 *And Many resorted unto him, and said, John Baptist did no Miracle; but yet he was generally esteem'd a Prophet, and not without Reason, as in other respects, so particularly in this, that All things that John spake of this Man Jesus, in this very Place of Bethabara, were True, as we have seen.* 42 *And hereupon Many believ'd on him there.*

I.
Christ go's to
Bethabara.

Chap. XI. *Now while Jesus abode at Bethabara, a certain Man was sick, nam'd Lazarus, who was of Bethany, which was also the Town of Mary and her Sister Martha.* 2 *(It was that Mary, who anointed the Lord with Ointment, and wip'd his Feet with her Hair, as shall be more fully related in the following Chapter, whose Brother Lazarus was sick.)* 3 *Therefore his Sisters Mary and Martha sent unto him, i. e. Christ, saying, Lord, behold, He, i. e. our Brother Lazarus, whom thou lovest, is sick.* 4 *When Jesus heard that, he said, This sickness is not unto Death, so as that he shall not be restor'd to Life; but for to promote the Glory of God, viz. that I the Son of God might be glorify'd thereby, i. e. by raising Lazarus to Life again after his Death, I may be Believ'd on by Several that did not Believe on Me before; and that even Those who did Before believe on me, might be Confirm'd in their Faith.* 5 *(Now Jesus lov'd Martha, and her Sister, and Lazarus.)* 6 *Therefore, i. e. that Jesus might be Glorify'd by raising Lazarus from the Grave, when he had heard that he was sick, he abode two days still in the*

II.
Christ raises La-
zarus from the
Grave.

TEXT.

TRANSLATION.

7 Ἐπειτα μετὰ τὸ τοῦ λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, ἡμεῖς ἐξήτην σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἑκεῖ; 9 Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσι ὥραι τῆς ἡμέρας; εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, ὃ περισοφίῃ· ὅτι τὸ φῶς τοῦ κόσμου τότε βλέπει. 10 Ἐάν τις περιπατῇ ἐν τῇ νυκτὶ, περισοφίῃ· ὅτι τὸ φῶς οὐκ ἔστι ἐν αὐτῷ. 11 Ταῦτα εἶπε· καὶ μετὰ τοῦ λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κοιμήται· ἀλλὰ περὶ οὗ ἵνα ἐγυπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κοιμήται, σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς τοῦ θανάτου αὐτοῦ· ἑκεῖνοι δὲ ἔδοξαν ὅτι τοῦ τῆς κοιμήσεως τοῦ ὑπνὸς λέγει. 14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανε. 15 Καὶ χαίρω δι' ὑμᾶς (ἵνα πιστεύσῃτε) ὅτι οὐκ ἤμην ἑκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Ἰωάννης, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. 17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. 18 (Ἦν δὲ ἡ Βηθανία ἐκεῖ· ἥ

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answer'd, Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light * for him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead:

15 And I am glad for your sakes, that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is call'd Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh

TEXT.

TRANSLATION.

Ιεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε)

unto Jerusalem, about fifteen furlongs off:

19 Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύ-

19 And many of the Jews came to Martha and Mary, to

θεῖν πρὸς αὐτὰς πρὶ Μάρθῃ καὶ Μαρίας,

11a

PARAPHRASE.

the same place where he was, *that so Lazarus might be Dead and Bury'd for some days before he came to Bethany.* 7 Then after that says he to his Disciples, Let us go into Judea again. 8 His Disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answer'd, Are there not twelve hours in the Day? *as there are Always in reference to the Jewish way of Counting Time, who throughout the Whole year divided the Time between Sun Rising and Setting into Twelve hours. Now As If any Man walk in the Day, he stumbles not, because he sees the Light of this World; 10 but if a Man walk in the Night, he stumbles, because there is no Light for him, i. e. no Day-light or Light sufficient to let him see his Way clearly: So while my Day, or the Appointed time for my Life here on Earth lasts, I shall not Suffer by any Malice of the Jews; but when my Night, or the Time of my Suffering is come, then indeed I shall permit them to Apprehend me.* 11 These things said he: and after that, he says unto them, Our Friend Lazarus Sleeps; but I go that I may awake him out of Sleep. 12 Then said his Disciples, Lord, if he Sleep, he shall do well. 13 Howbeit Jesus spake of his Death, *which he call'd Sleep, because He was to be rais'd from his Death, as a Man is awak'd out of his Sleep;* but they thought that he had spoken of taking of Rest in Sleep. 14 Then said Jesus unto them plainly, Lazarus is Dead: 15 and I am glad for your sakes that I was not there, *namely, to the Intent that ye may believe more Firmly on me, by what you shall see me do on Him; and therefore altho' he be Dead, nevertheless let us go unto him.* 16 Then said Thomas, who is also call'd Didymus, *which Name signifies a Twin,* unto his Fellow-disciples, *Since we can't prevail on our Master Not to go into Judea, and to expose himself there to the Malice of his Enemies,* let us also go with him, *that, if he be taken and put to Death by his Enemies, we may Dye with him, rather than forsake him.* 17 Then when Jesus came unto Bethany, he found that he, *i. e. Lazarus* had lain in the Grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen Furlongs, *i. e. not quite two Miles off.* 19 And so many of the Jews *that dwelt at Jerusalem,* came to Martha and Mary, to comfort them concerning their Brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him:

P

but

TEXT.

TRANSLATION.

ἵνα ὠφελωμυθήσονται αὐτοὺς ὡς τῷ
ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρ-
θα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται,
ὑπῆντησεν αὐτῷ. Μαρία δὲ ὡς τῷ
οἴκῳ ἐκαθίστο. 21 Εἶπεν οὖν ἡ
Μάρθα πρὸς τὸν Ἰησοῦν. Κύριε, εἰ
ἦς ὦδε, ὁ ἀδελφός μου οὐκ ἂν ἐπι-
θήκει. 22 Ἀλλὰ καὶ νῦν οἶδα ὅτι
ὅσα ἂν αἰτήσῃ πρὸς Θεόν, δίδωσὶ σοι ὁ
Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς.
Ἀναστή) ὁ ἀδελφός σου. 24 Λέ-
γει αὐτῷ Μάρθα. Οἶδα ὅτι ἀναστή-
σεται ὡς τῇ ἀναστάσει ὡς τῇ ἐσχά-
τῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰη-
σοῦς. Εγὼ εἰμι ἡ ἀνάστασις καὶ ἡ
ζωή· ὁ πιστεύων εἰς ἐμέ, καὶ ἂν ὄψο-
θῇ, ζήσεται. 26 Καὶ πᾶς ὁ ζῶν
καὶ πιστεύων εἰς ἐμέ, ὃ μὴ ὄψοθῃ εἰς
τὸν αἰῶνα. Πιστεύεις τούτο; 27 Λέ-
γει αὐτῷ. Ναί Κύριε· ἐγὼ πεπίστευχα
ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ,
ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ
ταῦτα εἰπύσα ἀπῆλθε, καὶ ἐφώνησε
Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα,
εἰποῦσα. Ο διδάσκαλός πάρεστι, καὶ
φρονεῖ σι. 29 Εκείνη ὡς ἤκουσεν,
ἐγειρεῖται ταχὺ, καὶ ἔρχεται) πρὸς αὐ-
τόν. 30 (Οὐπω δὲ ἐληλύθει ὁ Ἰη-
σοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τό-
πῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.)

comfort them concerning their
brother.

20 Then Martha, as soon
as she heard that Jesus was com-
ing, went and met him: but
Mary sat *still* in the house.

21 Then said Martha unto
Jesus, Lord, if thou hadst been
here, my brother had not
dy'd.

22 But I know, that even
now whatsoever thou wilt ask
of God, God will give *it* thee.

23 Jesus saith unto her,
Thy brother shall rise again.

24 Martha saith unto him,
I know that he shall rise again
in the resurrection, at the last
day.

25 Jesus said unto her, I am
the resurrection, and the life:
he that believeth in me, tho' he
were dead, yet shall he live;

26 And whosoever liveth,
and believeth in me, shall ne-
ver die. Believest thou this?

27 She saith unto him, Yea,
Lord: I believe that thou art
the Christ the Son of God,
which should come into the
world.

28 And when she had so
said, she went her way, and
call'd Mary her sister secretly,
saying, The master is come,
and calleth for thee.

29 As soon as she heard
that, she arose quickly, and
came unto him.

30 Now Jesus was not yet
come into the town, but was
in that place where Martha
met him.

T E X T.

T R A N S L A T I O N.

31 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐ-
της ἐν τῇ οἰκίᾳ, καὶ παραμυθόμενοι αὐ-
τήν, ἰδόντες ἃ Μαρία ὅτι ταχέως ἀνέ-
στη καὶ ἐξῆλθεν, ἠκολούθησεν αὐτῇ, λέ-
γοντες· Οὐκ ὑπάρχει εἰς τὸ μνημεῖον, ἵνα
κλαύσῃ ἐκεῖ. 32 Ἡ δὲ Μαρία ὡς ἤλ-
θει ὅπου ἦν ὁ Ἰησοῦς, ἰδύσα αὐτὸν, ἔπε-
σεν εἰς τοὺς πόδας αὐτοῦ, λέγονσα αὐτῷ·
Κύριε, εἰ ἦς ὦδε, ἔκ αὖ ἀποθανέ μὴ
ὁ ἀδελφός. 33 Ἰησοῦς δὲ, ὡς εἶδεν

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, follow'd her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not dy'd.

33 When Jesus therefore

αὐτῷ

P A R A P H R A S E.

but Mary, *not hearing of Jesus Coming*, sat still in the House. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my Brother had not dy'd. 22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee. 23 Jesus says unto her, Thy Brother shall rise again. 24 Martha says unto him, I know that he shall rise again in the Resurrection, at the Last day. 25 Jesus said unto her, I am the Author of the Resurrection and the Life to which Dead Bodies shall be rais'd at the Last day; and therefore I am Able to Raise up any Dead Body to Life at Any time, as well as at the Last day: Wherefore He that believes in me, tho' he were Dead, yet shall he Live, or be rais'd up to Life again, not only at the Last day, but also at Present, if I please: 26 and whosoever lives at present, and believes in me, shall never dye, so as not to be rais'd again at the Last day to Life eternal. Believest thou this? 27 She says unto him, Yea, Lord: for I believe that thou art the Christ the Son of God, which should come into the World, and consequently that thou canst do this, and whatever else thou pleasest to do. 28 And when she had so said, she went her way, and call'd Mary her Sister secretly, saying, The Master is come, and calls for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the Town, but was in that place where Martha met him. 31 The Jews then which were with her in the House, and comforted her, when they saw Mary that she rose up hastily, and went out, follow'd her, saying, She goes unto the Grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his Feet, saying unto him, Lord, if thou hadst been here, my Brother had not dy'd. 33 When Jesus therefore saw

TEXT.

TRANSLATION.

αὐτὴν κλαίεισαν, καὶ τὴς συνελθόν-
 τας αὐτῇ Ἰουδαίους κλαίοντας, οὐ βρι-
 μύσατο πρὸ πνεύματι, καὶ ἐπαραξεν
 ἑαυτὸν· 34 καὶ εἶπε· Πῶς πεφίκατε
 αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου
 καὶ ἴδε· 35 Ἐδάκρυσεν ὁ Ἰησοῦς.
 36 Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἰδε πῶς
 ἐφίλει αὐτόν· 37 Τινὲς δὲ ἐξ αὐ-
 τῶν εἶπον· Οὐκ ἠδυνάτο ἔτι ὁ
 ἀνοίξαι τὴς ὀφθαλμοῦς τῷ τυφλῷ,
 ποιῆσαι ἵνα καὶ ἔτι μὴ ἀποθάνῃ;
 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος
 εἰ ἑαυτῷ, ἔρχετο εἰς τὸ μνημεῖον. Ἦν
 δὲ σάββατον, καὶ λίθος ἐπέκειτο ἐπὶ
 αὐτῷ· 39 Λέγει ὁ Ἰησοῦς· Λεγε-
 τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τῷ
 πενηκόντῳ Μάρθα· Κύριε, ἥδη
 ὄζει· πεταρταῖος γὰρ ὄστι· 40 Λέ-
 γει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπὸν σοι
 ὅτι ἐὰν πιστεύσῃς, ὅψαι τὴν δόξαν
 τοῦ Θεοῦ; 41 Ἦσαν οὖν τὸν λί-
 θον, καὶ ἰὼ ὁ πενηκὼς κείμενος· Ὁ
 δὲ Ἰησοῦς ἤρε τὴς ὀφθαλμοῦς αὐτοῦ,
 καὶ εἶπε· Πάτερ εὐχαριστῶ σοι ὅτι
 ἤκουσάς μου· 42 Ἐγὼ δὲ ᾔδειν ὅτι
 πάντοτε μου ἀκούεις· ἀλλὰ ἵνα
 τὸν ὄχλον τὸν περὶ ἐμεῖς εἶποι, ἵνα
 πιστεύσωσιν ὅτι σύ με ἀπέστειλας·
 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ
 ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω.

saw her weeping, and the Jews
 also weeping which came with
 her, he grieved in the spirit,
 and was troubled,

34 And said, Where have
 ye laid him? They say unto
 him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Be-
 hold how he lov'd him.

37 And some of them said,
 Could not this man, which
 open'd the eyes of the blind,
 have caus'd that even this man
 should not have dy'd?

38 Jesus therefore again
 groning in himself, cometh to
 the grave. It was a cave, and
 a stone lay upon it.

39 Jesus said, Take ye away
 the stone. Martha, the sister
 of him that was dead, saith
 unto him, Lord, by this time
 he stinketh: for he hath been
 dead four days.

40 Jesus saith unto her,
 Said I not unto thee, that if
 thou wouldst believe, thou
 shouldst see the glory of God?

41 Then they took away
 the stone from the place where
 the dead was laid. And Jesus
 lift up his eyes, and said, Fa-
 ther, I thank thee that thou
 hast heard me.

42 And I knew that thou
 hearest me always: but because
 of the people which stand by,
 I said it, that they may believe
 that thou hast sent me.

43 And when he thus had
 spoken, he cry'd with a loud
 voice, Lazarus, come forth.

TEXT.

TRANSLATION.

44 Καὶ ἔξηλθεν ὁ πενηκὼς, δεξι-
μὴν τοὺς πόδας καὶ τοὺς χεῖρας
χειρίας· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
περιεβέβητο. Λέγει αὐτοῖς ὁ Ἰησοῦς·
Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων

44 And he that was dead
came forth, bound * hands and
feet with grave-cloaths: and
his face was bound about with
a napkin. Jesus saith unto
them, Loose him, and let him
go.

45 Then many of the Jews

oi

PARAPHRASE.

her weeping, and the Jews also weeping which came with her, he *also*,
to testify his Affection to Lazarus, appear'd as One that gron'd in the
Spirit, i. e. sigh'd from his Heart, and was troubled, 34 and said,
Where have ye laid him? They say unto him, Lord, come and see.
35 And as he went along to the Grave, to testify still further his Af-
fection to the Dead man, Jesus wept. 36 Then said the Jews, Be-
hold how he lov'd him. 37 And some of them said, Could not this
Man, which open'd the Eyes of the Blind, have caus'd that even this
Man should not have dy'd? 38 Jesus therefore again groning in him-
self, that by this Expression of Concern and Sorrow for his Dead Friend
he might the more raise the Expectation of All present, as to what he
would do, comes to the Grave. It was a Cave, and a Stone lay upon it.
39 Jesus said, Take ye away the Stone. Martha, the Sister of him that
was Dead, says unto him, Lord, by this time he stinks: for he has been
dead Four days. 40 Jesus said unto her, Said I not unto thee, that
if thou wouldst believe, thou shouldst see the Glory of God? 41 Then
they took away the Stone from the place where the Dead was laid. And
Jesus lift up his Eyes, and said, Father, I thank thee that thou hast
heard me, as to my Petition (as Man) in this Respect: 42 and I knew
that thou hearest me Always, i. e. all my Petitions, so as to grant what-
ever I absolutely request: and therefore I say not this, as if the Granting
my Petitions was a Thing Ever not done; but because of the People who
stand by, I said it, that they seeing me thus Apply my self to Thee, as
by whose Power I am enabled to do such Miracles, and seeing Thee to
enable me as Man to perform such an Extraordinary Miracle, and so
to Testify that I act in thy Name and by thy Authority, may be induc'd
hereby to believe that thou hast sent me. 43 And when he thus had
spoken, he cry'd with a Loud voice, Lazarus, come forth. 44 And he
that was Dead, came forth, bound about his hands and feet with Grave-
cloaths: and his Face was bound about with a Napkin. Jesus says unto
them, Loose him from the Grave-cloaths which are bound about him, and
let him go, i. e. that he may go the Better. 45 Then many of the Jews
which

οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ ἰσα-
σαύοντο ἃ ἐποίησεν ὁ Ἰησοῦς, ὅτι ἐνέ-
εις αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλ-
θον πρὸς τοὺς φαρισαίους, καὶ εἶπον αὐ-
τοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς
καὶ οἱ φαρισαῖοι συνέδριον, καὶ ἔλε-
γον· Τί ποιῶμεν; ὅτι ὁ ἄνθρω-
πος πολλὰ σημεῖα ποιεῖ. 48 Εἰν

ἐφ' ᾧ αὐτὸν ἔτι, πάντες πιστεύουσιν
εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι,
καὶ ἀρῶσιν ἡμᾶς καὶ τὸν τόπον καὶ τὸ
ἔθνος. 49 Εἰς δὲ τις ἐξ αὐτῶν

Καϊάφας, ἀρχιερεὺς ὢν ἔτι αὐτῶν ἐκεῖ-
ναι, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε

ἕδεν· 50 ὅδε διαλογίζεσθε ὅτι συμ-
φέρει ἡμῖν ἵνα εἰς ἄνθρωπον ὅς τις
θάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον
τὸ ἔθνος ἀπολέται. 51 Τούτο δὲ

ἀφ' ἐαυτοῦ ὅτι εἶπεν· ἀλλὰ ἀρχιερεὺς
ὢν ἔτι αὐτῶν ἐκεῖναι, παρεφάρτησαν
ὅτι ἐμέλλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ
τοῦ ἔθνους. 52 καὶ ὅτι ὑπὲρ τοῦ ἔθνους

μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ
τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνε-
βηλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54 Ἰησοῦς ὅτι ὅτι ἐπὶ παρρησίᾳ πει-
πάτῃ ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν
ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῇ ἐρήμῳ,

which came to Mary, and had
seen the things which Jesus
did, believ'd on him.

46 But some of them went
their ways to the Pharisees,
and told them what things Je-
sus had done.

47 Then gather'd the chief
priests and the Pharisees a
council, and said, What do
we? for this man doth many
miracles.

48 If we let him thus alone,
all men will believe on him;
and the Romans shall come and
take away both our place and
nation.

49 And one of them nam'd
Caiaphas, being the high priest
that same year, said unto them,
Ye know nothing at all,

50 Nor consider that it is
expedient for us, that one man
should dye for the people, and
that the whole nation perish
not.

51 And this spake he not of
himself: but being high priest
that year, he prophesied that
Jesus should dye for that na-
tion:

52 And not for that nation
only, but that also he should
gather together in one, the
children of God that were scat-
ter'd abroad.

53 Then from that day
forth, they took counsel toge-
ther for to put him to death.

54 Jesus therefore walk'd
no more openly among the
Jews; but went thence unto a
country near to the wilderness,

P A R A P H R A S E.

which came to Mary, and had seen the things which Jesus did, believ'd on him. 46 But some of them *that were present were so Malicious and Incorrigibly Wicked and Harden'd in their Unbelief, that they presently went their ways to the Pharisees, and told them what things Jesus had done; that so they might take proper Means Speedily to prevent the Influence so Great and Undeniable a Miracle might have on the People.*

47 Then gather'd the Chief Priests and the Pharisees a Council, and said, What do we, *i. e. is to be done by us?* for this Man Jesus do's many Miracles? 48 If we let him thus Alone, All Men, *i. e. All our People* will believe on him *as the Messias, and so will set him up for the King of Our Nation;* and hereupon the Romans shall come against Us, as Raisers of Sedition and Rebellion, and overcoming Us shall, by way of Punishment to Us, take away both our Holy Place or Temple, and Nation, or the Government we at present are permitted by them to exercise both in Church and State. 49 And, whereas some among them, or of the Sanhedrin, as probably Nicodemus and Joseph of Arimathea, had observ'd on the other side, that it would be very Ill in the sight of God, and might be also of Dangerous Consequence even to the State, to take away the Life of an Innocent Person: One of them nam'd Caiphas, being the High Priest that same year, said unto them, Ye know nothing at all, as to what is Fit to be done in this present juncture; 50 nor consider that it is expedient for Us, who are God's Peculiar People, and therefore no doubt but it will be more Acceptable to Him, that One man, tho' Innocent, should dye for the said People of God, and that, *i. e. rather than* the whole Nation should perish, or be destroy'd by the Romans on account of the said Innocent man. 51 And this spake he Not of himself: but by the Over-ruling Direction of Providence, being High Priest that year, He spoke this, intending it Himself in a Politick or Worldly Sense, and so Unwittingly prophesy'd that Jesus should dye for that Nation; 52 and not for that Nation of the Jews only, but that also he should gather together in One Church, All the Children of God that were scatter'd Abroad, *i. e. All that should believe in the Gentile parts of the World, and so should become now Truly the People of God, which the Unbelieving Nation of the Jews should cease to be.* 53 Then, *i. e. upon what the High Priest Caiphas had thus said, it was resolv'd by a great Majority of the Sanhedrin, that there was no Reason to consult any longer, Whether Jesus should be put to Death; but the Only point to be settled was, How it should be done.* And accordingly from that day forth, they took counsel together frequently, What way was Best to be taken, for to put him to Death. 54 Jesus therefore, knowing by his Omniscience that they were now Resolv'd actually on his Death, walk'd no more Openly among the Jews; but went thence unto a Country near to the Wilderness, into

III.
The Jewish Rulers resolve on Christ's Death.

TEXT.

TRANSLATION.

εἰς Εφραίμ λεγομένην πόλιν· καὶ
διέτελλε αὐτὸν μαθηταὶ αὐτοῦ.

55 Ἡ δὲ ἑβδὼς τὸ πάσχα ἦν
Ἰερουσαλὴμ· καὶ ἀνέβησαν πολλοὶ εἰς
Ἱερουσαλὴμ ἐκ τῆς χώρας πρὶν
τοῦ πάσχα, ἵνα ἀγιάσωσιν ἑαυτοὺς.

56 Εξήτοιμα οὖν τὸν Ἰησοῦν, καὶ
ἔλεγον μετ' ἀλλήλων ὡς πρὶν ἱερῶ
ἐσηκότες· Τί δοκεῖ ὑμῖν, ὅτι ὃ μὴ
ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώ-
κεσαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ
φαιοῖται ὁτολίμῳ, ἵνα εἰάν τις γινῶ
ποῦ ὅστις, μνησθῇ, ὅπως πιάσωσιν
αὐτόν. Κεφ. ιβ'. Ο ὅτι Ἰησοῦς πρὶν
ἑξ ἡμερῶν τῷ πάσχα ἦλθεν εἰς Βη-
θανίαν, ὅπου ἦν Λάζαρος ὁ περὶ
ὃν ἠγείρειν ἐκ νεκρῶν.

2 Εποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ
ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς

into a city call'd Ephraim, and
there continu'd with his disci-
ples.

55 And the Jews passover
was nigh at hand: and many
went out of the country up to
Jerusalem before the passover,
to purify themselves.

56 Then sought they for Je-
sus, and spake among them-
selves as they stood in the tem-
ple, What think ye, that he
will not come to the feast?

57 Now both the chief
priests and the Pharisees had
given a commandment, that if
any man knew where he were,
he should shew it, that they
might take him.

Chap. XII.

Then Jesus, six days before
the Passover, came to Betha-
ny, where Lazarus was which
had been dead, whom he rais'd
from the dead.

2 There they made him a
supper, and Martha serv'd:
but Lazarus was one of them

ἦν

PARAPHRASE.

a City call'd Ephraim, and there continu'd with his Disciples for some time. After which he took his Last Journey thro' the Holy Land, viz. going from Ephraim thro' Samaria and Galilee, and thence into the Country beyond Jordan, and so over Jordan again to Jericho, and thence to Bethany a few days before the Passover. The Account of this Last journey of our Saviour's, as to the Former part of it, viz. from Ephraim thro' Samaria and Galilee, till he came into the Country beyond Jordan, is given us Only by St Luke, Ch. 17. 11—18. 14. The remaining Part of this Journey is related by all the three former Evangelists. Wherefore a Sufficient Account of All this Last journey of our Saviour's being given us by some One or Other of the Three former Evangelists, St John passes it All over, till Our Saviour's coming to Bethany, which he proceeds to next.

SECT.

SECTION IX.

Containing such Particulars as are related by St John, From CHRIST'S Coming to Bethany Six days before the Passover, (at which he Suffer'd, and which was in the thirty fifth year of his Life, or A.D. 33.) To the Night before he was Crucify'd. Which Particulars take up Chap. XI. 55 — XII. ult.

55 And the Jews Passover was nigh at hand: and many went out of the Country up to Jerusalem before the Passover, to purify themselves ^{I.} Christ comes to Bethany six days before his last Passover. according to the Law; that so they might be prepar'd to eat the Passover, of which no Unclean person was to eat. 56 Then sought they, viz. that came out of the Country, for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast?

57 Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might take him. Chap. XII. Then Jesus, Six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he rais'd from the Dead.

2 St John having thus brought our Lord to Bethany, and designing to take no Notice of our Lord's Returning thither again from Jerusalem before the Passover, forasmuch as this had been particularly observ'd by the Other Evangelists; and yet thinking it requisite to take Notice of one Particular, altho' it was taken Notice of by the Former Evangelists; namely, that he might more plainly inform us, who were some of the Persons chiefly concern'd in that Particular, than the Other Evangelists had done: on these considerations, as is probable, St John adds here an Account of the said Particular, tho' it seems not (according to the other Evangelists) to have been transacted till four days after, viz. till the Wednesday in the Passion-week, or Two days before the Passover, where-as our Saviour came to Bethany Six days before the Passover, i. e. on the Sabbath before the Passover, or on the Saturday before the Passion-week. The Particular and Remarkable Passage thus taken Notice of by St John is this: Jesus being There, viz. at Bethany, not on the Sixth day before the Passover, mention'd v. 1, but afterwards, viz. Two days before the Passover, as appears from St Matthew and Mark, (b) They, i. e. some of the Inhabitants of that Place, viz. Lazarus and his two Sisters Martha and Mary, made him a Supper, and Martha, (i) whose Temper led her to shew her Affection to our Lord this way, Serv'd, i. e. took care to get All things Ready, and done in the Best manner she could, to shew her Respect to our Lord her Guest: but Lazarus her Brother, and who was otherwise (as it seems probable from the other Evangelists) call'd

^{II.} Where Mary the Sister of Lazarus anoints Christ's feet, and wipes them with her Hair.

(b) Matth. 26. 6. Mark 14. 3.

(i) See Luke 10. 38, 40, 41.

TEXT.

TRANSLATION.

εἰς Ἐφραὶμ λεγομένην πόλιν· καὶ
διέτριβε μετ' αὐτῶν μαθητῶν αὐτοῦ.

55 Ἡ δὲ ἑγὼς τὸ πάσχα τῆς
Ἰουδαίας· καὶ ἀνέβησαν πολλοὶ εἰς
Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ
τοῦ πάσχα, ἵνα ἀγιάσωσι ἑαυτοὺς.

56 Εξήτουσιν οὖν τὸν Ἰησοῦν, καὶ
ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ
ἐσηκότες· Τί δοκᾷ ὑμῖν, ὅτι ὃς μὴ
ἔλθῃ εἰς τὴν πόλιν; 57 Δεδώ-
κεται δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ
φαραῖσοι ἐντολὴν, ἵνα εἰς πᾶν
τοῦ ὄχλου, μνησθῇ, ὅπως πιάσωσιν
αὐτόν. Κεφ. ιβ'. Ο ὅτι Ἰησοῦς πρὸ
ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βη-
θανίαν, ὅπου ἦν Λάζαρος ὁ περὶ
καὶ ὃν ἠγειρεν ἐκ νεκρῶν.

2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ
ἡ Μάρθα διακόνει· ὁ δὲ Λάζαρος εἰς

into a city call'd Ephraim, and
there continu'd with his disci-
ples.

55 And the Jews passover
was nigh at hand: and many
went out of the country up to
Jerusalem before the passover,
to purify themselves.

56 Then sought they for Je-
sus, and spake among them-
selves as they stood in the tem-
ple, What think ye, that he
will not come to the feast?

57 Now both the chief
priests and the Pharisees had
given a commandment, that if
any man knew where he were,
he should shew it, that they
might take him.

Chap. XII.

Then Jesus, six days before
the Passover, came to Betha-
ny, where Lazarus was which
had been dead, whom he rais'd
from the dead.

2 There they made him a
supper, and Martha serv'd:
but Lazarus was one of them

10

PARAPHRASE.

a City call'd Ephraim, and there continu'd with his Disciples for some time. After which he took his Last Journey thro' the Holy Land, viz. going from Ephraim thro' Samaria and Galilee, and thence into the Country beyond Jordan, and so over Jordan again to Jericho, and thence to Bethany a few days before the Passover. The Account of this Last journey of our Saviour's, as to the Former part of it, viz. from Ephraim thro' Samaria and Galilee, till he came into the Country beyond Jordan, is given us Only by St Luke, Ch. 17. 11—18. 14. The remaining Part of this Journey is related by all the three former Evangelists. Wherefore a Sufficient Account of All this Last journey of our Saviour's being given us by some One or Other of the Three former Evangelists, St John passes it All over, till Our Saviour's coming to Bethany, which he proceeds to next.

SECT.

SECTION IX.

Containing such Particulars as are related by St John, From CHRIST'S Coming to Bethany Six days before the Passover, (at which he Suffer'd, and which was in the thirty fifth year of his Life, or A.D. 33.) To the Night before he was Crucify'd. Which Particulars take up Chap. XI. 55 — XII. ult.

55 And the Jews Passover was nigh at hand: and many went out of the Country up to Jerusalem before the Passover, to purify themselves ^{I. Christ comes to Bethany six days before his last Passover.} according to the Law; that so they might be prepar'd to eat the Passover, of which no Unclean person was to eat. 56 Then sought they, viz. that

came out of the Country, for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast?

57 Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might take him. Chap. XII. Then Jesus, Six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he rais'd from the Dead.

2 St John having thus brought our Lord to Bethany, and designing to take no Notice of our Lord's Returning thither again from Jerusalem before the Passover, forasmuch as this had been particularly observ'd by the Other Evangelists; and yet thinking it requisite to take Notice of one Particular, altho' it was taken Notice of by the Former Evangelists; ^{II. Where Mary the Sister of Lazarus anoints Christ's feet, and wipes them with her Hair.} namely, that he might more plainly inform us, who were some of the Persons chiefly concern'd in that Particular, than the Other Evangelists had done: on these considerations, as is probable, St John adds here an Account of the said Particular, tho' it seems not (according to the other Evangelists) to have been transacted till four days after, viz. till the Wednesday in the Passion-week, or Two days before the Passover, whereas our Saviour came to Bethany Six days before the Passover, i. e. on the Sabbath before the Passover, or on the Saturday before the Passion-week. The Particular and Remarkable Passage thus taken Notice of by St John is this: Jesus being There, viz. at Bethany, not on the Sixth day before the Passover, mention'd v. 1, but afterwards, viz. Two days before the Passover, as appears from St Matthew and Mark, (b) They, i. e. some of the Inhabitants of that Place, viz. Lazarus and his two Sisters Martha and Mary, made him a Supper, and Martha, (i) whose Temper led her to shew her Affection to our Lord this way, Serv'd, i. e. took care to get All things Ready, and done in the Best manner she could, to shew her Respect to our Lord her Guest: but Lazarus her Brother, and who was otherwise (as it seems probable from the other Evangelists) call'd

(b) Matth. 26. 6. Mark 14. 3.

(i) See Luke 10. 38, 40, 41.

TEXT.

TRANSLATION.

ἡ δὲ συνακαειμένη αὐτῷ. 3 Ἡ δὲ
 Μαρία, λαβύσα λίτραν μύρου ἀρώμα-
 τιστικῆς πολυτίμης, ἠλείψε τὰς πόδας
 τοῦ Ἰησοῦ, καὶ ἐξέμαξε τὰς θρίξιν αὐτῆς
 τὰς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπλη-
 ρώθη ἐκ τοῦ ὁσμῆς τοῦ μύρου. 4 Λέγει
 οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σί-
 μωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν
 πρὸς τοὺς Ἰουδαίους. 5 Διατί τούτο τὸ μύ-
 ρον οὐκ ἐπράθη πενήτησι δυνάμειον,
 καὶ ἐδόθη πτωχοῖς; 6 Εἶπε δὲ τούτο,
 οὐχ ὅτι πρὸς τοὺς πτωχοὺς ἐμελεῖ αὐτῷ,
 ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσο-
 κομοῖν εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζε.
 7 Εἶπεν οὖν ὁ Ἰησοῦς· Ἀφες αὐτήν· εἰς
 τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν
 αὐτό. 8 Τὰς πτωχὰς γὰρ πάντοτε
 ἔχετε μετὰ ἑαυτῶν, ἐγὼ δὲ οὐ πάντοτε
 ἔχετε. 9 Εἰπὼν οὖν ὁ ὄχλος πολὺς ἐκ
 τῶν Ἰουδαίων ὅτι ὁκοῦν ἐπὶ καὶ ἡλθοι
 καὶ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸ
 Λάζαρον ἴδωσιν, ὃν ἠγειρεν ἐκ νεκρῶν.
 10 Εβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα
 καὶ τὸ Λάζαρον ἀποκλείνωσιν. 11 ὅτι
 πολλοὶ δι' αὐτὸν ὑπήκουον τῷ Ἰουδαίῳ,
 καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλ-
 θὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχετο
 ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, 13 ἔλαβον
 βλάτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάν-

that sat at the table with him.

3 Then took Mary a pound
 of ointment, of spikenard very
 costly, and anointed the feet of
 Jesus, and wiped his feet with
 her hair: and the house was
 filled with the odour of the
 ointment.

4 Then saith one of his dis-
 ciples, Judas Iscariot, Simon's
 son, which should betray him,

5 Why was not this oint-
 ment sold for three hundred
 pence, and given to the poor?

6 This he said, not that he
 cared for the poor; but because
 he was a thief, and had the
 bag, and bare what was put
 therein.

7 Then said Jesus, Let her
 alone: against the day of my
 burying hath she kept this.

8 For the poor always ye
 have with you; but me ye
 have not always.

9 Much people of the Jews
 therefore knew that he was
 there: and they came, not for
 Jesus sake only, but that they
 might see Lazarus also, whom
 he had raised from the dead.

10 But the chief priests con-
 sulted, that they might put La-
 zarus also to death;

11 Because that by reason
 of him many of the Jews went
 away, and believed on Jesus.

12 On the next day much
 people that were come to the
 feast, when they heard that Je-
 sus was coming to Jerusalem,

13 Took branches of palm-
 trees, and went forth to meet

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τησιν αὐτοῖς, καὶ ἔκραζον· Ωσαυτὰ, him, and cry'd, Hosanna, Bless'd is the King of Israel that cometh in the name of the Lord.

ματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσ-
ραήλ. 14 Εὐρὼν δὲ ὁ Ἰησοῦς 14 And Jesus when he had

ὀνό-

P A R A P H R A S E.

(k) Simon, was One of them that sat at the Table with him. 3 Then, while they were at Table, took Mary, whose Temper (l) led her not to be so solicitous about the Common way of shewing Respect to our Lord, by Entertaining him with Meat and Drink in the Best manner she could, but by some other Unusual and Extraordinary way, as the Greater Testimony of Love and Reverence to our Saviour; and all this by the Overruling Direction of Providence, making these her Pious Inclinations and Actions tend to an End, (as appears v. 7.) which she thought nothing of: Thus partly acted by Her Own Temper and Pious Regard to our Saviour, and partly by the Direction of Divine Providence, Mary took a pound of Ointment made of Spikenard, very Costly, and Anointed the Feet of Jesus, and wip'd his Feet with her Hair: and the House was fill'd with the Odour of the Ointment. 4 Then says one of his Disciples, Judas Iscariot, Simon's Son, which should betray him, 5 Why was not this Ointment sold for Three hundred pence, and given to the Poor? 6 This he said, not that he car'd (m) for the Poor; but because he was a Thief, and had the Bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my Burying hath she kept this. 8 For the Poor always ye have with you; but me ye have not always. 9 Much People of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had rais'd from the Dead. 10 But the Chief Priests Consulted, that they might put Lazarus also to Death; 11 because that by reason of him many of the Jews went away, and Believ'd on Jesus.

12 On the next day, answering to our Palm-sunday, much People that were come to the Feast, when they heard that Jesus was coming to Jerusalem, Riding in a sort of a Triumphant manner, attended by his Disciples already with him, 13 They also took branches of Palm-trees, and went forth to meet him, and cry'd, Hosanna, Blessed is the King of Israel that comes in the Name of the Lord. 14 And the manner wherein Jesus rode to Jerusalem, was this: when he had (n) directed two of his

III.
Christ rides in
Triumph into Je-
rusalem.

(k) Matth. 26. 6.

(l) Luke 10. 39, 42.

(m) Read my Paraph. on Matth. 26. 8, &c.

(n) See Matth. 21. 1. Mark 11. 1.

TEXT.

TRANSLATION.

οἰάριον, ἐκάρησεν ἐπ' αὐτὸ, καθώς ἐστι
γεγραμμένον. 15 Μὴ φοβῆθαι θυγάτηρ
Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, κα-
θήμενος ἐπὶ πῶλον ὄνου. 16 Ταῦτα
δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ παρῶ-
ν· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε
ἐμνήσθησαν ὅτι ταῦτα ἠὲ ἐπ' αὐτῷ γε-
γραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.
17 Εμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ'
αὐτοῦ, ὅτι ὅτι Λάζαρον ἐφώνησεν ἐκ τῆς
μνημείας, καὶ ἔγειρεν αὐτὸν ἐκ νεκρῶν.
18 Διὰ τῆτο καὶ ὤκνησεν αὐ-
τῷ ὁ ὄχλος· ὅτι ἤκουσε τῆτο αὐτὸν
πεποιηκέναι τὸ σημεῖον.

19 Οἱ οὖν φαρισαῖοι εἰποὶ παρὰ ἑαυ-
τάς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν·
ἴδε, ὁ κόσμος ὁπίσω αὐτοῦ ἀπήλθεν.
20 Ἡ δὲ πλὴν Ελλήνες ἐκ τῆς ἀναβα-
νόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.
21 Οὗτοι οὖν προσήλθοι Φιλίππῳ καὶ
Ἀνδρέᾳ τῷ Βηθσαιδᾷ τῇ Γαλιλαίας, καὶ ἠρώτων
αὐτὸν, λέγοντες· Κύριε, θέλομεν σε Ἰη-
σοῦν ἰδεῖν. 22 Ἐρχετο Φίλιππος καὶ λέγει
τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φί-
λιππος λέγουσι τῷ Ἰησοῦ. 23 Ο δὲ Ἰη-
σοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν
ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ
κόκκος εἰς τὴν γῆν πέσῃ, οὐκ ἐκείνη
ἐκείνη, αὐτὸς μόνος μένει· ἐὰν δὲ ἐκείνη,

found a young ass, sat there-
on; as it is written,

15 Fear not, daughter of
Sion: behold, thy king cometh,
sitting on an asses colt.

16 These things understood
not his disciples at the first:
but when Jesus was glorify'd,
then remembred they that these
things were written of him,
and *that* they had done these
things unto him.

17 The people therefore
that was with him when he
call'd Lazarus out of the grave,
and rais'd him from the dead,
bare * witness.

18 For this cause the people
also met him, for that they heard
that he had done this miracle.

19 The Pharisees therefore
said among themselves, Per-
ceive ye how ye prevail no-
thing? behold, the world is
gone after him.

20 And there were certain
* Gentiles among them, that
came up to worship at the feast:

21 The same came therefore
to Philip, which was of Bethsai-
da of Galilee, and desir'd him,
saying, Sir, we would see Jesus.

22 Philip cometh and telleth
Andrew: and again, Andrew
and Philip told Jesus.

23 And Jesus answer'd them,
saying, The hour is come, that
the Son of man should be glo-
rify'd.

24 Verily verily I say unto
you, Except a corn of wheat
fall into the ground, and dye,
it abideth alone: but if it dye,

πολλῶν

P A R A P H R A S E.

Disciples, where might be found a young Ass, and they had brought it to him, he sat thereon, and so rid to Jerusalem; as it is written, 15 Fear not, Daughter of Sion: behold, thy King comes, sitting on an Asses Colt. 16 How by these things the foresaid Prophecy was fulfill'd, understood not his Disciples at first. but when Jesus was ascended into Heaven, and there in his Human Nature glorify'd, then remember'd they that these things were written of him, and that they had done these things unto him. 17 Now the Great Miracle lately wrought by Jesus in raising Lazarus from the Grave, after he had been Dead Four days, was That which chiefly induc'd the People thus to attend Jesus to Jerusalem in so Triumphant a manner. Namely, the People therefore that was with him when he call'd Lazarus out of the Grave, and rais'd him from the Dead, bare Witness to the Truth thereof, by their Attending on Christ in this Solemn manner to Jerusalem: 18 and for this same cause the People also, that were come to the Feast from all parts, when they heard that Jesus was coming, went out of Jerusalem, and met him; namely, being induc'd so to do, for that they heard that he had done this Miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing by *All ye have done hitherto, to stop the People from following this Man? for on the contrary, behold, how great a Multitude of People, that live not only in the Holy land, but are come hither from several other parts of the World to keep the Feast, is gone after him.* 20 And accordingly, besides Those that went out to meet Jesus, when he first came to Jerusalem, there were certain Gentiles among them that came up to worship at the Feast, being Proselytes of the Gate, i. e. who were Converts to the Jewish Religion, so far as to acknowledge the Divine Revelation of the Scripture or Old Testament, and so the True God, tho' they did not submit to Circumcision and several other Rites of the Law; and who accordingly were permitted to perform their Worship to God by Prayer in the Outer Court, tho' they were not allow'd to eat of the Passover. 21 The same dwelling in or near Galilee, and so being acquainted with Philip, came therefore to Philip, which was of Bethsaida of Galilee, and desir'd him, saying, Sir, we would see Jesus. 22 Philip comes and tells Andrew: and again, Andrew and Philip told Jesus. 23 And Jesus answer'd them, by ordering the said Gentiles to be brought to him, and thereupon saying, The Hour is now come, that the Son of man should be glorify'd by the Gentiles Beginning to believe on him as well as the Jews. 24 But verily verily I say unto you, As except a Corn of Wheat fall into the Ground, and there as it were dye, it abides Alone, or continues but One single Corn; but if it dye, it brings

IV.
Christ's last Discourse in the Temple.

forth

TEXT.

TRANSLATION.

πολιὺ καρπὸν φέρει. 25 Ο φιλῶν
τὴν ψυχὴν αὐτῷ, ἀπολέσθαι αὐτήν·
καὶ ὁ μισθὸν τὴν ψυχὴν αὐτῷ ἐν τῷ
κόσμῳ τῷ τῷ, εἰς ζωὴν αἰώνιον φυ-
λάξει αὐτήν. 26 Εὰν ἐμοὶ ἀκολου-
θῇς, ἐμοὶ ἀκολουθήσεις· καὶ ὅπου εἰμι
ἐγὼ, ἐκεῖ καὶ ὁ ἀρχιεπίσκοπος ὁ ἐμὸς ἔσται·
καὶ εἰάν τις ἐμοὶ ἀκολουθῇ, ποιήσει αὐ-
τὸν ὁ πατήρ. 27 Νῦν ἡ ψυχὴ μου
πετάσσεται· καὶ τί εἶπω; Πάτερ,
σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ
ἀπὸ τῆς ἡλθοῦς εἰς τὴν ὥραν ταύτην.
28 Πάτερ, δόξασόν σε τὸ ὄνομα. Ἠλ-
θεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα,
καὶ πάλιν δοξάσω. 29 Ο οὖν ὅχ-
λος ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βρον-
τῶς γινώσκοντες. Ἄλλοι ἔλεγον· Ἀγ-
γέλῳ αὐτοῦ λελάληκεν. 30 Ἀπε-
κρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμὴν
αὕτη ἡ φωνὴ γίνεσθαι, ἀλλὰ δι' ὑμῶν.
31 Νῦν κρίσις ἐστὶ τῷ κόσμῳ τῷ τῷ·
νῦν ὁ ἄρχων τοῦ κόσμου τῷ τῷ ἐκβληθή-
σεται ἔξω. 32 Καὶ γὰρ, εἰάν ὑψωθῶ ἐκ
τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorify'd it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundred: others said, an angel spake to him.

30 Jesus answer'd, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world; now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (Τῷ τῷ)

PARAPHRASE.

forth much Fruit: So how much soever I may be made known to, and be-
liev'd on by the Gentiles as well as Jews, before my Death; yet the Num-
ber of Believers before my Death, will be Nothing in Comparison of the
much Greater number of Believers that will be after my Death. 25 And
as for this Reason I shall willingly lay down my Life; so likewise I tell
you,

you, that He that loves his Life in this World, so as not to perform his Duty to God in order to save it here, shall lose it, i. e. the Happiness of Life in the World to come: and he that hates, i. e. do's not love his Life in this World, so as to neglect his Duty to God in order to save it, shall keep it unto Life Eternal. 26 If any Man serve me truly, let him follow me, in being willing to undergo the Greatest Afflictions for the Glory of God: and he that thus suffers like me, he shall be also rewarded like me, and where I am, i. e. as I shall be in Heaven, so there shall also such my Servant be: for if any Man serve me thus truly, him will my Father honour in proportion as he honours me. 27 'Tis true that Suffering is Naturally Grievous to Flesh and Blood; and therefore ye are not so to understand me, as if ye were to think your selves Not true Disciples, so long as you find any Reluctancy in you to Suffering. No, this is Natural to you, and can't be quite laid aside, but is Only to be Overcome by you. For it is so even now with my self, thro' the Infirmary of my Human Nature: for now is my Soul troubled at the Apprehension of my approaching Sufferings: and what shall I say? This, Father, save me from this Hour, i. e. the Sufferings I am Now about to undergo; This the Natural Desire of Life do's incline me to wish: but yet when I consider that for this cause, viz. to undergo these Sufferings for promoting Man's Salvation and so God's Glory, came I into the World, and have stay'd therein unto this Hour; I with all Willingness and Cheerfulness choose rather to undergo these Sufferings, as tending to glorify God; and therefore instead of saying, Father, save me from this Hour, I say, 28 Father, glorify thy Name, as hitherto by my Doctrine and Miracles, so now by my Sufferings and Death. Then came there a Voice from Heaven, saying, I have both glorify'd it Already by thy Doctrine and Miracles, and will glorify it again, as by thy Death, so also by thy Resurrection, &c. 29 The People therefore that stood by, and heard it only as a Noise of Thunder, said that it Thunder'd: Others, that heard the Voice distinctly, said, that an Angel spake to him. 30 Jesus answer'd, and said, This Voice came not because of me, as if I stood in need of any such Testimony of God's Favour to me; but for your sakes, as a Testimony to you that I am thus Favour'd by, and so sent from God; and that All the Sufferings I shall shortly undergo, I shall undergo not by way of Punishment as an Impostor or Deceiver, but in order to Glorify God, as by other means, so particularly by the Spreading of the Gospel. 31 For now is at hand the Judgment of the Wicked Spirits and Powers, that at present chiefly rule in this World: now shall the Prince of the said Evil Spirits and Powers, which reigns in Wicked men, and so in the Generality of this World, be cast out of that great Dominion, which he has at present. 32 And, i. e. namely, I, if I be lifted up from the Earth on the Cross, will quickly after that begin to draw or Convert great Multitudes of All men, viz. Gentiles as well as Jews, unto me.

33 This

TEXT.

TRANSLATION.

33 (Τὸ δὲ ἔλεγε, σημεῖων ποίῳ θανάτῳ ἐμελλεν ἀποθνήσκειν) 34 Απεκρίθη αὐτῷ ὁ ὀχλός· Ἡμεῖς ἠκούσαμεν ἐκ τῆς νόμῃ, ὅτι ὁ Χριστὸς μένει εἰς τὸ αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τῆς ἀνθρώπου; τίς ὅστις ἔτι ὁ υἱὸς τῆς ἀνθρώπου; 35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐμικρὸν χρόνον τὸ φῶς μετ' ὑμῶν ὅστις περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε πῶς ὑπάγει. 36 Ἐως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότ' ἐμπεσθεὶς αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. 38 Ἴνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ὁπίσεν σε τῇ ἀκοῇ ἡμετέρᾳ, καὶ ὁ βραχίον Κυρίου πῶς ἀπεκαλύφθη; 39 Διὰ τοῦτο οὐκ ἠδυνάμην πιστεῦναι, ὅτι πάλιν εἶπεν Ἡσαΐας· 40 Τετύφλωκεν αὐτῶν τὰς ὀφθαλμούς, καὶ πέπρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι

33 This he said, signifying what death he should dye.

34 The people answer'd him, We have heard out of the law, that Christ abideth for ever: and how sayst thou, The Son of man must be lift up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But tho' he had done so many miracles before them, yet they believ'd not on him:

38 That the saying of Esaias the prophet might be fulfill'd, which he spake, Lord, who hath believ'd our report? and to whom hath the arm of the Lord been reveal'd?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardned their heart; that they should not see with *their* eyes, nor understand with

PARAPHRASE.

33 This of being Lift up from the Earth he said, signifying what Death he should dye. 34 The People perceiving so much by the said Expression, that he signify'd thereby his Departure from the Earth some way or other, answer'd him, We have heard out of the Law, i. e. Scripture of the Old Testament, that Christ abides for Ever as a King; which surely is to be understood of his Abiding for ever here on Earth, where his Kingdom is to be founded: and how sayst thou then, that Thou the Son of Man must be lift up, and so took away from the Earth, when the Son of Man is the Title of the Messiah according to Daniel? Who therefore is this Son of Man you mean, when you call your self by that Title, since He can't be the Messiah, if he is to be lifted up or taken from the Earth? 35 Then Jesus knowing that this Cavil proceeded, not from want of due Instruction herein by what he had formerly said, but from their Perverseness and Obstinacy, said unto them, The only Answer requisite for me to give to your Question is this, Yet a little while is the Light, i. e. the Means of knowing Divine Truth, to be with you: walk, i. e. be duly convinc'd of your Duty, in respect of what ye are to Believe and Do, while ye have the Light, lest Darknes come upon you; for he that walks in Darknes knows not whither he go's, i. e. lest the Means of Saving Knowledge be justly taken from you, and so ye be left to wander in the Darknes of Sinful Ignorance and Practice. 36 Wherefore again I say unto you, as the Last warning I shall give you, While ye have Light, or the Knowledge of God's Will and Truth offer'd unto you, believe in the Light, i. e. believe what ye are thereby taught is the Will of God, and the Truth of Religion, that ye may be the Children of Light, i. e. that ye may Truly and Rightly know the Will of God and his True Religion, and practise accordingly here in this Life; and so be Rewarded with the Light of Heavenly Glory and Eternal Happiness in the Life to come. These things spake Jesus, just before he went out of the Temple at the Evening of the Third day of the Passover-week, which answers to our Tuesday in the Passion-week; and then departed at Evening out of Jerusalem, and went to Bethany, and there did hide or conceal himself from them, till he was Apprehended; never more instructing them, or so much as returning to Jerusalem, till the Night he was Apprehended, when he came back to Jerusalem to eat the Passover, of which St John begins to give us an Account in the next Chapter.

37 But here S. John proceeds to observe, that tho' he had done so many Miracles before them, yet they believ'd not on him: 38 that the saying of (o) Isaiah the Prophet might be fulfill'd, which he spake, Lord, who has believ'd our Report? and to whom has the Arm, i. e. Power of the Lord been reveal'd? 39 Therefore they could not believe, because they were such, as that Isaiah (p) prophesying of them, said again, 40 He has blinded their Eyes, and hardned their Heart; that they should not See with their Eyes, nor Understand with their Heart,

V.
Some Remarks of
the Evangelist
concerning the
Unbelieving and
Believing Jews.

TEXT.

TRANSLATION.

τῇ καρδίᾳ, καὶ ὁπισθεφῶσι, καὶ
 ἰάσωμαι αὐτούς. 41 Ταῦτα εἶπεν
 Ησαΐας ὅτε εἶδε τιμὴν δοῦναι αὐτοῦ,
 καὶ ἐλάλησε περὶ αὐτοῦ. 42 Ομοῦς
 μὲν τοι καὶ οἱ τῆς ἀρχόντων πολ-
 λοὶ ὁπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ
 τοὺς φαρισαίους ἔχοντες ἀμολόγησαν, ἵνα
 μὴ σπορευθῶσι γίνονται. 43 Η-
 γάπησαν γὰρ τιμὴν δοῦναι τῆς ἀν-
 θρώπων μᾶλλον ἢ περὶ τιμὴν τοῦ
 Θεοῦ. 44 Ἰησοῦς δὲ ἔκραξε καὶ
 εἶπεν· Ο πιστεύων εἰς ἐμὲ, ὃ πι-
 στεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαν-
 τὰ με. 45 Καὶ ὁ θεωρῶν ἐμὲ, θεω-
 ρεῖ τὸν πέμψαντά με. 46 Εγὼ φῶς
 εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ
 πιστεύων εἰς ἐμὲ, οὐ τῇ σκοτίᾳ μὴ
 μένῃ. 47 Καὶ εἰς τις μὲ ἀκούσῃ
 τῆς ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ
 ὃ κρινώ αὐτόν. Οὐ γὰρ ἦλθον ἵνα
 κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω
 τὸν κόσμον. 48 Ο ἀκούων ἐμὲ
 καὶ μὴ λαμβάνων τὰ ῥήματά μου,
 ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος
 ὃν ἐλάλησα, ἐκεῖνος κρινέ αὐτόν οὐ
 τῇ ἐσχάτῃ ἡμέρᾳ. 49 Ὅτι ἐγὼ ἔ-
 ἔμαυτ' ὃν ἐλάλησα· ἀλλ' ὁ πέμ-
 ψας με πατὴρ αὐτός μοι ἐνβολὴν ἔδω-
 κε τί εἴπω καὶ τί λαλήσω. 50 Καὶ
 οἶδα ὅτι ἡ ἐπολὴ αὐτῶν ζωὴ αἰώνιος

their heart, and be converted,
 and I should heal them.

41 These things said Esaias,
 when he saw his glory, and
 spake of him.

42 Nevertheless among the
 chief rulers also, many believ'd
 on him; but because of the
 Pharisees they did not confess
 him, lest they should be put
 out of the synagogue.

43 For they lov'd the praise
 of men more than the praise of
 God.

44 Jesus *had cry'd and
 said, He that believeth on me,
 believeth not on me, but on
 him that sent me.

45 And he that seeth me,
 seeth him that sent me.

46 I am come a light into
 the world, that whosoever be-
 lieveth on me, should not abide
 in darkness.

47 And if any man hear my
 words, and believe not, I judge
 him not: for I came not to
 judge the world, but to save
 the world.

48 He that rejecteth me, and
 receiveth not my words, hath
 * that which judgeth him: the
 word that I have spoken, the
 same shall judge him in the
 last day.

49 For I have not spoken
 of my self; but the Father
 which sent me, he gave me a
 commandment, what I should
 say, and what I should speak.

50 And I know that his
 commandment is life everlast-

TEXT.

TRANSLATION.

ὅτιν ἂ οὕτω λαλῶ ἰσὼ, κατὰ εἰρηκὲ
μοι ὁ πατήρ, ὅπως λαλῶ.

ing: whatsoever I speak there-
fore, even as the Father said
unto me, so I speak.

Κεφ.

PARAPHRASE.

and be Converted, and I should heal them. 41 These things said
Isaiah, when, *by the Spirit of Prophecy*, he saw his Glory, *i. e. foresaw
the Glorious Appearance of Christ on Earth in respect of the Excellency of
his Doctrine and Greatness of his Miracles*, and spake of Him, *i. e. pro-
phesy'd of Christ*. 42 But altho' the Generality of the Jews did not be-
lieve on him, as is said v. 37, nevertheless, not only among the inferior
sort, but among the Chief Rulers also, Many believ'd on him; but be-
cause of the Unbelieving Pharisees, who made up the Majority of the
Sanhedrin, they did not confess him Openly to be the Messiah or Christ,
lest they should be put out of the Synagogue, or Excommunicated the
Jewish Church as Apostates. 43 For they lov'd the Praise and Honour
of Men, particularly that Honour which was paid them as being of the
Sanhedrin, (which they could no longer have been Members of, had they
been declar'd Apostates) more than the Praise of God. 44 Whereupon
Jesus had, sometime afore he hid himself, Cry'd and said, *i. e. said with
a louder and more Earnest Voice than usually*; He that believes on me,
believes not on me, but on Him that sent me: 45 and he that sees me,
or my Miracles, therein sees manifested the Almighty Power of Him that
sent me. 46 I am come a Light into the World, that whosoever be-
lieves on me, should not abide in Darkness. 47 And if any Man hear
my Words, and believe not, I judge him not at present: for I came not
at present to judge the World, but to save the World. 48 He that
rejects me, and receives not my Words, has that which judges him,
*i. e. which will testify against, and render him Inexcusable, and so wor-
thy to be Condemn'd by me, when I come to judge the World*: the Word
that I have spoken, the same shall judge him in the Last day. 49 For
I have not spoken of my self; but the Father which sent me, he gave
me a Commandment, what I should say, and what I should speak.
50 And I know that Obedience to his Commandment is the Only way to
Life Everlasting: whatsoever I speak therefore, even as the Father said
unto me, so I speak: and therefore since whatever I teach you, is no
other than the Commandment of God, Obedience to which is an Indis-
pensable Condition of Salvation; it follows plainly, that ye are Indispensa-
bly bound to Believe and Obey what I teach you, if ye will attain to
Everlasting life. Such were the Instructions our Blessed Lord gave them
on account of their Fearing to Confess him Openly, as is mention'd v. 42;
which Instructions tho' mention'd here on account of what is observ'd
v. 42, yet were in all probability deliver'd before what our Saviour said

TEXT.

TRANSLATION.

Κεφ. ιγ'. Πρὸ δὲ τῆς ἑορτῆς τῆ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τῆ κόσμου τύττε πρὸς τὸν πατέρα, ἀγαπήσας τὸς ἰδίους τὸς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. 2 Καὶ δέπνυ γινομένη, (τῷ Ἀββόλῳ ἦδ' ἐβελήκωτ' εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτη, ἵνα αὐτὸν παραδώ,) 3 Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δίδωκεν ἀπὸ τοῦ πατρὸς εἰς ταῖς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει. 4 ἐγείρεται ἐκ τῆ δέπνης, καὶ πίνει τὰ ἱμάτια· καὶ λαβὼν λένιον, διέζωσεν ἑαυτόν. 5 Εἶτα βάλλει ὕδωρ εἰς τὸν νεφέρα, καὶ ἤρξατο ἰνίπναι τὸς πόδας τῶν μαθητῶν, καὶ ἐκμάσκει τὸν λεπίω ᾧ ὡς διεζωσμένος. 6 Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει ἀπὸ ἐκεῖν. Κύριε, σὺ μὲν ἰνίπνεις τὸς πόδας; 7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν ἀπὸ. Ο ἰσὼ ποιῶ

Chap. XIII.

Now *Jesus knowing that before the feast of the passover, *his hour would have been come that he should depart out of this world, unto the Father, having lov'd his own which were in the world, he lov'd them unto the end.

2 And *being at supper, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper and laid aside his garments, and took a towel and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answer'd and said unto him, What I do thou

οὐ

PARAPHRASE.

v. 35 and 36: forasmuch as the Words in v. 35 and 36, were the Last Words spoken by our Lord, and related by St John, before he departed from the Jews, (as is mention'd v. 36.) and conceal'd himself, namely at Bethany, till the Night he being return'd to Jerusalem, and having eat there the Passover with the Twelve, was afterwards Apprehended. Of which St John proceeds to give an Account in the next Chapter.

SECT.

PARAPHRASE.

SECTION X.

Containing such Particulars as are related by St John, and were transacted in the former part of the Night before CHRIST'S Crucifixion, viz. From his Coming into the House where he eat the Passover, To his Departing thence to the Garden of Gethsemane, where he was Apprehended. Which Particulars take up Chap. XIII. 1—XVII. ult. and, except one or two, are Wholly omitted by the former Evangelists.

Chap. XIII. Now sometime the Day before the Passover-day, i. e. ^{I.} Christ washes the sometime on Thursday in Passion-week, Christ having sent (q) Two of ^{feet of his Apostles.} his Disciples from Bethany to Jerusalem to prepare the Passover that he should eat; at Evening (r) the same Thursday, when the Passover-day began, Christ comes himself with the rest of the Disciples to the place where he had appointed the Passover to be got Ready for him. And Jesus knowing that before the usual time for eating the Feast of the Passover or Paschal Lamb (this not being done till after Three in the Afternoon on the Passover-day, or Friday) His hour would have been come, that he should be Apprehended, Condemn'd, Crucify'd, and Dead, and so depart out of this World, unto the Father (tho' before his proper Ascension into Heaven;) having lov'd in a special manner his Own Disciples, in a special manner so call'd, i. e. the Apostles, he lov'd them so unto the End of his Life: and therefore since he should not be in a Capacity or live to eat the Paschal Lamb with them, he resolv'd to eat the Passover with them in such (s) another way as his Circumstances would admit of; and accordingly told them, when he sat down, that he had Earnestly desir'd to eat that Passover with them; namely, as for other Reasons, so on account of the several Useful Instructions he should give them, as in relation to the Church in general, so to themselves in particular. 2 And the first Instance of his Love and Instructions now to his Apostles, and taken notice of here by St John, is this: viz. Being at Supper (the Devil having now put into the Heart of Judas Iscariot, Simon's Son, to betray him) 3 Jesus knowing that the Father had given All things or Power into his hands, and that he was come from God, and went to God, 4 he rises from Supper, and laid aside his upper Garments, and took a Towel and girded himself. 5 After that, he pours Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. 6 Then comes he first to Simon Peter; and Peter being greatly Surpris'd when he saw what he was going to do, says unto him, Lord, what dost thou mean to condescend to a thing so Unworthy of Thee, as to wash my Feet? 7 Jesus answer'd and said unto him, What I do thou

(q) See Mark 14. 13.

(r) Matth. 26. 20. and Mark 14. 17.

(s) See my Paraph. on Matt. 26. 20.

TEXT.

TRANSLATION.

οὐ οὐκ οἶδας ἄρτι, γνώσῃ δὲ με-
τὰ ταῦτα. 8 Λέγει αὐτῷ Πέτρος·
Οὐ μὴ νίψῃς τὰς πόδας μου εἰς τὴν
αἰῶνα. Απεκρίθη αὐτῷ ὁ Ἰησοῦς· Εάν
μὴ νίψω σε, ὅκ ἔχεις μέρος μετ' ἐμοῦ.
9 Λέγει αὐτῷ Σίμων Πέτρος· Κύριε,
μὴ τὰς πόδας μου μόνον, ἀλλὰ καὶ τὰς
χεῖρας καὶ τὴν κεφαλὴν. 10 Λέγει
αὐτῷ ὁ Ἰησοῦς· Ο λευκός ἐστις ὁ
ἐχει ἢ τὰς πόδας νίψασθαι, ἀλλ' ἐστὶ
καθαρός ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ,
ἀλλ' ὅχι πάντες. 11 Ἡδὲ γὰρ τὸν
ὡς διδόντα αὐτόν· λέγει τῷτο εἶπεν·
Οὐχὶ πάντες καθαροὶ ἐστέ. 12 Ὅτε
οὕτως ἐνίψα τὰς πόδας αὐτῶν, καὶ ἔλαβε
τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν,
εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα
ὑμῖν; 13 Ὑμεῖς φωνεῖτέ με· Ὁ
διδάσκαλος καὶ ὁ κύριος· καὶ χα-
λῶς λέγετε· εἰμὶ γάρ. 14 Εἰ οὕτως ἐγὼ
ἐνίψα ὑμῶν τὰς πόδας, ὁ κύριος
καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφεί-
λετε ἀλλήλων νίπναι τοὺς πόδας.
15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα
καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς
ποιήτε. 16 Ἀμὴν ἀμὴν λέγω ὑμῖν,
ὅς ἐστι δούλος μείζων ἢ κυρίου αὐτοῦ,
ὅς ἐστι δούλος μείζων ἢ πέμψαντος
αὐτόν. 17 Εἰ ταῦτα οἴδατε, μα-
κάριοί ἐστε, ἐὰν ποιήτε αὐτά.

know'st not now; but thou
shalt know * afterwards.

8 Peter saith unto him,
Thou shalt never wash my feet.
Jesus answer'd him, If I wash
thee not, thou hast no part
with me.

9 Simon Peter saith unto
him, Lord, not my feet only,
but also *my* hands and *my*
head.

10 Jesus saith to him, He
that is wash'd needeth not, * ex-
cept to wash *his* feet, but is
clean * all over: and ye are
clean, but not all.

11 For he knew who should
betray him; therefore said he,
Ye are not all clean.

12 So after he had wash'd
their feet, and had taken his
garments, and was set down
again, he said unto them,
Know ye what I have done to
you?

13 Ye call me Master, and
Lord: and ye say well; for *so*
I am.

14 If I then, *your* Lord and
Master, have wash'd your feet,
ye also ought to wash one an-
others feet.

15 For I have given you an
example, that ye should do as
I have done to you.

16 Verily verily I say unto
you, The servant is not great-
er than his Lord, neither he
that is sent greater than he
that sent him.

17 If ye know these things,
happy are ye if ye do them.

TEXT.

TRANSLATION.

18 Οὐ τοῦτο πάντων ὑμῶν λέγω ἐγὼ
οἶδα ὅς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ

18 I speak not of you all;
I know whom I have chosen:
but that the scripture may be
πλην.

PARAPHRASE.

know'tt not now *the meaning of*, but thou shalt know afterwards. 8 Peter says unto him, *It is a Condescension so infinitely beneath thee, that I am resolv'd, unless I see some good Reason for it, Thou shalt never wash my Feet.* Jesus answer'd him, *I will give thee a good Reason for it; If I Wash thee not (Alluding hereby to that Purity and Holiness of Mind, which is fitly represented by Washing or Cleansing the Body with Water) thou hast no part with me, or in my Family, i. e. canst not be my Disciple.* 9 Simon Peter says unto him, Lord, *if it be so, be pleas'd to wash not my Feet only, but also my Hands and my Head.* 10 Jesus says to him, He that is wash'd Once, and so cleans'd all over his Body, needs not *thenceforward* except to wash his Feet, which are apt frequently to contract Dirt; but is clean all over the other parts of his Body, which are not apt to become Foul or Dirty as the Feet are: By this Allusion denoting, that He who has Once heartily Embrac'd, and for some time Obey'd the Gospel, is not to be suppos'd ever after to stand in need of an entire Change of Heart and Mind, but only to cleanse himself Continually from the Unavoidable IncurSIONS of daily Infirmities. And ye my Apostles are thus Clean, but not All of you: 11 for he knew who should betray him; therefore said he, Ye are not all Clean. 12 So after he had wash'd their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you? *I know ye do not, and therefore now I will tell you the meaning thereof.* 13 Ye call me Master, and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have wash'd your Feet, and thereby condescended to do One of the meanest Offices of Service and Kindness to you my Disciples and Inferiors; then surely ye are hereby most evidently taught, that ye, i. e. my Disciples in general, also ought to wash one anothers Feet, i. e. to be Ready to do all Acts of Humility, Kindness and Charity to One another, who, in Comparison of Me, are really All of you but Equals and Fellow-servants, notwithstanding the Superiority you may have One over the Other, as to the Civil or Ecclesiastical State or Government. 15 For I have given you an Example, that ye should do as I have done to you. 16 Verily verily I say unto you, The Servant is not greater than his Lord, neither he that is sent greater than he that sent him. 17 If ye, i. e. since ye can't but know these things, now I have taught you your Duty therein, Happy are ye, if ye do them.

18 I speak not this, as if I expected of you All to be so Happy as to do so: for I know from the first the Dispositions of you all whom I have

II.
Christ foretells
who should betray
him.
chosen

TEXT.

TRANSLATION.

πληρωθῇ. Ο τρώων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὴ τὴν πτέρναν αὐτοῦ. 19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τῆς γενέσεως, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. 20 Ἀμὲν λέγω ὑμῖν. Ο λαμβάνων ἐάν πινῃ ἀπὸ τοῦ ποτηρίου, ἐμὴ λαμβάνει· ὁ δὲ ἐμὴ λαμβάνων, λαμβάνει τὸν πόμον μου. 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν. Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν πωροῦνός με. 22 Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, σπαραγμῶσι τοῦ ποτηρίου λέγει. 23 Ἡ δὲ ἀνακείμενος εἰς τὸν μαθητὴν αὐτοῦ ὃς τῷ κόλπῳ ἔκειτο Ἰησοῦς, ὃν ἠγάπα ὁ Ἰησοῦς. 24 Νεύει οὖν τῷ Σίμων Πέτρος πυθέσθαι τίς ἐκεῖνος εἴη τοῦ λέγει. 25 Ἐπιπεσὼν δὲ ἐκείνῳ ὅτι τὸ πῦρ τῷ Ἰησοῦ, λέγει αὐτῷ. Κύριε, τίς ἐστιν; 26 Ἀποκρίνεται ὁ Ἰησοῦς. Ἐκεῖνός ἐστιν ὃς ἐγὼ βάψας τὸ πόδιόν σου ὀπίσσω. Καὶ ἐμβάψας τὸ πόδιόν σου, δίδωσιν Ἰούδα Σίμωνι Ἰσκαριώτῃ. 27 Καὶ μετὰ τὸ πόδιόν σου τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς. Ο ποιεῖς, ποίησον τάχιστα.

fulfill'd, he that eateth bread with me, hath lift up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me.

22 Then the disciples look'd one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus lov'd.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answer'd, He it is to whom I shall give a sop, when I have dipp'd it. And when he had dipp'd the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him,* What thou dost, do quickly.

(t) *Psal.* 41. 9.

(u) See *Matt.* 26. 22.

chosen to be Apostles: but I chose nevertheless One of you, that the Scripture (1) may be fulfill'd in him, viz. He that eats Bread with me, hath lift up his Heel against me. 19 Now I tell you before it come, that when it is come to pass, ye may believe that I am He, i. e. the Christ; namely, forasmuch as by my Foretelling you thereof, you may be convinc'd that All my Sufferings are submitted to by me of my Own choice, not by Force and the meer Prevalency of my Enemies. 20 And these Considerations shall be means to Comfort and Uphold you likewise, in all Dangers and Afflictions ye shall undergo in preaching the Gospel; forasmuch as ye may hence infer, that nothing can befall you without my Foreknowledge and Permission. And for the Comfort of them that shall believe by your Preaching, Verily verily I say unto you, He that receives whomsoever I send, receives me: and he that receives me, receives him that sent me. 21 When Jesus had thus said, he was troubled in Spirit, and testify'd, and said, Verily verily I say unto you, that one of you shall betray me. 22 Then the Disciples look'd one on another, doubting of whom he spake. 23 Now there was leaning on Jesus bosom, one of his Disciples whom Jesus lov'd, i. e. had shewn a particular Love to, being us'd to discourse with him with more Freedom and Familiarity than the Rest; and this Disciple was Our Evangelist St John himself, according to the general Consent of Ancients and Moderns. 24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus breast, says unto him with a Low voice, or even whispering in his ear, Lord, who is it? 26 Jesus answer'd, likewise whispering him in the ear, or else with so Low a voice that the Other Disciples heard not what he said, He it is to whom I shall give a Sop, when I have dipp'd it in the Dish. (2) The Other Disciples not bearing what Jesus said, and being very Desirous to know Who it was, began then to ask him (u) each of them, Lord, is it I? To which Jesus answer'd, He it is that now dips his hand with me in the Dish. Whereupon Judas Iscariot being the Person that had then his hand with him in the Dish, said as by way of Surprise, and as if he was Conscious to himself of no such Design, Master, is it I? And Christ then plainly told him, It is you. 27 And Judas not relenting all this while, but concealing his Wicked Intentions as if he had been Innocent, not only after the Sop had been given him by Christ upon S. John's privately asking him, Who the Traitor should be; whereas even from Christ's so giving the Sop to Him, He could not but conjecture, that it was done to Distinguish or Mark him out as the Traitor; but also not relenting and Confessing his Sinfull Intentions, upon Christ's openly telling Him that He was the Man: upon his thus Finally rejecting the last Means vouchsaf'd him to bring him to Repentance, He was left to Satan, who now more Fully enter'd into, or took full Possession of Him. Then said Jesus unto him, What thou dost, do quickly, meaning that

(1) And when he had dipp'd the Sop, he gave it to him
to Judas Iscariot, the Son of Simon.

TEXT.

TRANSLATION.

28 Τὸτο δὲ ὅδεῖς ἔγνω ᾧ ἀνακει-
μένων πρὸς τὴν αὐτῶν. 29 Τι-
νὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσ-
σόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐ-
τῷ ὁ Ἰησοῦς· Ἀγρεύσον ὧν χρεῖαν
ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτω-
χοῖς ἵνα τὴν δῶ. 30 Λαβὼν οὖν
τὸ ψωμίον ἐκεῖν ἐβλήθη·
καὶ δὲ νύξ.

31 Ὅτε οὖν ἐβλήθη, λέγει ὁ Ἰησοῦς·
Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ
Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 Εἰ ὁ Θεὸς
ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσῃ
αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσῃ αὐτὸν.
33 Τεκνία, ἐπὶ μικρὸν μὲν ὑμῶν εἰμι.
ζηήσετε με, καὶ κατὰ τὸν καιρὸν τοῖς Ἰου-
δαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς ὅ
διώκατέ με, καὶ ὑμῖν λέγω ἀληθῶς.
34 Ἐν πολλῷ χαρὶ δίδωμι ὑμῖν, ἵνα
ἀγαπᾶτε ἀλλήλους· κατὰ τὸν καιρὸν ἡγάπησα
ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.
35 Ἐν τούτῳ γινώσκοντες πάντες ὅτι ἐμοὶ
μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν
ἀλλήλοις.

36 Λέγει αὐτῷ Σίμων Πέτρος·
Κύριε, πᾶς ὑπάγεις; Ἀπεκρίθη αὐτῷ
ὁ Ἰησοῦς· Ὅπου ὑπάγω, ὅπου οὐκ ἔστι
μοι νῦν ἀκολουθεῖν, ὑστερὸν δὲ ἀκο-
λουθήσεαι μοι. 37 Λέγει αὐτῷ ὁ
Πέτρος· Κύριε, διὰ τί ὅτι δύναμει σοι

28 Now no man at the ta-
ble knew for what intent he
spake this unto him.

29 For some of them thought,
because Judas had the bag, that
Jesus had said unto him, Buy
those things that we have need
of against the feast: or that he
should give something to the
poor.

30 He then having receiv'd
the sop, went * presently out:
and it was night.

31 Therefore when he was
gone out, Jesus said, Now is
the Son of man glorify'd, and
God is glorify'd in him.

32 If God be glorify'd in
him, God shall also glorify
him in himself, and shall
* speedily glorify him.

33 Little children, yet a lit-
tle while I am with you. Ye
shall seek me: and as I said
unto the Jews, Whither I go,
ye cannot come; so now I say
unto you.

34 A new commandment I
give unto you, That ye love one
another; as I have lov'd you,
that ye also love one another.

35 By this shall all men
know that ye are my disci-
ples, if ye have love one to
another.

36 Simon Peter said unto
him, Lord, whither goest thou?
Jesus answer'd him, Whither I
go, thou canst not follow me
now; but thou shalt follow
me afterwards.

37 Peter said unto him,
Lord, why cannot I follow

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he might betray him as soon as he would, for that He was now Ready to Suffer. 28 Now, notwithstanding Christ had told them that the said Judas should betray him, yet not thinking that it should be done so Quickly, no Man at the Table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the Bag, that Jesus, by what he had said unto him, meant, Buy those things that we have need of against the actual eating of the Feast or Paschal Lamb, it being not many Hours now to that Time; or that he should give something to the Poor. 30 He, i. e. Judas then having receiv'd the Sop, and beard and done what else is related in the other Evangelists, and above mention'd in short, went presently, or in a very little time after, out: and it was Night.

31 Therefore when he was gone out, Jesus said, Now is the Time come that the Son of Man should lay down his Life for the Salvation of Man, for which He shall be glorify'd, not only by all Pious men on Earth, but also by being exalted after his Ascension to the Right hand of God, as a Reward of this his Obedience even unto Death; and consequently God is to be now glorify'd in him, thus Suffering for the Salvation of Man in Obedience to the Will, and in Conformity to the Goodness of God to Mankind. 32 If God as to his great Goodness and Mercy to Mankind be thus glorify'd in him, God shall also glorify him in Himself, by exalting him to his Right hand, and shall speedily thus glorify him. 33 Little Children, yet a little while I am with you. Ye shall seek me, or desire to be with me: and as I said to the Jews (w) lately, Whither I go, ye cannot come; so now I say unto you, in respect not only of the Present time, but for such a Time as I shall judge proper for each of you to continue in this World. 34 In the mean time therefore be careful to testify your Love and Faithfulness to me, by keeping my Commandments. And now a New Commandment I give unto you, as a principal Test of your Love to me, viz. that ye love one another, not only according to the Ordinary manner of the World, or even Those higher Degrees of Love which are thought to have been hitherto requir'd by the Scripture or Old Testament, but in the very Highest Degree; namely, As I have lov'd you, that ye also so love one another. 35 By this shall all Men know that ye are my Disciples, if ye have such Love one to another.

36 Simon Peter said unto him, Lord, whither goest thou, that we cannot come thither? Jesus answer'd him, Whither I go, I say in like manner as I afore (v. 33.) said, thou canst not follow me now, but thou shalt follow me afterwards, when I see fit to take thee unto me out of this World. 37 Peter said unto him, Lord, why cannot I follow thee now?

III.
Christ foretells
his Apostles of
the sudden Ap-
proach now of his
Departure out of
this World.

IV.
And of Peter's
Denial of him.

(w) Chap. 7. 34. and 8. 21. and 16. 16.

T E X T.

TRANSLATION.

ἀκολουθήσῃ αἶψα; ἢ ψυχὴν μου ὑπὲρ
σε θήσω. 38 Απεκρίθη αὐτῷ ὁ Ἰη-
σοῦς· Τὴν ψυχὴν σε ὑπὲρ ἐμοῦ θήσεις;
Αμὴν ἀμὴν λέγω σοι, ὃ μὴ ἀλέκτωρ
φωνήσῃ ἕως ὃ ἀπαρήσῃ με τρίς.

Κεφ. ιδ'. Μὴ ταρασάτω ὑμῶν
ἡ καρδία· πιστεύετε εἰς τὸ Θεόν, καὶ
εἰς ἐμὲ πιστεύετε. 2 Ἐν τῇ οἰκίᾳ ὃ
πατέρας μου μοναὶ πολλάι εἰσιν· εἰ δὲ
μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμά-
σαι τόπον ὑμῖν. 3 Καὶ ἐὰν πορευ-
θῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πάλ-
ιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς
πρὸς ἐμαυτὸν· ἵνα ὅπου ἐγὼ εἰμι, καὶ
ὑμεῖς ᾤητε. 4 Καὶ ὅπου ἐγὼ ὑπάγω
οἴδατε, καὶ τὴν ὁδὸν οἴδατε. 5 Λέγει
αὐτῷ Θωμᾶς· Κύριε, ὅκ οἶδα μὴ
πῶς ὑπάγεις· καὶ πῶς διωάμεθα τὴν
ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ ὁ Ἰησοῦς·
Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ
ἡ ζωὴ. ὁστις ἔρχεται πρὸς τὸν πατέρα,
ἐγὼ μὴ δι' ἐμοῦ. 7 Εἰ ἐγνώκετέ με,
καὶ τὸν πατέρα μου ἐγνώκετε ἂν· καὶ
ἀπ' αἶψα γνώσκει αὐτὸν, καὶ ἐώρακα αὐ-
τόν. 8 Λέγει αὐτῷ Φίλιππος· Κύ-
ριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρ-
κεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς·

thee now? I will lay down my
life for thy sake.

38 Jesus answer'd him, Wilt
thou lay down thy life for my
sake? Verily verily I say unto
thee, the cock shall not crow,
till thou hast deny'd me thrice.

Chap. XIV.

Let not your heart be trou-
bled: ye believe in God, be-
lieve also in me.

2 In my Father's house are
many mansions; if it were not
so, I would have told you: I
go to prepare a place for you.

3 And if I go and prepare a
place for you, I will come a-
gain, and receive you unto my
self, that where I am, there ye
may be also.

4 And whither I go, ye
know, and the way ye know.

5 Thomas saith unto him,
Lord, we know not whither
thou goest, and how can we
know the way?

6 Jesus saith unto him, I
am the way, and the truth, and
the life: no man cometh unto
the Father, but by me.

7 If ye had known me, ye
should have known my Father
also: and from *a while ye
know him, and have seen him.

8 Philip saith unto him,
Lord, shew us the Father, and
it sufficeth us.

9 Jesus saith unto him,

To-

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I will lay down my Life for thy sake. 38 Jesus answer'd him, Wilt
thou lay down thy Life for my sake? Verily verily I say unto thee, The
Cock shall not crow, till thou hast deny'd me thrice.

Chap.

P A R A P H R A S E.

Chap. XIV. *Then Jesus continu'd his Discourse to his Disciples, saying, Let not your heart be troubled, so as to be Dejected and overwhelm'd with Sorrows, on account of what I have said unto you concerning my Going from you now in a little while: Ye believe in God as able to preserve you under the Greatest Dangers and Afflictions; ye are to believe also in me as able to do the same, even when I am not Bodily present with you.* 2 *In my Father's house are many Mansions, i. e. in Heaven are several Degrees of Happiness, which are to be Bestow'd on Persons suitably to their Degrees of Piety and Service to God: if it were not so, I would have told you: I go from you, that I may send the Holy Ghost unto you, so to Assist and Direct you, that ye may do the Great Work you are design'd for, in laying the Foundation of my Church by the preaching of the Gospel; and by thus making you here on Earth in an Extraordinary manner Instrumental to the Glory of God, to prepare or fit you to enjoy a Place of Extraordinary Glory and Happiness in Heaven, which shall be given you as a Reward for the Extraordinary Service you shall have done in the Church.* 3 *And if I go from you to the foresaid end, and, i. e. namely, to prepare a Place for you; you may be certifi'd thereby, that I will come again, when I have thus prepar'd a Place for you, i. e. when you are prepar'd by your Eminent Services to be Eminently Rewarded; and receive you next unto my Self in Heaven, that where I am, there ye may be also, i. e. that ye may be rewarded with a Degree of Happiness and Glory, proportionably to, and so next to That of my self as Man.* 4 *And thus whither I go, ye may, from what I have said, sufficiently know, and also the way thither ye may sufficiently know.* 5 *But the Minds of the Apostles being not yet taken off from the Expectation of Temporal Power and Glory, did not understand Aright what our Lord had here said to them: insomuch that in particular Thomas says unto him, Lord, we know not yet whither thou goest, and how much less then can we know the way thither?* 6 *Jesus says unto him, I told you frequently that I go to my Father, and v. 2. that I go to prepare a Place for you in my Father's House: and I have also frequently told you, that I am the Way, and the Truth, and the Life, i. e. the True and only way to Eternal Life is by Faith in, and Obedience to Me; and that No man comes to the Father, but thus by me. So that it is strange that, after all this, you should not know the way.* 7 *But whereas Thomas's words imply, that ye know not the way, because ye know not my Father, and therefore know not whither I go, by my saying I go to my Father; this is no less strange: for if ye had known me, ye should have known my Father also, it being in Effect the same thing to know the One as to know the Other; and therefore from a while, i. e. from the Time ye have known me and seen me, ye know him, and have seen him.* 8 *Philip says unto him, Lord, shew us the Father, and it suffices us.* 9 *Jesus says unto him, Have I been so long time with you,*

v.
Christ's further
Discourse to his
Apostles at the
Table where he
eat the Passover
with them.

and

TEXT.

TRANSLATION.

Τοσούτον χρόνον μὴ ὕμῶν ἐμὶ, καὶ ἔτι
 ἔγνωκάς με, Φίλιππε; ὁ ἑώρακώς
 ἐμὲ, ἑώρακε καὶ τὸν πατέρα· καὶ πῶς σὺ λέ-
 γεις· Δεῖξον ἡμῖν τὸν πατέρα; 10 Οὐ
 πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πα-
 τὴρ ἐν ἐμοί ὅτι; τὰ ῥήματα ἃ ἐγὼ
 λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ ἔλαλῶ· ὁ δὲ
 πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ
 ἔργα. 11 Πιστεύετε μοι ὅτι ἐγὼ ἐν
 τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ὅτι· εἰ
 δὲ μή, ἂν τὰ ἔργα αὐτὰ πιστεύετε
 μοι. 12 Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ
 πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ
 ποιῶ, καὶ κείνῳ ποιήσει, καὶ μείζονα
 ταῦτα ποιήσει· ὅτι ἐγὼ ὡρᾶμαι τὸν πα-
 τέρα μὴ πορεύομαι. 13 Καὶ ὅ, τι ἂν
 αἰτήσῃτε ἐν τῷ ὀνόματί μου, τούτο ποιή-
 σω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.
 14 Εἰ τι αἰτήσῃτε ἐν τῷ ὀνόματί μου,
 ἐγὼ ποιήσω. 15 Εἰ ἀγαπᾶτέ με,
 τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.
 16 Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ
 ἄλλον παράκλητον δώσῃ ὑμῖν, ἵνα μένη
 μετ' ὑμῶν εἰς τὸν αἰῶνα. 17 Τὸ
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος ἔ-
 δυνάταται λαβεῖν, ὅτι ἔχει αὐτό,
 οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκε-
 τε αὐτό, ὅτι πρὸ ὑμῶν μένει, καὶ ἐν
 ὑμῖν ἔσται. 18 Οὐκ ἀφήσω ὑμᾶς

Have I been so long time with
 you, and yet hast thou not
 known me, Philip? he that
 hath seen me, hath seen the
 Father; and how sayst thou
iben, Shew us the Father?

10 Believest thou not that
 I am in the Father, and the
 Father in me? the words that
 I speak unto you, I speak not
 of my self: but the Father,
 that dwelleth in me, he doth
 the works.

11 Believe me that I *am* in
 the Father, and the Father in
 me: or else believe me for the
 very works sake.

12 Verily verily I say unto
 you, He that believeth on me,
 the works that I do, shall he
 do also, and greater *works* than
 these shall he do; because I go
 unto my Father.

13 And whatsoever ye shall
 ask in my name, that will I
 do, that the Father may be
 glorify'd in the Son.

14 If ye shall ask any thing
 in my name, I will do *it*.

15 If ye love me, keep my
 commandments.

16 And I will pray the Fa-
 ther, and he shall give you an-
 other Comforter, that he may
 abide with you for ever;

17 *Even* the Spirit of truth,
 whom the world cannot re-
 ceive, because it seeth him not,
 neither knoweth him: but ye
 know him, for he dwelleth
 with you, and shall be in you.

18 I will not leave you

(x) Acts 5. 15.

(y) Acts 19. 12.

(z) Acts 2. 4.

(a) Acts 2. 41. and 4. 4. &c.

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and yet hast thou not known me, Philip? He that has seen me, has seen the Father, as far as he is *Visible*; and how sayst thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me, not only by his Spirit dwelling in me as Man, but also as we are most intimately United in the indivisible Nature of the Godhead? so that the Words that I speak unto you, I speak them not of my self, exclusively of the Father: but the Father that dwells in me, he do's the Works that I do, i. e. the same Works are to be ascrib'd to Him as well as to Me, as because in respect of my Manhood I perform them by the Divine Power, and also because in respect of my Godhead I am indivisibly united to the Father. 11 Believe me that I am in the Father, and the Father in me: or else, if you will not believe me for my Saying so, believe me for the very Works sake which I do, and which can't be perform'd but by a Divine Power. 12 And as you have sufficient Reason to believe me for the Works sake which I my self have Already done; so you shall still have Greater reason to believe me on account of the Works you your selves shall be enabled by me to do. For verily verily I say unto you, He that believes on me, the Works that I do, shall he do also, and even Greater Works than these shall he do, viz. such as Curing sick Persons by your (x) Shadow overshadowing them, and by Napkins (y) or the like sent from you to them, Speaking (z) with divers Tongues, and propagating the Gospel with great (a) Success among the Gentiles, notwithstanding all the Opposition it shall meet with. Which Greater works ye shall be enabled to do, because it will be an Unexceptionable and most Evident proof, that I go to my Father, as I say I do. 13 And for the same reason, in short whatsoever ye shall ask in my Name, Necessary for your Own Salvation, or for the Propagation of the Gospel among others, that will I do, that the Father may be glorify'd in the Son by the Gospel being thus propagated, and the Salvation of Men promoted. 14 For your greater Assurance I say again, If ye shall ask any such thing in my Name, I will enable you to do it. 15 And as I will do this for you on my part; so on your part, if ye love me, ye are to keep my Commandments, as being what I shall look on as the Only True Testimony of your Love to me. 16 And further for your Comfort after my Departure, I acquaint you, that I will pray the Father, and, when I am gone, he shall give you Another beside me for a Comforter, that he may abide with you, not for a Time only as I must, but for ever: 17 And this Comforter shall be even the Holy Spirit, the Author and Teacher of all Truth, whom the Sensual and Wicked in the World cannot receive, because it sees him not, he being Invisible; neither knows any thing of him, nor will so know him as to be Govern'd by him: but ye know him, for he dwells with you Already by his inward Sanctifying Grace; and shall appear more Evidently to be in you by the Miraculous Gifts he shall confer upon you after my Resurrection and Ascension. 18 For I my self will not leave you

TEXT.

TRANSLATION.

ὀρφανός· ἔρχομαι πρὸς ὑμᾶς. 19 Ἐπι-
 μελῆν, καὶ ὁ κόσμος ^Θ με οὐκ ἔπι-
 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι
 ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς
 ὅτι ἐγὼ εἰμι πατὴρ μου, καὶ ὑ-
 μεῖς ἐν ἐμοί, καὶ ἐγὼ εἰμι ὑμῖν. 21 Ὁ
 ἔχων τὰς ἐντολάς μου, καὶ τη-
 ρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν
 με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-
 ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ
 ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτὸν
 ἐμοῦτοι. 22 Λέγει αὐτῷ Ἰούδας·
 (ὅστις ὁ Ἰσκαριώτης) Κύριε, τί γέγο-
 νεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σαυ-
 τόν, καὶ ὄχι τῷ κόσμῳ; 23 Ἀπε-
 κριθὴν ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν-
 τις ἀγαπᾷ με, τοὶ λόγοι μου τη-
 ρήσῃ· καὶ ὁ πατήρ μου ἀγαπήσῃ αὐ-
 τόν, καὶ προσλάβει αὐτὸν ἐλεῶσθαι,
 καὶ μετ' αὐτὸν ποιήσονται. 24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους
 μου οὐ τηρεῖ· καὶ ὁ λόγος ^Θ ὃν ἀκούε-
 τε, οὐκ ἐστὶν ἐμὸς, ἀλλὰ τῷ πέμ-
 φαντί με πατρί. 25 Ταῦτα λε-
 λάληκα ὑμῖν πρὸς ὑμῖν μένων. 26 Ὁ
 δὲ πρᾶκκλητος, τὸ πνεῦμα τὸ ἅγιον,
 ὃ πέμφει ὁ πατήρ ἐν τῷ ὀνόματί
 μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ
 ὑπομνήσῃ ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be lov'd of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answer'd and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which* is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

TEXT.

TRANSLATION.

27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην ἣ ἔμην
 δίδωμι ὑμῖν· ὃ καὶ ὁ κόσμος δίδωσιν,
 ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν

27 Peace I leave with you,
 my peace I give unto you : not
 as the world giveth, give I un-
 to you. Let not your heart

;

PARAPHRASE.

you Comfortless so, as not to come any more Bodily to you; but on the contrary, I will come to you even Bodily. 19 Yet a little while, and the World indeed sees me, Bodily present as now, no more: but ye shall see me again Bodily present with you: for after my Death I shall live again in my Body; and because I live, ye shall live also again, even in your Bodies after your Death. 20 At that day, viz. when I am Risen again, and Ascended, and have sent the Holy Ghost upon you, ye shall know more Fully and Plainly, that I am in my Father, acting and speaking All things by and with Him; and you in me, as Members of my Mystical Body; and I in you, as enabling you by my Power to speak and do All things Necessary for the Propagation of the Gospel. 21 Only ye must be sure Always to remember, that he that has, i. e. knows my Commandments, and keeps them, He only it is that truly loves me: and he that loves me shall be lov'd of my Father, and I will love him, and will manifest my self to him. 22 Judas says unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the World? 23 Jesus answer'd and said unto him, If a Man love me, he will keep my Words: and my Father will love him, and we will come unto him, and make our Abode with him, by Communicating the Holy Spirit to him. 24 He that loves me not, keeps not my Sayings; and such an One also loves not the Father: and the Reason is, because the Word (or Commands) which you hear of me, is not mine only, but the Father's who sent me; and therefore not to keep my Commandments is, not to keep the Commandments of the Father also. 25 These things have I spoken unto you, in such manner as the short Time will permit, during my being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you All things requisite, more Fully and Plainly, and bring All things to your Remembrance, whatsoever I have said unto you. 27 I must now very quickly take my Leave of you, and altho' when I say in reference thereto, Peace I leave with you, my Peace I give unto you, I use much the same Form of taking Leave as is usual for Others in Common Cases; yet not as the World gives this Blessing at parting, viz. out of Formality only or chiefly, give it I unto you, but most Heartily and Affectionately; and again request and encourage you to let not your heart

TEXT.

TRANSLATION.

ἡ καρδία, μηδὲ δειλιάτω. 28 Ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν. Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπήτε με, ἐχάρητε ἀν' ὅτι εἶπεν, πορεύομαι πρὸς τὸν πατέρα. ὅτι ὁ πατὴρ μὲ μείζων μὲ ἔστι. 29 Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. ἵνα ὅταν γένηται, πιστεύσητε. 30 Οὐκ ἐπὶ πολλὰ λαλήσω μετ' ὑμῶν. ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ὃς ἐμοὶ οὐκ ἔχει οὐδέν. 31 Ἀλλ' ἵνα γινώσκῃς ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ κατ' ὅς ἐτεύλατό μοι ὁ πατὴρ, ἕτοιμα ποιοῦμαι. ἐγείρεσθε, ἀγωμεν εἰς τεύχεα.

Κεφ. ιε'. Εγὼ εἰμι ἡ ἀμπελὶς ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργὸς ἔστι. 2 Πᾶν κλῆμα ὃ ἐμοὶ μὴ φέρει καρπὸν, ἀρῇ αὐτό. καὶ πάντες τὸ καρπὸν φέρει, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. 3 Ἦδη ὑμεῖς καθαροί ἐστε διὰ τὸν

be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 *I shall not talk much more with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Chap. XV.

I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he *cleanseth it, that it may bring forth more fruit.

3 Now ye are clean thro'

λόγον

PARAPHRASE.

be over troubled at my Departure from you, neither let it be Afraid of what shall fall upon you, so as to be Dejected or Driven thereby from your Duty. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye lov'd me with a Wise and Understanding Affection, ye would rejoyce, because I said, I go unto the Father: for my Father is Greater than I, as in respect of my Human Nature, so also in respect of the Personal Relation between us as to our Divine Nature, this being not at all inconsistent with Our Equality as to all the Perfections

P A R A P H R A S E.

Etions of the Divine Nature or Essence. 29 And now I have told you *thus much* before it come to pass, that when it is come to pass, ye might have the more reason to believe on me in all other Cases. 30 I shall not talk much more with you at present: for the Hour wherein the Prince of this World, i. e. the Devil, is permitted to set his Instruments on to take me, and even put me to Death, comes, or is now just come; and ye are to know that the said Devil has nothing in me, i. e. has no Power of himself to prevail thus over me against my Own Will: 31 but I will permit the Devil to do this to me, that the World may know that I love the Father, so as to Obey his Will even unto Death; and as the Father gave me Commandment as Man, but not without my Own Consent as God, i. e. as the Father sent me into the World, and I Willingly and of my Own Choice came into the World, for to suffer what is Coming now upon me, even so I do now willingly and Cheerfully submit thereto. Let us now arise from Table, and let us go hence, i. e. either from the Table to another part of the same Room, or else to some other Room in the same House.

Chap. XV. Our Blessed Lord having eaten the Passover with his Disciples, and instituted the Holy Sacrament of the Lord's Supper, and made the foregoing Discourses from Chap. 13. 12 to Chap. 14. ult. at the same Table, arises thence, (as we are inform'd Chap. 14. ult.) and then, either in some other part of the same Room, or some adjoining Room in the same House, drinking the last Cup of Wine (as is probable) which it was Customary to Drink after the Paschal Supper, he took Occasion from thence to discourse further to his Apostles in this manner, or to this effect. Ye know that the Church of God is frequently represented (b) in the Old Testament under the Figure of a Vine, and under the same Figure I (c) have likewise represented it in my former Discourses to the Jews: I now think fit to instruct you further, that I am as the True Root and stock of the said Vine, and my Father is as the Husbandman, or Vine-dresser. 2 As the Vine-dresser takes away, or cuts off every branch in the Vine that bears not Fruit; so every One that professes to believe in me, and that nevertheless bears not fruit by living according to his Profession, He, i. e. my Father takes away, (d) or cuts off: and as every Branch that bears fruit, he, that is the Vine-dresser, cleanses, i. e. prunes and dresses it, that it may bring forth more fruit; so every One that believes in me and lives accordingly, God by his various Dispensations towards him, improves him, or gives him Opportunity and Grace to abound more and more in all Goodness. 3 Accordingly now ye are clean, or purify'd in Heart and Mind, and so prepar'd to every Good work, thro'

VI.
Christs Discourse
to his Apostles
after he was risen
from the Table,
where he eat the
Passover with
them, viz. under
the Similitude of
a Vine and its
Branches.

(b) Psal. 80. 8. Isai. 5. 1, 7. Jerem. 2. 21.

(c) Matth. 20. 1. and 21. 28. and ibid. 33, &c.

(d) Read the Paraphrase of v. 6.

TEXT.

TRANSLATION.

λόγον ὃν λελάληκα ὑμῖν. 4 Μεί-
νατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν· καθὼς τὸ
κλῆμα ὃ διύαλας καρπὸν φέρειν ἀφ'
ἑαυτοῦ, εἰ μὴ μένῃ ἐν τῇ ἀμπελῷ·
ὅπως ὁδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μέ-
νητε. 5 Εγὼ εἰμι ἡ ἀμπελος, ὑμεῖς
τὰ κλήματα· ὁ μὲν ἐν ἐμοί, καὶ γὰρ
ἐν αὐτῷ, ὅτι φέρει καρπὸν πολύν·
ὅτι χωρὶς ἐμοῦ ὃ δύνασθε ποιῆν ὅθεν.
6 Εἰ μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη
ἔξω ὡς τὸ κλῆμα, καὶ ἔξηράνθη· καὶ
συνάγουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσιν,
καὶ καίεται. 7 Εἰ μὴ μένητε ἐν ἐμοί,
καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ εἰ μὴ
θέλητε ἀκροασθῆναι, καὶ γενήσεσθαι ὑμῖν.
8 Εἰ τότε ἐδοξάσθη ὁ πατήρ μου,
ἵνα καρπὸν πολὺν φέρητε· καὶ γενή-
σεσθε ἐμοὶ μαθηταί.

9 Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ
γὰρ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀ-
γάπῃ τῇ ἐμῇ. 10 Εἰ μὴ ταῖς ἐντολαῖς μου
τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου· κα-
θὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς μου τε-
τήρηκα, καὶ μένω αὐτῷ ἐν τῇ ἀγάπῃ.
11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ
ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πλη-
ρωθῇ. 12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα
ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑ-
μᾶς. 13 Μείζονα τούτης ἀγάπης ὅ-
τις ἐστὶν, ἵνα τις ἢ ψυχὴν αὐτοῦ ὑπὲρ

the word which I have spoken
unto you.

4 Abide in me, and I in
you. As the branch cannot bear
fruit of it self, except it abide
in the vine: no more can ye,
except ye abide in me.

5 I am the vine, ye are the
branches: He that abideth in
me, and I in him, the same
bringeth forth much fruit: for
without me ye can do no-
thing.

6 If a man abide not in me,
he is cast forth as a branch, and
is wither'd; and men gather
them, and cast *them* into the
fire, and they are burn'd.

7 If ye abide in me, and my
words abide in you, ye shall
ask what ye will, and it shall
be done unto you.

8 Herein is my Father glo-
rify'd, that ye bear much fruit,
*and so shall ye be my disci-
ples.

9 As the Father hath lov'd
me, so have I lov'd you: con-
tinue ye in my love.

10 If ye keep my command-
ments, ye *shall continue in
my love: even as I have kept
my Father's commandments,
and *continue in his love.

11 These things have I
spoken unto you, that my joy
might remain in you, and *that*
your joy might be full.

12 This is my command-
ment, That ye love one ano-
ther, as I have lov'd you.

13 Greater Love hath no
man than this, that a man lay

TEXT.

TRANSLATION.

φίλων αὐτοῦ. 14 Ὑμεῖς φίλοι μου ἐπεὶ,
ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

down his life for his friends.
14 Ye are my friends, if ye
do whatsoever I command you.

15 Οὐ-

PARAPHRASE.

your Sincere Belief of the Word which I have spoken unto you. 4 *Your Great Duty for the future is to be Careful to Abide Constant and Firm in your Faith in me, and then you may be assur'd I will abide in my Love and Care of you, by giving you All Blessings Spiritual and Temporal requisite for you. And to convince you how Absolutely necessary it is for you thus to Abide in me, I observe to you, that As the Branch can not bear Fruit of it self, except it abide in the Vine; so no more can ye bring forth the Fruit of Righteousness, except ye thus abide in me.* 5 *For as I said (v. 1.) I am as the Root and Stock of the Vine, and ye are to me as the Branches to the Vine; and consequently He that abides in me, and I in him, the same brings forth much Fruit: for without me, assisting you by my Grace or Spirit, ye can do nothing that is Good or Available unto Salvation.* 6 *If a Man abide not in me by an Holy Faith and Life, he is cast forth from me, and condemn'd as a false Christian and no true Member of my Church, and cast into Hell-fire; just as a Branch that bears not Fruit is cut off from the Vine, and so is wither'd; and Men gather them, i. e. such wither'd fruitless Branches, and cast them into the Fire, and they are burn'd.* 7 *If ye abide in me, and, i. e. namely, if my Words abide in you, by your keeping them and practising accordingly, ye shall ask what ye will, as being necessary either for your Own Salvation or Propagation of the Gospel, and it shall be done unto you.* 8 *Herein is my Father glorify'd, namely, that ye bear much Fruit of Holiness; and so shall ye be my Disciples indeed, not by a bare Profession of Faith in me without an Holy life answerable thereunto.*

9 *As the Father hath lov'd me, so have I lov'd you: continue ye in my love.* 10 *If ye keep my Commandments, ye shall continue in my love: even as I have kept my Father's Commandments to me as Man, and continue in his love.* 11 *These things have I spoken unto you, that my Joy, i. e. the Joy which ye have taken in my Presence, might remain in you when I am Absent; and not only so, but also that your Joy might be full, or increas'd to the Height by the Coming of the Holy Ghost. And thus it will be with you, if ye keep my Commandments.* 12 *Now this is my principal Commandment, viz. That ye love One another, even as I have lov'd you; which is to the Highest degree possible, as you will experimentally see in a very Few Hours by my laying down even my Life for you.* 13 *For Greater love has no Man to shew than this, viz. that a Man lay down his Life for his Friends.* 14 *Now Ye are such as I esteem my Friends, if ye do whatsoever I command you.* 15 *And there-*

fore

VII.

Christ foretells
his Apostles of his
Great Love to
them and all
Mankind, in lay-
ing down his Life
for them, and of
his Love to them
in particular &c.

TEXT.

TRANSLATION.

15 Οὐκ ἐπὶ ὑμᾶς λέγω δούλους· ὅτι ὁ δούλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἰρηκα φίλους, ὅτι πάντα ἃ ἤκουσα πατρὸς μου, ἐγνώρισα ὑμῖν. 16 Οὐχ ὑμεῖς με ἐξελέξαθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἐθίκα ὑμᾶς, ἵνα ὑμεῖς ὑπαίσητε, καὶ καρπὸν φέριτε, καὶ ὁ καρπὸς ὑμῶν μείνῃ· ἵνα ὅ, τι αὐτήσητε τῷ πατρί, ὅτι τὸ ὄνοματί μου, δῶ ὑμῖν. 17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισᾷ, γνώσκετε ὅτι ἐμὲ ὀφείλου ὑμῶν μισήσκειν. 19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀνὰ τὸ ἴδιον ἐφίλει· ὅτι δὲ οὐκ ἔστιν ὁ κόσμος ἐκ ἐμοῦ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τὸ μισᾷ ὑμᾶς ὁ κόσμος. 20 Μνημονεύετε τοῦ λόγου ὃ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησεν, καὶ τὸ ὑμέτερον τηρήσουσιν. 21 Ἀλλὰ ταῦτα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν ἔκ εἶχον· νῦν δὲ ὡφείλουσιν ἔκ εἶχον ὡς τῆς ἀμαρτίας αὐτῶν. 23 Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have call'd you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordain'd you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me, before *it* hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they * had kept my saying, they * would keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

TEXT.

TRANSLATION.

24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς
 ἃ ἑδείς ἄλλος πεποίηκεν, ἁμαρτίαν ἔκ

24 If I had not done among
 them the works which none
 other man did, they had not

ἔχεν.

PARAPHRASE.

fore henceforth I call, *i. e.* treat you not as Servants; for the Servant usually knows not what his Lord does: but I have call'd or treated you as Friends; for all things that I have heard of the Father to that end, I have made known unto you. 16 Moreover, as another instance of my Love to you, ye know that ye have not chosen me, by doing any Acts of Kindness to me; but I have Freely chosen you, and ordain'd you to be my Apostles, and that as such you should go into the World, and bring forth Fruit by Converting Men to the Faith, and that this your Fruit should remain in a Succession of Christians to the Worlds end; and that whatsoever ye shall ask of the Father in my Name, as necessary to the Propagation of the Gospel, he may give it you. 17 These things mention'd (v. 9—16.) I command, or mind you of, that ye may thereby be induc'd the more to Love one another.

18 As to the Unbelieving part of the World, ye must expect to be hated thereby: and if the said World hate you, ye know however that it hated me, before it hated you; so that there is no reason for you to be surpriz'd thereat, or to think much of it. 19 If ye were such as the Un-

believing part of the World, the said World would love his Own, *i. e.* would love you as being like it self: but because ye are not of that part of the World, but I have chosen you out of the said part of the World, and that in order to reprove their Wickedness, therefore the said part of the World hates you. 20 Further, remember the word that I formerly said unto you, The Servant is not greater than the Lord. And therefore if they have persecuted me, you have Reason to think, that they will also persecute you, and withall not to think much of your Suffering such Persecution: as on the other hand, if they had kept my Saying, then you might Reasonably have expected, that they would keep yours also.

21 But under all your Sufferings you will have this Comfortable Consideration to support you, that All these things will they do unto you, as for my Names sake, so because they know not him that sent me. 22 If I had not come and spoken unto them the Words of my Father, they had not had Sin, in not knowing him that sent me, and consequently in not believing on me: but now they have no Cloak or Excuse for their Sin, it proceeding not from a Want of Sufficient means to know my Father and his Will, but only from their Aversion to do his Will, and so from their Hatred of me and my Doctrine. 23 For he that hates me for teaching the Will of my Father, consequently hates my Father also.

24 Nay, if I had not done among them the Works which no other Man did,

VIII.

Christ foretells,
 and so fore-arms
 his Apostles a-
 gainst Persecu-
 tions.

TEXT.

TRANSLATION.

εἶχον· νῦν δὲ καὶ ἐωχάρασι καὶ
 μεμισήκασι καὶ ἐμὲ καὶ τὸν πα-
 τέρα μου. 25 ΑΛΛ' ἵνα πλη-
 ρωθῇ ὁ λόγος ὁ γεγραμμένος
 ἐν τῷ νόμῳ αὐτοῦ· Ὅτι ἐμίσησάν
 με δωρεάν. 26 Ὅταν δὲ ἔλθῃ ὁ
 πνεῦμα κλητὸν, ὃν ἐγὼ πέμψω ὑμῖν
 ὡς τὸ πνεῦμα τῆς
 ἀληθείας, ὃ ὡς τὸ πνεῦμα τῆς πα-
 τρός (τὸ πνεῦμα τῆς
 ἀληθείας, ὃ ὡς τὸ πνεῦμα τῆς πα-
 τρός) ἐκείνῳ μαρτυρήσῃ περὶ
 ἐμοῦ. 27 Καὶ ὑμεῖς δὲ μαρτυ-
 ρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.
 Κεφ. ιε'. Ταῦτα λελάληκα ὑμῖν,
 ἵνα μὴ σκανδαλισθῆτε. 2 Απο-
 συναγώγους ποιήσουσιν ὑμᾶς· ἄλλ'
 ἔρχεται ὥρα, ἵνα πᾶς ὁ σκοτείν-
 νας ὑμᾶς, δόξῃ λατρεῖν τὸ θεοσφέ-
 ρειν τῷ Θεῷ. 3 Καὶ ταῦτα ποιή-
 σουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν
 πατέρα, οὐδὲ ἐμὲ. 4 Αλλὰ ταῦ-
 τα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ
 ἡ ὥρα, μνημονεύητε αὐτοῦ, ὅτι ἐγὼ
 εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν εἶξ ἀρ-
 χῆς οὐκ εἶπον, ὅτι μετ' ὑμῶν ἦ-
 μιν. 5 Νῦν δὲ ὑπάγω πρὸς
 τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ
 ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;
 6 Αλλ' ὅτι ταῦτα λελάληκα ὑ-
 μῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν
 καρδίαν.

had sin: but now have they
 both seen and hated both me
 and my Father.

25 But *this cometh to pass*,
 that the word might be fulfill'd
 which is written in their law,
 They hated me without a cause.

26 But when the Comforter
 is come, whom I will send un-
 to you from the Father, *even*
 the Spirit of truth, which pro-
 ceedeth from the Father, he
 shall * bear witness of me.

27 And ye also shall bear
 witness, because ye have been
 with me from the beginning.

Chap. XVI.

These things* have I spoken
 unto you, that ye should not
 be offended.

2 They shall put you out of
 the synagogues: yea, the time
 cometh, that whosoever killeth
 you, will think that he doth
 God service.

3 And these things will they
 do unto you, because they
 have not known the Father,
 nor me.

4 But these things have I
 told you, that when the time
 shall come, ye may remember
 that I told you of them. And
 these things I said not unto
 you at the beginning, because
 I was with you.

5 But now I go my way to
 him that sent me, and none of
 you asketh me, Whither goest
 thou?

6 But because I have said
 these things unto you, sorrow
 hath fill'd your heart.

P A R A P H R A S E.

did ever afore, in confirmation of my Doctrine being the Will of God, they had not had Sin in so great and inexcusable a Degree as now: but now have they both seen me doing such Works as could not be done but by the Power of God my Father, and by not being Convinc'd thereby, thro' their Aversion to the Piety and Virtue requir'd by the Gospel, have acted as such as hated both me and my Father. 25 But this comes to pass, that the Word might be fulfill'd which is written in their Law, They hated me without a cause. 26 But notwithstanding all their Hatred and Opposition to the Gospel, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeds from the Father, he shall bear witness of me with such efficacy, as that my Doctrine shall be embrac'd throughout the World with incredible Success. 27 And ye also, tho' now so Weak, Doubting and Fearful, shall then be the Happy and Powerful Instruments made use of by the said Holy Spirit to bear Witness of All that I have taught or done from the beginning of my Ministry; because ye have been with me, either from the very first beginning of All my Ministry, as (e) Andrew, John, Peter, &c. or else from the beginning of my Ministry after the Imprisonment of the Baptist, as (f) Matthew, &c. Chap. XVI. These things (from v. 18. to 27. of the foregoing Chapter) have I spoken unto you aforehand, that ye should not be offended, i. e. surpriz'd and terrify'd thereby, so as to be discourag'd from persisting in the Performance of your Duty. 2 And now I tell you further, and more particularly, that they, i. e. the Jewish Rulers shall put you out of the Synagogues, i. e. excommunicate you the Jewish Church as Apostates; yea, the time comes, that whosoever kills you, will think that he doth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was then to be with you my self in Person, and so could support you in all Difficulties by my Own Personal or Bodily Presence. 5 But now I am in a very few hours to go my way to him that sent me; and none of you asks me, Whither goest thou, namely, by way of Enquiry (with Comfort and Satisfaction) as to the End of my Going away, and the Benefits you will receive thereby; but on the contrary, because I have said these things unto you, the Sorrow arising from the bare Consideration of my Going from you has fill'd your Heart so, as that ye consider not, nor enquire at all, as to the Reason of my Going, and the Advantages thence arising to you, which would allay your Sorrow, and be matter of solid Comfort.

(e) See John I. 40, 41.

(f) Matth. 9. 9.

T E X T.

TRANSLATION.

7 ΑΛΛ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεи ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παρακλητὴς οὐκ ἐλεύσεται πρὸς ὑμᾶς. ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 Καὶ ἐλθὼν ἐκείνῳ, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. 9 Περὶ ἁμαρτίας μὲν, ὅτι ἔπιπτεύουσιν εἰς ἐμέ. 10 Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μὴ ὑπακούω, καὶ οὐκ ἔπι θεωρεῖτέ με. 11 Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τῆς κόσμου τούτου κέκειται. 12 Ἐπὶ πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' ἔτι δυνάσθαι βασιλεῖν ἄρτι. 13 Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσῃ ὑμᾶς εἰς πᾶν τὸ ἀλήθειαν. ἔτι γὰρ λαλήσῃ ἅρ' ἐαυτοῦ, ἀλλ' ὅσα αὐτὸν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 Ἐκεῖνος ἐμεῖς δοξάσῃ, ὅτι ἐκ τῶ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. 15 Πάντα ὅσα ἔχει

7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will *convince the world of sin, and of righteousness, and of Judgment;

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judg'd.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 *But, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Fa-

P A R A P H R A S E.

IX.
Christ comforts his Apostles with the promise of the Holy Ghost as a Comforter, when he is gone from them.

7 Nevertheless *tho' you do not your selves make such proper Enquiries in reference to my Going away as you should, namely, as to the Reason and End thereof, yet I will tell you the Truth, i. e. the True Reason and End of my Going away from you, viz. It is expedient or Advantageous for you that I go away: for such is the Dispensation and Appointment of the Eternal and All-wise Counsel of God, that if, i. e. before I go away, the Comforter will not, i. e. should not come unto you; but if i. e. after I depart, I will, i. e. should send him unto you.* 8 And when he

he is come, He will abundantly comfort and support you under all the Troubles you shall meet with, and will also convince great multitudes of the now Unbelieving World, of Sin, and of Righteousness, and of Judgment. 9 By the Miraculous Gifts he shall bestow on you my Apostles, He shall convince great Numbers of their Sin, because they at present believe not on me, thro' whom such Miraculous Gifts are bestow'd on you by the Holy Spirit, and that in Confirmation of the Truth of my Doctrine: 10 The Holy Spirit shall likewise convince them of my Righteousness, or being Truly the Messiah, because the Miraculous Gifts wherewith He shall endue you, shall be an Evident Proof, that tho' I permit my self to be put to Death by my Enemies, yet I Suffer not as being truly an Impostor, but on the contrary that by such my Sufferings I do only submit to the Will of God, and in Reward thereof go to my Father, being exalted to his Right hand in Heaven in respect of my Human Nature, there to continue for Ever in the greatest Glory and Majesty; and that this is the Reason that ye are to see me no more Bodily and Continually present with you, as now before my Death. 11 Lastly, by enabling you to propagate my Gospel with wonderfull success, notwithstanding all the Opposition made thereto, the Holy Spirit shall convince great Numbers of my Power to execute Judgment upon my Greatest Enemies; because by such a propagation of the Gospel it will be manifest, that the Prince which reigns in the Wicked Men of this World, i. e. the Devil, is Judg'd by me, or subject to my Restraining and finally Punishing, and quite Overcoming, or putting an End to his Dominion. 12 I have yet many other things relating to the Setting and Establishing the Christian Church, (such as the Ceasing of the Jewish Ceremonial Law, &c.) to say unto you; but ye cannot bear them now, i. e. are not yet prepar'd and fitted to receive and understand them. 13 But when He that is to be your Comforter after I am gone, namely, the Spirit of Truth, is come, he will guide you into all Truth, i. e. shall instruct you in all necessary Truths relating to the Settlement of my Church: for he shall not, i. e. do's not come to speak of Himself, i. e. to set up any new Doctrine different from mine; but whatsoever he (to speak in Condescension to your Understandings, and after the manner of Men) shall as it were hear, i. e. whatsoever he in conjunction with the Father and Me, the three Eternal Persons of the glorious Godhead, and All three One God, have from all Eternity decreed to be the means of Man's Salvation, that shall he speak, or make known unto you; and he will also shew you, not only what things are to be done in your Own times, but also things to come to pass in Ages after you. 14 He comes not to set up any New Doctrine contrary to Mine, but shall only glorify me, by convincing the World that my Doctrine is no other than the Will of God: for he shall receive of mine, and shall shew it unto you. 15 All things relating to the Perfections of the Divine Nature, consider'd abstractedly from the

TEXT.

TRANSLATION.

ὁ πατήρ, ἐμὰ ἔστι· ἀλλὰ τὸ τοῦτο εἶπον
ὅτι ἐκ τῆς ἐμοῦ λήψεται, καὶ ἀναγ-
γελεῖ ὑμῖν.

16 Μικρὸν, καὶ ὃ θεωρεῖτέ με·
καὶ πάλιν μικρὸν, καὶ ὄψεσθε με,
ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17 Εἶπον οὖν ἑκ τῶν μαθητῶν αὐ-
τοῦ πρὸς ἀλλήλους· Τί ἔστι τὸ τοῦτο
ὃ λέγει ἡμῖν· Μικρὸν, καὶ ὃ θεω-
ρεῖτέ με· καὶ πάλιν μικρὸν, καὶ
ὄψεσθε με· καί· Ὅτι ἐγὼ ὑπάγω
πρὸς τὸν πατέρα; 18 Ἐλεγον οὖν·
Τὸ τοῦτο τί ἔστιν ὃ λέγεις, τὸ μικρὸν; Ἐκ
οὐδ' αὖτε τί λαλῶ.

19 Ἐγὼ οὖν ὁ
Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ
εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε
μετ' ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ
ὃ θεωρεῖτέ με· καὶ πάλιν μικρὸν,
καὶ ὄψεσθε με; 20 Ἀμὲν ἀμὲν
λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνή-
σιν ὑμεῖς, ὃ δὲ κόσμος χαρήσε-
ται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ
λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 Ἡ γυνὴ ὅταν πίκτη, λύπῃ
ἔχει, ὅτι ἤλθεν ἡ ὥρα αὐτῆς· ὅταν
δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνη-
μοσύνη τῆς θλίψεως, ἀλλὰ τίς χα-
ρὰ, ὅτι ἐγενήθη ἄνθρωπος εἰς
τὸν κόσμον. 22 Καὶ ὑμεῖς οὖν
λύπῃ μὲν νῦν ἔχετε· πάλιν δὲ ὄψο-

ther hath, are mine: therefore
said I, that he shall * receive of
mine, and shall shew it unto
you.

16 A little while and ye
shall not see me: and again, a
little while, and ye shall see
me, because I go to the Father.

17 Then said *some* of his
disciples among themselves,
What is this that he saith unto
us, A little while and ye shall
not see me: and again, a little
while and ye shall see me:
and, Because I go to the Fa-
ther?

18 They said therefore,
What is this that he saith, A
little while? we cannot tell
what he saith.

19 Now Jesus knew that
they were desirous to ask him,
and said unto them, Do ye en-
quire among your selves of that
I said, A little while and ye
shall not see me: and again, a
little while and ye shall see
me?

20 Verily verily I say unto
you, that ye shall weep and la-
ment, but the world shall re-
joyce: and ye shall be sorrow-
ful, but your sorrow shall be
turn'd into joy.

21 A woman when she is in
travail, hath sorrow, because
her hour is come: but as soon
as she is deliver'd of the child,
she remembereth no more the
anguish, for joy that a man is
born into the world.

22 And ye now therefore
have sorrow: but I will see

TEXT.

TRANSLATION.

μετ' ὑμᾶς, καὶ χαρίσεται ὑμῶν ἡ καρδία,
καὶ ἡ χαρὰν ὑμῶν οὐδεὶς ἀρᾷ ἀφ' ὑμῶν.

you again, and your heart shall
rejoyce, and your joy no man
taketh from you.

23 Καὶ

PARAPHRASE.

Personalities of the three Divine Persons in the Godhead, are Equally Common to All three; whence All things in this respect that the Father has, are Mine also, and the Holy Ghost's: but as I am God the Son, so I receive from all Eternity my Being and All things from God the Father; and in like manner the Holy Ghost, proceeding from all Eternity from the Father and Me, receives All things from the Father and Me: therefore said I, that he shall receive of Mine, i. e. He knows from all Eternity what is Agreeable to the Will of the Father and of Me in conjunction with Himself, and as I have shew'd you the same so far forth as was proper for the Time hitherto, so shall he shew it unto you further and more fully, as shall be requisite for the Time to come.

16 *These Considerations will comfort you, if duly made use of by you, after my Departure from you. For as I have said afore now, A little while, and ye shall not see me for a little time; and again a little while, and ye shall see me, because after my Resurrection I will appear to you again, that ye may be witnesses of the same, and in your sight will ascend into Heaven, that ye may also be witnesses that I go to the Father.*

17 Then said some of his Disciples among themselves, What is this that he says unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he says, A little while? we cannot tell *the meaning of* what he says.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily verily I say unto you, that *in a few Hours* ye shall weep and lament, *by reason of my being put to Death*; but the World shall rejoyce *thereat*, as a perfect Triumph over me: and ye shall indeed be sorrowful *thereupon*,

but your Sorrow shall quickly be turn'd into greater Joy.

21 A Woman when she is in Travail, has Sorrow, because her hour is come: but as soon as she is deliver'd of the Child, she remembers no more the Anguish, for Joy that a Man is born into the World.

22 And in like manner ye now therefore have Sorrow, because I have told you I must leave you; but not many hours after I will see you again, when I am risen, and then your heart shall rejoyce more than ever, and your joy arising from my Resurrection and the Consequents thereof shall be such as no Man takes, i. e. shall ever be able to take from you.

23 And

X.
Christ comforts
his Apostles with
the Assurance of
their seeing him
again in a few
days after his
Death.

TEXT.

TRANSLATION.

23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ
 ἔκ ἐρωτήσετε ὃ δὲν. Ἀμὲν ἀμὲν λέγω
 ὑμῖν, ὅτι ὅσα ἂν αἰτήσῃτε τὸ πατέρα ἐν
 τῷ ὀνόματί μου, δώσῃ ὑμῖν. 24 Ἔως
 ἄρτι ἔκ ἠτήσατε ὃ δὲν ἐν τῷ ὀνόματί
 μου· αὐτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ
 ὑμῶν ᾗ πεπληρωμένη. 25 Ταῦτα
 ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ'
 ἔρχεται ὥρα ὅτε ἔκ ἐν παροιμίαις
 λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ πρὸς
 τὸν πατέρα ἀναγγελέω ὑμῖν. 26 Ἐν
 ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου
 αἰτήσεσθε· καὶ ἐγὼ λέγω ὑμῖν ὅτι
 ἐγὼ ἐρωτήσω τὸν πατέρα πρὸς ὑμῶν.
 27 Αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς,
 ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πε-
 πιστεύκατε ὅτι ἐγὼ πρὸς τὸν Θεὸν ἐξῆλ-
 θον. 28 Εξῆλθον παρὰ τοῦ πατρὸς,
 καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς
 τὸν πατέρα. 29 Λέγουσιν αὐτῷ οἱ μα-
 θηταὶ αὐτοῦ· Ἰδοὺ, νῦν παρρησίᾳ λα-
 λεῖς, καὶ παροιμίαις ἔδεμίαν λέγεις.
 30 Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ
 ἔχουσαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ὁ
 τέτω πιστεύομεν ὅτι σὺ πρὸς τὸν Θεὸν ἐξῆλ-
 θης. 31 Απεκρίθη αὐτοῖς ὁ Ἰησοῦς·
 Ἀρτι πιστεύετε; 32 Ἰδοὺ, ἔρχεται ὥρα,
 καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε

23 And in that day ye shall
 ask me nothing: Verily verily
 I say unto you, Whatsoever ye
 shall ask the Father in my
 name, he will give it you.

24 Hitherto have ye ask'd
 nothing in my name: ask, and
 ye shall receive, that your joy
 may be full.

25 These things have I
 spoken unto you in proverbs:
 the time cometh when I shall
 no more speak unto you in
 proverbs, but I shall shew you
 plainly of the Father.

26 At that day ye shall ask
 in my name: and I say not
 unto you, that I will pray the
 Father for you:

27 For the Father himself
 loveth you, because ye have
 lov'd me, and have believ'd
 that I came out from God.

28 I came forth from the
 Father, and am come into the
 world: again, I leave the
 world, and go to the Father.

29 His disciples said unto
 him, Lo, now speakest thou
 plainly, and speakest no pro-
 verb.

30 Now are we sure that
 thou knowest all things, and
 needest not that any man
 should ask thee: by this we
 believe that thou camest forth
 from God.

31 Jesus answer'd them, Do
 ye now believe?

32 Behold the hour cometh,
 yea, is now come, that ye shall

23 And in that day or *Time*, viz. after my Resurrection, there will be no need for my tarrying long in Person with you to instruct you upon every Occasion; and therefore in a few days after my Resurrection I shall ascend to my Father in Heaven, and so ye shall have Opportunity thenceforward to ask me nothing in Person, because there will be no Occasion for it: for Verily verily I say unto you, Thenceforward whatsoever being requisite for you ye shall ask the Father in my Name, he will give it you.

24 Hitherto have ye ask'd nothing in my Name: but after my Ascension ye are to ask or pray for what ye stand in need of in my Name, and ye shall receive it, that your joy may be full; there being nothing which ye can Reasonably expect, but what you shall have, both in relation to your Own Salvation, and promoting the Salvation of Others by propagating the Gospel. 25 These things have I spoken unto you in Proverbs or Parables, i.e. Figuratively or Obscurely, as being most proper so to do by reason of your present Incapacity to receive the Plain and Full Discovery of them: but the time comes, when, by the Descent of the Holy Ghost upon you, your Prejudices being remov'd, and you fitted for the same, I shall no more speak unto you in Proverbs, but I shall shew you Plainly and Fully the Will of the Father, in relation to the settling and establishing my Church or Kingdom.

26 At that day ye shall ask or put up all your Prayers to God in my Name: and I say not, i.e. need not say unto you, that I will pray the Father for you: 27 For the Father himself loves you, because ye have lov'd me, and have believ'd that I came out from God. 28 Then Jesus willing to satisfy the Desire they had as to knowing more plainly what the meaning of that was which he said unto them v. 17. A little while and ye shall not see me &c. said thus to them: In short, As I came forth from the Father, and am come down from Heaven into the World; so again, I am now about to leave the World, and go to the Father into Heaven.

29 Hereupon his Disciples said unto him, Lo, now speakest thou plainly, and speakest no Proverb. 30 Now are we sure that thou knowest All things, even the very Hearts and Secret Thoughts of Men; inasmuch as thou hast been pleas'd to satisfy us as to what we so earnestly desir'd to know, but durst not ask thee Our selves to tell it to Us; and hereby we are sure that thou needest not that any Man should ask thee first, what he would have done for him by thee, since thou canst thus know it being Unask'd or Unacquainted by him with it: This Knowing of the Heart and Thoughts being a Prerogative belonging to God alone, by this we believe, or are further convinc'd, that thou camest forth from God.

31 Jesus answer'd them, Do ye now believe in me so Firmly, think ye, as that your Faith is not to be shaken? 32 To let you see further, how perfectly I know your Weakness, and foreknow every Particular that is coming to pass in relation to my Sufferings, I tell you aforehand, that Behold the Hour comes, yea, is rather now come already, so very near is the Time, that

XI.
Christ teaches them to Pray in his Name after his Ascension, and foretells them how they should All forsake him in a few hours.

T E X T.

TRANSLATION.

ἔχατ' εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ ἔκ ἐμὲ μόνον, ὅτι ὁ πατήρ μετ' ἐμοῦ ὄντι. 33 Ταῦτα λελάληκα ὑμῖν, ἵνα ὅ ἐμοὶ ἐρρήνιω ἔχητε. ὅτι τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Κεφ. ιζ'. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σε δοξάσῃ σε. 2 Καθὰς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πάντες ὅ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 Αὕτη δέ ὄντι ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 Εγὼ σε ἐδόξασα ὅτι τῷ ᾧ τὸ ἔργον ἐτελείωσα ὃ δέδωκας μοι ἵνα ποιήσω. 5 Καὶ νῦν δόξασόν με σὺ, πάτερ, πρὸς σεαυτὸν τῇ δόξῃ ἣ ἔχεις πρὸς τὸν κόσμον (εἰ), πρὸς σοί. 6 Εφανέρωσάς σε τὸ ὄνομα τοῖς ἀνθρώποις ὅς δέδωκας μοι ὅτι τὸν κόσμον· σοὶ ἦσαν, καὶ ἐμοὶ

be scatter'd, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

Chap. XVII.

These words spake Jesus; and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they *do know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorify'd thee on the earth: I have finish'd the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

αὐτῷ

P A R A P H R A S E.

ye shall be *All* scatter'd, and flee every Man from me to provide for his Own Safety, and shall leave me Alone to the Will of my Enemies: and yet I am not ever, nor consequently shall be then Alone, because the Father

PARAPHRASE.

ther is with me *Always*. 33 These things have I spoken unto you *aforehand*, that *thereby* in me ye might have *Peace and Comfort*: forasmuch as I have not only told you, that in the World, i. e. from the Unbelieving part of the World, ye shall have Tribulation; but also that ye ought nevertheless to be of Good cheer, because that you have not only seen, that I have hitherto overcome all the Malice of my Enemies in the World, but shall also see further, and very quickly after my Sufferings, the most convincing Proofs, that I am able to Overcome All the Malice of the whole Unbelieving World, Devils as well as Men.

Chap. XVII. These words spake Jesus, and lift up his eyes to Heaven, and concluding All with the following Prayer, said, Father, the Hour or Time of my Sufferings is come: glorify thy Son by enabling me as Man to undergo All that is coming upon me, and then by raising me from Death, and exalting me into Heaven; that so thy Son also may glorify thee by such his Sufferings and Death for the Salvation of Man, and by his Resurrection, Ascension, sending the Holy Ghost, and so propagating the Gospel thro' the World: 2 according as thou hast given him this Power over all Flesh, or Mankind, viz. that he should give Eternal Life to as many as thou hast given him, i. e. to such as by a Right use of thy Common preventing Grace first believe on him, and then persevere in a Sincere Obedience to his Gospel to their Lives end. 3 And, i. e. namely, this is the Condition, or these are the Terms, in short, of Eternal Life; that they do know Aright, and, agreeably to such their Knowledge, Faithfully and Perseveringly Serve Thee, who together with the Son and Holy Ghost, indivisibly United in One and the Same Godhead, art the Only true God, in opposition to all the False Gods in the Heathen World; and also do know Aright, and accordingly serve Faithfully and Perseveringly the Man Jesus, who is the true Christ, whom thou hast sent into the World at the appointed Time, according to thy Promises, and the Prophecies of the Old Testament. 4 I have glorify'd thee on the Earth, inasmuch as I have finish'd the Work of my Prophetical Office, which thou gavest me to do, viz. by making known thy will, so far forth as is requisite for it to be yet made known. 5 And now O Father, according to the (g) Reward set before me as Man, glorify thou me, After I have perform'd what remains to be still done, in relation to my Priestly Office, by offering up my self a Sacrifice to Death for the Sins of the World; After this I say, glorify me, even in respect of my Human Nature, with thine Own self, namely, with the Glory which I had in my Divine Nature with thee before the World was. 6 I have manifested thy Name or Doctrine unto the Men which thou gavest me out of the World: Thine they were, being sincerely Religious Persons Afore; and thou gavest them me, inasmuch as by a Right use of thy Grace they were dis-

XII.

Christ concludes
All his Discourses
in the House
where he eat the
Passover, with a
Prayer.

(g) See Hebr. 12. 2.

TEXT.

TRANSLATION.

αὐτοὺς δέδωχας, καὶ τὸν λόγον σὺ πει-
τηρήησιν. 7 Νῦν ἔγνωσαν ὅτι πάντα
ὅσα δέδωχάς μοι, παρὰ σοῦ ὄντι·
8 Ὅτι τὰ ῥήματα ἃ δέδωχάς μοι,
δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλ-
θον, καὶ ὅτι φεύσαντες ὅτι σὺ με ἀπέ-
στειλας. 9 Ἐγὼ περὶ αὐτῶν ἑρωτῶ, καὶ
περὶ τοῦ κόσμου ἑρωτῶ, ἀλλὰ περὶ ὧν
δέδωχάς μοι, ὅτι σοὶ εἰσι. 10 Καὶ
τὰ ἐμὰ πάντα σοὶ εἰσι, καὶ τὰ σοῦ ἐμὰ·
καὶ δεδόξασμαι ἐν αὐτοῖς. 11 Καὶ
οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ
ἔτι εἰμὶ ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ
ὥστε σε ἔρχομαι. Πάτερ ἅγιε, τή-
ρησον αὐτοὺς ἐν τῷ ὀνόματί σου,
ὅς δέδωχάς μοι, ἵνα ὡσιν ἐν καθάρ-
σει ἡμεῖς. 12 Ὅτι ἡμῶν μετ' αὐτῶν
ἐν τῷ κόσμῳ, ἐγὼ ἐπέστελλον αὐτοὺς
ἐν τῷ ὀνόματί σου· ὅς δέδωχάς μοι
ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώ-
λετο, εἰ μὴ ὁ υἱὸς τοῦ ἀπωλείας· ἵνα
ἡ γραφὴ πληρωθῇ. 13 Νῦν δὲ
ὥστε σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν
τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν
τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.
14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ
ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι ἐκ εἰ-
σὶ ἐν τῷ κόσμῳ, καθὼς ἐγὼ ἐκ εἰμὶ
ἐκ τοῦ κόσμου. 15 Οὐκ ἑρωτῶ ἵνα

gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep thro' thine own name, those whom thou hast given me, that they may be one as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is left, but the son of perdition: that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou

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pos'd to believe in me and receive my Doctrine; and they have also kept thy Word deliver'd to them by me. 7 Now they have known that All things whatsoever thou hast given me *Commission to speak or do*, are of Thee indeed. 8 For I have given unto them the Words which thou gavest me; and they have receiv'd them, and have known surely that I came out from thee, and they have believ'd that thou didst send me. 9 I pray for them, especially that thou wouldst in Mercy preserve them from Falling quite off from me, thro' the great strength of the Temptations that are now coming upon them: I pray not now for the Unbelieving and Impenitent part of the World; but for them which thou hast given me, for they are Thine, as in other respects, so by becoming Mine, or my Disciples: 10 and, i. e. namely, All Mine are Thine, as being taught by me to believe in and obey Thee; and Thine are Mine, inasmuch as all truly Religious Persons do, and will readily believe in and obey me, and so I am glorify'd in them as well as Thou. 11 And forasmuch as now I am to continue no more in the World, but these my Apostles are to continue in the World, and I am to come to thee: Holy Father, I pray thee to keep thro' thy Own Name, i. e. by thy more immediate and extraordinary Power and Grace, Those whom thou hast given me, that they may be One as We are, namely in jointly and perseveringly carrying on One and the same great End that We carry on, viz. God's Glory, and Man's Salvation; and that they may be never drawn or driven from this by any Temptations. 12 While I was with them in the World, I kept them in thy Name, i. e. by my Example and continual Admonition, and the Power and Authority which thou committedst unto me: Those that thou gavest me, particularly for Apostles, I have kept; and none of them is lost, or fall'n off from me, so as never to Recover himself by a due Repentance, but to perish Eternally, but the Person who is to betray me, and who may be fitly styl'd the Son of Perdition, on account of this his thus Perishing eternally, notwithstanding all the Means of Grace and Salvation which he enjoy'd; but this is done that the Scripture (b) might be fulfill'd, in which this his Treachery, &c. is foretold. 13 And now come I to thee, and therefore these things I speak, or pray for unto Thee in their Behalf, while I am yet in the World, and also in their Own hearing, that hereby they might have my Joy fulfill'd in themselves, i. e. might be fill'd Themselves with the like Joy I have, notwithstanding all my Approaching Sufferings; while they have such Reason to expect, that they shall All along continue under thy special Care and Protection. 14 I have given them thy Word; and the World has hated them, because they are not of the World, even as I am not of the World. 15 I pray not that thou shouldst take them out of the World,

(b) Psal. 109. 8.

ἀρῆς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα
τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16 Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς
ἐγὼ ἐκ τοῦ κόσμου ἔκ εἰμί. 17 Α-

γιάσου αὐτοὺς ἐν τῇ ἀληθείᾳ σου. ὁ
λόγος ὁ σὸς ἀλήθειά ἐστίν. 18 Κα-

θὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

19 Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω
ἐμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσιν ἡγιασ-

μῆνοι ἐν ἀληθείᾳ. 20 Οὐδεὶς τέ-

τι δὲ ἱρωτῶ μόνον, ἀλλὰ καὶ δεῖ
τὴν πιστευσάντων διὰ τοῦ λόγου αὐτῶν

εἰς ἐμὲ. 21 Ἴνα πάντες ἐν ᾧσι, κα-

θὼς σὺ, πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί,
ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν· ἵνα

ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέ-

στειλας. 22 Καὶ ἐγὼ τίτῃ δόξαν ἡ
δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ᾧσιν

ἐν, καθὼς ἡμεῖς ἐν ἑσμέν. 23 Ἐγὼ

ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ᾧσι

πεπλειωμένοι εἰς ἓν, καὶ ἵνα γινώ-

σκῃ ὁ κόσμος ὅτι σὺ με ἀπέστει-

λας, καὶ ἡγάπησας αὐτοὺς, καθὼς
ἐμὲ ἡγάπησας. 24 Πάτερ, ὅς δέ-

δωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ,
καὶ κεῖνοι ᾧσι μετ' ἐμοῦ· ἵνα θεω-

ρῶσι τίτῃ δόξαν τίτῃ ἐμὴν ἡ
ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὶν κα-

shouldest take them out of the
world, but that thou shouldest
keep them from the evil.

16 They are not of the
world, even as I am not of the
world.

17 Sanctify them *for thy
truth: thy word is truth.

18 As thou hast sent me in-
to the world, even so have I
also sent them into the world.

19 And for their sakes I
sanctify my self, that they also
might be sanctify'd *for the
truth.

20 Neither pray I for these
alone, but for them also which
shall believe on me thro' their
word:

21 That they all may be
one, as thou, Father, art in
me, and I in thee, that they
also may be one in us: that the
world may believe that thou
hast sent me.

22 And the glory which
thou gavest me, I have given
them: that they may be one,
even as we are one.

23 I in them, and thou in
me, that they may be made
perfect in one, and that the
world may know that thou
hast sent me, and hast lov'd
them, as thou hast lov'd me.

24 Father, I will that they
also whom thou hast given me,
be with me where I am; that
they may behold my glory
which thou hast given me: for
thou lovedst me before the
foundation of the world.

25 O righteous Father, the

but that thou shouldst keep them from the Evil of the World, so as not to Fall off from the Faith, or not duly perform their Ministry, thro' Fear of Afflictions, or the like. 16 At present they are not of the same Temper and Affections with the Unbelieving World, even as I am not of the World: 17 Be pleas'd to preserve them in the same Holy Temper and Affections which they have at present; and not only so, but even to Sanctify them in a much higher Degree, for to fit them for the Propagation of thy Truth: namely, thy Word is the Truth I mean. 18 For as thou hast sent me into the World to make known hitherto the said Truth, even so have I also sent them into the World to make the said Truth further known. 19 And for their sakes I Sanctify my self, i. e. Offer up my self now unto Death, namely, that they also thro' Faith in Me, and by following my Example, might be Sanctify'd for the propagating the Truth of the Gospel, so as to be willing to lay down likewise their Lives in Testimony of the same. 20 Neither pray I for these my Apostles alone, but for them also which shall believe on me thro' their Word: 21 that they All may be One, viz. in the Unity of the Spirit they all partake of, and in respect of One holy and indissoluble Bond of Faith and Charity; namely, as thou, Father, art working and teaching in me, and I teach and work in and by Thee, that they also may be likewise One in us, i. e. may carry on One and the same Great End of Reforming the World, and accordingly being assisted by the Holy Spirit which they partake of thro' me, may become All of them Eminent Examples of all Holiness and Piety; that so the World may believe that thou hast sent me. 22 And for the more promoting this End, the Glory, i. e. Glorious Power of working Miracles, and the like, which thou gavest me, I have given them: that they may be One, even as we are One; 23 namely, that I may work in them, and, i. e. as thou hast work'd in me; that they may be made perfect in One, i. e. may be perfectly enabled to carry on the One grand Work of promoting God's Glory and Man's Salvation, by Reforming the World; and that the World, by seeing them endu'd with the same Miraculous Power as I had, as well as preach the same Doctrine, may know that thou hast sent me, and accordingly hast lov'd them, as thou hast lov'd me. 24 Lastly, Father, I will that they also whom thou hast given me, i. e. All true Christians, be with me where I am, i. e. in Heaven, as for a Reward of their Own Piety, so also that they may behold my Glory which thou hast given me as Man: for as thou hast lov'd me before the Foundation of the World, particularly on account of my being willing, in conformity to thy Will, to become Man, and as such to suffer Death for the Salvation of Mankind; so hast thou given, i. e. decreed before the Foundation of the World, to reward such my Obedience to thy Will, in preserving on my Human Nature, wherein I so suffer, the Greatest, namely no less than Divine Glory. 25 O righteous Father, thou orderest all thy Dispensations with perfect Righteous-

TEXT.

TRANSLATION.

ὁ κόσμος (Θ) σε οὐκ ἔγνω, ἐγὼ δὲ σε
ἔγνω, καὶ ὅτι ἔγνωσαν ὅτι σύ με
ἀπέστειλας. 26 Καὶ ἐγνώρισα αὐ-
τοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα
ἡ ἀγάπη ἣν ἠγάπησάς με, εἰ αὐ-
τοῖς ᾗ, καὶ ἐγὼ εἰ αὐτοῖς.

Κεφ. ιη'. Ταῦτα εἰπὼν ὁ Ἰησοῦς
ἔξηλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέ-
ραν τῆ χειμάρρος τῆς Κεδρὼν, ὅπου
ἦν κήπη (Θ), εἰς ἣν εἰσῆλθεν αὐτὸς καὶ
οἱ μαθηταὶ αὐτοῦ. 2 Ἦδει δὲ καὶ
Ἰούδας ὁ παραδιδὼς αὐτὸν, τὸν τό-
πον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς
ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 Ὁ
οὖν Ἰούδας λαβὼν τὴν πωῦραν, καὶ
ὅτι τῆς ἀρχιερέων καὶ φαρισαίων
ὑπορέτας, ἔρχεται ἐκεῖ μετὰ φα-
νῶν καὶ λαμπάδων καὶ ὀπλῶν. 4 Ἰη-
σοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα
εἰς αὐτὸν, ἔξελθὼν εἶπεν αὐτοῖς·
Τίνα ζητεῖτε; 5 Ἀπεκρίθη αὐ-
τῷ Ἰησοῦς τὸν Ναζωραῖον. Λέγει αὐ-
τοῖς ὁ Ἰησοῦς· Εἰμὶ ἐγώ. Εἰσῆλθε δὲ καὶ

world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declar'd unto them thy name, and will declare it: that the love wherewith thou hast lov'd me, may be in them, and I in them.

Chap. XVIII.

When Jesus had spoken these words, he went forth with his disciples over the brook Kedron, where was a garden, into the which he entred, and his disciples.

2 And Judas also which betray'd him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having receiv'd a band of * Soldiers, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons

4 Jesus therefore knowing all things that * were coming upon him, went forth, and said unto them, Whom seek ye?

5 They answer'd him, Jesus of Nazareth. Jesus saith unto them, I am He. And Ju-

Ιούδας

PARAPHRASE.

Righteousness and Equity; agreeably to which it has come to pass, that the Wicked, and therefore Unbelieving part of the World has not known thee, or acknowledg'd my Doctrine to be no other than the Revelation of thy Will, notwithstanding the Sufficient Conviction thou hast vouchsaf'd them: but as I have known thee and thy Will most Perfectly my self, and, i. e. so among other well-dispos'd and truly Religious Persons, these my Apostles have known or been convinc'd by the Evidences given them, that

P A R A P H R A S E.

that thou hast sent me: 26 and accordingly I have declar'd unto them thy Will in thy Name, and will declare it yet more fully, as it shall be proper and convenient; that the Love wherewith thou hast lov'd me, may be in them, and I in them, i. e. that as thou hast rewarded me with Divine Honour in respect of my Human Nature, for being the Author or Meritorious Cause of Man's Salvation, by my Preaching and Sufferings even unto Death; so likewise thou mayst reward these my Apostles in a most Eminent manner, by exalting them to the next Degree of Glory to my Self, as they shall have been next to me the principal Propagators of the Gospel, and my chief Instruments in promoting thy Glory and Man's Salvation.

S E C T I O N XI.

Containing such Particulars as are taken Notice of by St John, and were transacted, From CHRIS^T's leaving the House where he had eaten the Passover (&c.) and going to the Garden of Gethsemane, where he was Apprehended, To his Burial: Which Particulars take up all Chap. XVIII and XIX.

Chap. XVIII. When Jesus had spoken these words, he went forth of the House where he had eaten the Passover and hitherto been, and also out of Jerusalem, with his Disciples to (1) the Mount of Olives, between which and the City there was a Brook nam'd Kedron, or Kidron (k): Wherefore Jesus and his Disciples went over the said Brook Kedron, to that place, where was a Garden (i) call'd Gethsemane, into the which he enter'd and his Disciples. Then Jesus leaving the rest of the Disciples, took with him (l) Peter and James and John, and went with them some way off from the rest, where he also left them with an Admonition to Watch and Pray; and went still a little further Himself, even from the three last mention'd, and pray'd Three times, as is related by the other Evangelists, and therefore pass'd over here by this Evangelist. 2 And Judas also who betray'd him knew the place, viz. the Garden of Gethsemane; for Jesus oft-times resorted thither with his Disciples. 3 Judas then having receiv'd a Band of Soldiers and Officers from the Chief Priests and Pharisees, comes thither with Lanterns, and Torches, and Weapons. 4 Jesus therefore knowing all things that were coming upon him, and that the Time of his Sufferings was now come, did not convey himself away from his Enemies, as he had formerly done more than once; but on the contrary went forth from whence he was toward them, and coming up to them said unto them, Whom seek ye? 5 They answer'd him, Jesus of Nazareth. Jesus says unto them, I am He. And Judas also

I.
Christ go's to
the Garden of
Gethsemane.

(i) Matth. 26. 30, 36.

(k) See 2 Sam. 15. 23.

(l) Matth. 26. 36, 37, &c.

which

TEXT.

TRANSLATION.

Ἰδὼς ὁ ῥαββὶδὸς αὐτὸν, μετ' αὐ-
τῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅ-
τι ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω,
καὶ ἔπεσον χαμῶ. 7 Πάλιν οὖν
αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε;
Οἱ δὲ εἶπον· Ἰησοῦ τὸν Ναζωραῖον.
8 Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν
ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε,
ἄφετε τούτους ὑπάγειν. 9 Ἰνα πλη-
ρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι ὅς τις
δάξῃ με, οὐκ ἀπώλυσται ἐξ αὐτῶν
ἕδνα. 10 Σίμων οὖν Πέτρος ἔχων
μάχαιραν, ἔλκυσε αὐτήν, καὶ ἔπαυσε
τὴν ἀρχιερέως δούλον, καὶ ἀπέκοψεν
αὐτῷ τὸ ὠπὸν τὸ δεξιόν. ἡ δὲ ὀνομα-
στὴν δούλου Μάλχος. 11 Εἶπεν οὖν ὁ
Ἰησοῦς πρὸς Πέτρον· Βάλε τὴν μάχα-
ράν σου εἰς τὴν θήκη. τὸ ποτήριον ὃ δέδωκε
μοι ὁ πατήρ, ἢ μὴ πῖω αὐτό;

12 Ἡ οὖν ἀπεῖρα καὶ ὁ χιλιάρ-
χος καὶ οἱ ὑπηρεταὶ τῶν Ἰουδαίων συνέ-
λαβον τὸν Ἰησοῦν, καὶ ἔδωσαν αὐτόν.
13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν
θεῖτον· ἡ δὲ πενήτηρ ἔστι Καϊάφα,
ὅς ἡ ἀρχιερεὺς τῶν ἐνιαυτῶν ἐκείνων.
14 Ἡ δὲ Καϊάφα ὁ συμβουλευσας
τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρω-
πον ἀπολέσθαι ὑπὲρ ὅλης λαῶ. 15 Ἡ-
κολύθη δὲ πρὸς Ἰησοῦ Σίμων Πέτρος,
καὶ ὁ ἄλλος μαθητὴς ὃς μαθητὴς

das also which betray'd him,
stood with them.

6 Alloon then as he had said
unto them, I am *He*, they
went backward, and fell to the
ground.

7 Then ask'd he them again,
Whom seek ye? and they said,
Jesuf of Nazareth.

8 Jesuf answer'd, I have
told you that I am *he*. If there-
fore ye seek me, let these go
their way:

9 That the saying might
be fulfill'd, which he spake, Of
them which thou gavest me,
have I lost none.

10 Then Simon Peter hav-
ing a sword; drew it; and smote
the high priest's servant, and
cut off his right ear. The ser-
vant's name was Malchus.

11 Then said Jesuf unto Pe-
ter, Put up thy sword into the
sheath: the cup which my Fa-
ther hath given me, shall I not
drink it?

12 Then the band, and the
captain, and officers of the
Jews took Jesuf, and bound
him,

13 And led him away to
Annas first, for he was father
in law to Caiaphas, which was
the high priest that same year.

14 Now Caiaphas was he
which gave counsel to the
Jews, that it was expedient that
one man should die for the
people.

15 And Simon Peter fol-
low'd Jesuf, and so did another
disciple. That disciple was

TEXT.

TRANSLATION.

ἐκεῖνος ὡς γνωστὸς τῷ ἀρχιερεῖ, καὶ σιῶσαι-
 ὅλην τὴν τῷ Ἰησοῦ εἰς τὴν αἶλὴν τῷ ἀρ-
 χιερεῖ. 16 Ὁ δὲ Πέτρος εἰσήκει

known unto the high priest,
 and went in with Jesus into
 the palace of the high priest.

16 But Peter stood at the

door

PARAPHRASE.

which betray'd him, stood with them. 6 Alſoon then as he had ſaid unto them, I am He, *His words were not only ſpoken with ſuch Freedom and Unconcernedneſs, but alſo with ſuch Maſteſty and ſuch a Divine Power accompanying them, that they who came to apprehend him were ſo ſurpriz'd and aſtoniſh'd thereat, that they went backward, retiring from him, and fell to the Ground.* 7 Then, as ſoon as they were recover'd from their Surprise, ask'd he them again, Whom ſeek ye? and they ſaid, Jeſus of Nazareth. 8 Jeſus answer'd, I have told you that I am he. If therefore ye ſeek to take me Only, let theſe that are with me, meaning his Apoſtles (beſides the Traytor Judas) go their way Quietly; 9 that the ſaying might be fulfill'd, which he ſpoke, Of them which thou gav'eſt me, have I loſt none. 10 Then Simon Petter having a Sword, drew it, and ſmote the High Prieſt's Servant, and cut off his Right ear. The Servant's Name was Malchus. 11 Then ſaid Jeſus unto Peter, Put up thy Sword into the Sheath: the (m) Cup which my Father has given me, ſhall I not drink it? Then ſaid Jeſus to the Jews that were come to ſeize him, Be ye (n) come out as againſt a Thief? When I was daily with you in the Temple, ye ſtretch'd forth no hands againſt me, ſo as to apprehend me: but this is your Hour, and the Power of Darkneſs.

12 Then the Band of Soldiers, and the Captain of them, and other Officers of the Jews took Jeſus, and bound him, 13 and led him away to (o) Annas firſt: for as he was the Naſi or Chief Ruler of the Jews that Year, which Naſi is likewiſe ſtyl'd the High Prieſt; ſo alſo he was Father in law to Caiaphas, who was the Aaronical High Prieſt that ſame Year. 14 Now this Caiaphas was alſo He who gave Counſel to the Jews, as has been afore (p) obſerv'd, that it was expedient that One man ſhould die for the People. 15 From Annas they (q) led Jeſus in ſome ſhort time to Caiaphas: and Simon Peter follow'd Jeſus thither, and ſo did another Diſciple, viz. St John himſelf, the Writer of this Goſpel. That Diſciple, viz. St John, was known to the High Prieſt Caiaphas, and thereupon went in, without any hindrance, with Jeſus into the Palace of the High Prieſt. 16 But Peter

II.
Where He is ap-
prehended, and
had away to An-
nas, and then to
Caiaphas.

(m) Read my Paraph. on Matth. 26. 39. and compare v. 54.

(n) See Matth. 26. 55. and Luke 22. 52, 53.

(o) See my Paraph. on Luke 3. 2.

(p) Chap. 11. 50.

(q) See v. 24. of this Chapter.

TEXT.

TRANSLATION.

πρὸς τῇ θύρᾳ ἔξω· ἐξῆλθεν δὲ ὁ μα-
 θητὴς ὁ ἄλλος ὃς ἰὼ γνωστὸς τῷ ἀρ-
 χιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε
 τὸν Πέτρον. 17 Λέγει οὖν ἡ παιδίσκη
 ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν
 μαθητῶν εἶ; ὁ ἀνθρώπος τὸν λέγει·
 ἔκ ἐκείνων· Οὐκ εἰμὶ. 18 Εἰσῆκεισαν
 δὲ οἱ δούλοι καὶ οἱ ὑποκείμενοι ἀντρα-
 κίαν πεποιηκότας, ὅτι ψυχρὸν ἦν,
 καὶ ἐθερμαίνοντο· ἰὼ δὲ μετ' αὐτῶν ὁ
 Πέτρος ἕως καὶ θερμαινόμενος. 19 Ὁ
 οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ
 τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκαλίας
 αὐτοῦ. 20 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·
 Εἰς πάντα ἡμέραν ἐλάλησα τῷ κόσμῳ· ἐγὼ
 πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν
 τοῖς ἱεροῖς, ὅπου πάντες οἱ Ἰουδαῖοι συνέρ-
 χονται, καὶ οὐ κρυπτόμενος ἐλάλησα ὅθεν.
 21 Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς
 ἀκηκόοντάς με, τί ἐλάλησα αὐτοῖς· ἰδοὺ ἔτι
 οἶδασιν ἂν εἰπὼν ἐγώ. 22 Ταῦτα δὲ
 αὐτὸς εἰπὼν, εἰς τῶν ὑπηρετῶν παρε-
 στικὸς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰ-
 πὼν· Οὕτως ἀποκρίθη τῷ ἀρχιερεῖ·
 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς
 ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ
 δὲ καλῶς, τί με δέρεις; 24 Ἀπέσειλεν
 οὖν αὐτὸν ὁ Αἰνᾶς δεδεδεμένος πρὸς Καϊά-
 φαν πρὶν ἀρχιερέα. 25 Ἦν δὲ Σίμων
 Πέτρος ἕως καὶ θερμαινόμενος· εἰπον

door without. Then went out
 that other disciple which was
 known unto the high priest,
 and spake unto her that kept
 the door, and brought in Peter.

17 Then saith the damsel, that
 kept the door, unto Peter, Art
 not thou also *one* of this man's
 disciples? He saith, I am not.

18 And the servants and
 officers stood there, who had
 made a fire of coals, (for it was
 cold) and they warm'd them-
 selves: and Peter stood with
 them, and warm'd himself.

19 The high priest then
 ask'd Jesus of his disciples, and
 of his doctrine.

20 Jesus answer'd him, I
 spake openly to the world; I
 ever taught in the synagogue,
 and in the temple, whither
 * all the Jews resort, and in se-
 cret have I said nothing.

21 Why askest thou me?
 ask them which heard me,
 what I have said unto them:
 behold, they know what I said.

22 And when he had thus
 spoken, one of the officers
 which stood by, struck Jesus
 with the palm of his hand, say-
 ing, Answerest thou the high
 priest so?

23 Jesus answer'd him, If I
 have spoken evil, bear witness
 of the evil: but if well, why
 smitest thou me?

24 (Now Annas had sent
 him bound unto Caiaphas the
 high priest.)

25 And Simon Peter stood
 and warm'd himself: They said

TEXT.

TRANSLATION.

οὐκ ᾔδει· Μὴ καὶ σὺ ἐκ τῶν μα- therefore unto him, Art not
θητῶν αὐτοῦ εἶ; Ἡρνήσατο ἐκείνῳ, thou also one of his disciples?
καὶ εἶπεν· Οὐκ εἰμὶ. 26 Λέγει εἰς He deny'd it, and said, I am
ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς δὲ not.
26 One of the servants of
the High Priest (being his Kinf-

PARAPHRASE.

being not known at the said House, and so being not permitted to come in with Jesus, stood at the door without, for some time, Namely, till St John perceiv'd He was not come in; for then went out that other Disciple, i. e. John, who was known unto the High Priest, and spake unto her that kept the Door, and brought in Peter. 17 Then says the Damsel, that kept the Door, unto Peter, Art not thou also One of this Man's Disciples? He says, I am not. 18 And the Servants and Officers stood there, i. e. in a part of the Palace, probably in the lower (r) part of the Hall, where also Jesus was at the Upper-end under Examination: Peter, I say, got among the Servants and Under-Officers, who had made a Fire of Coals, (for it was cold, being not yet quite three a Clock at Night in April) and they warm'd themselves: and Peter stood with them, and warm'd himself. 19 The High Priest then ask'd Jesus of his Disciples, and of his Doctrine. 20 Jesus answer'd him, I spake Openly or Publickly to the World; I ever taught in the Synagogue, and in the Temple, whither all the Jews resort, and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the Officers which stood by, struck Jesus with the palm of his Hand, saying, Answerest thou the High Priest so? 23 Jesus answer'd him, If I have spoken Evil, thou oughtest to bear Witness, or accuse me of the Evil before the Council, and to prove it, and have me adjudg'd to suitable Punishment, before you take upon you to use me as a Malefactor: but if I have spoken Nothing but what is Well or proper, why smitest thou me against all Justice? 24 (Now Annas had sent him bound unto Caiaphas the High Priest, between what is above related in v. 13. and 15.) 25 And Simon Peter, being got into the Palace, as is also afore (v. 16—18.) related, stood and warm'd himself: They said therefore unto him, Art not thou also One of his Disciples? He deny'd it, and said, I am not. 26 One of the Servants of the High Priest

ANNOTATIONS.

V. 20. † It is read πάντες, not πάντες nor yet πάντοθεν, in Alex. and some other MSS; and in Vulg. Syr. Perf. Copt. Ethiop. Versions; and in Cyril, Theophyl. Nonnus, &c.

(r) See Mark 14. 66.

TEXT.

TRANSLATION.

ὃ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτῷ;

27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἀγασιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ θραιπέριον. Ὡς δὲ θραΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ θραιπέριον, ἵνα μὴ μαινώσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

29 Εξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπε· Τίνα κατηγορεῖαι φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ὧς ἔστι χακοποιός, οὐκ ἂν σοι πῤεδώχαμεν αὐτόν. 31 Εἶπεν ὅτι αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸ νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι ὁσδὲν.

32 Ἴνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν ὅτι εἰς τὸ θραιπέριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἐαυτοῦ σὺ τῷ πο λέγεις, ἢ ἄλλοι σοι εἶπον τοῦτο ἐμῷ; 35 Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς

man, whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then deny'd again, and immediately the cock crew.

28 Then led they Jesus from Caiaphas, unto the hall of judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defil'd; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answer'd and said unto him, If he were not a malefactor, we would not have deliver'd him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfill'd, which he spake, signifying what death he should die.

33 Then Pilate entred into the judgment-hall again, and call'd Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answer'd him, Sayst thou this thing of thy self, or did others tell it thee of me?

35 Pilate answer'd, Am I a Jew? Thine own nation, and the chief priests have deliver'd

TEXT.

TRANSLATION.

παρέδωκέν σε ἑμοί· τί ἐποίησας; thee unto me: What hast thou done?

36 Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασι- 36 Jesus answer'd, My king-

λεῖα

PARAPHRASE.

(being his Kinsman whose Ear Peter cut off) says, Did not I see thee in the Garden with him? 27 Peter then deny'd again, and immediately the Cock crew.

28 Then, *having, as they thought, got a sufficient Accusation against Jesus for to have him Condemn'd to Death, namely on account of what they call'd Blasphemy in Owning himself to be the Christ, and so the King of the Jews*, led they Jesus from Caiaphas's Palace to the Common and Great Hall of Judgment, where the Roman Governor sat as Judge: and it was Early in the Morning, and they themselves, *i. e. the Chief Priests and other Rulers of the Jews*, went not into the Judgment-hall, lest they should be defil'd by some Legal pollution; but stood without, that they might not be so defil'd, but might eat the Passover or Paschal Lamb, which was to be eaten in the Afternoon of that day. 29 Pilate then went out unto them, and said, What Accusation bring you against this Man? 30 They answer'd and said unto him, If he were not a Malefactor, we would not have deliver'd him up unto thee. 31 Then said Pilate unto them, Take ye him and Judge him according to your Law. The Jews therefore said unto him, It is not lawfull for us to put any Man to Death, *as this Man deserves, for setting himself up to be the Messias, and consequently Our King*: 32 Now this was done, that, thro' the Malice of the Jews in being to be satisfy'd with nothing less than the Death of Jesus, and that as a Seditious Person, and an Enemy to Cesar, the saying of Jesus might be fulfill'd, which he spake (s) formerly, signifying what Death he should die, *viz. that of the Cross, which was a Death inflicted by the Romans on great Malefactors*. 33 Then Pilate enter'd into the Judgment-hall again, and call'd Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answer'd him, Sayst thou this thing of thy self, *i. e. makest thou this Enquiry meerly for thy Own Satisfaction*, or did Others tell it thee of Me by way of Accusation? *whereas it is no just Ground for an Accusation, if rightly understood*. 35 Pilate answer'd, Am I a Jew, or do I know what sense you take words in, or what are your Prophecies and Expectations? All I have to say against thee, is this, that thy Own Nation, and the Chief Priests have deliver'd thee unto me, as worthy to be put to Death, on account of your being a Seditious Person, and pretending to be their Messias and King: If it be not so in truth, tell me truly What hast thou done? 36 Jesus answer'd, It is true that I have declar'd my self to be the Mes-

III.
Christ is had before Pilate, who at length yields to his being Crucify'd.

(s) See Chap. 3. 14. and 12. 32, 33.

fias

TEXT.

TRANSLATION.

λέα ἢ ἐμὴ ἐκ ἐστὶν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου, ἡ βασιλεία ἢ ἐμὴ, οἱ ὑπηρεῖν ἀντὶ οἱ ἐμοὶ ἡγωνίζονται ἵνα μὴ παραδῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἢ ἐμὴ ἐκ ἐστὶν ἐντεῦθεν.

37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκ ἔστι βασιλεὺς εἰ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τὸ τοῦτο γενόμην, καὶ εἰς τὸ τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

38 Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀληθεια; Καὶ τὸ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Εγὼ ὁδεύω αἰτίαν εὐρίσκω ἐν αὐτῷ.

39 Ἐστὶ δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βλέπετε οὖν ὑμῖν ἀπολύσω τὴν βασιλέα τῶν Ἰουδαίων;

40 Ἐκραύγαζον οὖν πάντες, λέγοντες· Μὴ τούτον, ἀλλὰ τὸν Βαραββᾶν· ὃν δὲ ὁ Βαραββᾶς λεγόμενος. Κεφ. ιθ'.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἱμασίωσεν. 2 Καὶ οἱ στρατιῶται πλέξαντες πέφαντο ἕξ ἀκανθῶν, ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυρῶν περιέβαλον αὐτόν. 3 Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τοῦ Ἰουδαίου· καὶ ἐδίδον αὐτῷ ῥαπίσματα.

4 Εξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος,

dom is not of this world: if my kingdom were of this world, then would my servants * have fought, that I should not be deliver'd to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answer'd, Thou sayst that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 Then cry'd they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Chap. XIX.

Then Pilate therefore took Jesus, and scourg'd him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth

TEXT.

TRANSLATION.

καὶ λέγει αὐτοῖς· Ἰδε, ἄγω ὑμῖν αὐτὸν
ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ ἔδεμίαν
αἰτίαν εὗρισκα. 5 Ἐξῆλθεν οὖν ὁ
Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέ-
φανον, καὶ τὸ πορφυρὸν ἱμάτιον. Καὶ

again, and faith unto them, Be-
hold, I bring him forth to you,
that ye may know that I find
no fault in him.

5 Then came Jesus forth,
wearing the crown of thorns,
and the purple robe. And Pi-

λέγει

PARAPHRASE.

lias or Christ, and so the King so long expected by the Jews: but then my Kingdom is not in regard to the things of this World, and so no ways tends to cause any Disturbance in the Government, or do any Injury to the Authority of the Roman Emperor: if my Kingdom were of this World, then would my Servants have fought, that I should not be deliver'd to the Jews: but now is my Kingdom not from hence, i. e. do's not consist of Worldly Power or Grandeur, but is of a Spiritual nature. 37 Pilate therefore said unto him, Art thou a King then? Jesus answer'd, Thou sayst that which is true; for I am a King in the sense I have told you. To this end was I Born, and for this cause came I into the World, that I should bear Witness to the Truth, tho' it costs me my Life thro' the Malice of those who are Enemies to Truth. For Every one that is a sincere Lover of the Truth, hears my Voice or Doctrine, and is convinc'd by it and embraces it. 38 Pilate says unto him, What is it you mean by Truth? And when he had said this, he went out again unto the Jews, and says unto them, I can find in him no Fault at all, at least no such Fault as deserves Death by the Roman Law. 39 But ye have a Custom, that I should release unto you One at the Passover: will ye therefore that I release unto you this Man, whom you accuse for setting himself up as the King of the Jews? 40 Then cry'd they all again, saying, Not this Man, but Barabbas. Now Barabbas was a Robber. Chap. XIX. Then Pilate, thinking to satisfy them with some lesser Punishment than Death, therefore took Jesus, and Scourg'd him; 2 and in Derision of Him as a King, the Soldiers platted a Crown of Thorns, and put it on his Head, and they put on him a Purple Robe, 3 and said, Hail King of the Jews: and they smote him with their Hands. 4 Pilate therefore hoping thereby to satisfy or stop their Malice, went forth again, and says unto them, Behold, I bring him forth to you in the Dress you see, that ye may know that I find no Fault in Him worthy of Death; but only worthy of Derision and Mockery in the manner you see, for pretending himself to be a King. 5 Then came Jesus forth as a Mock-King, wearing the Crown of Thorns, and the Purple Robe.

And

TEXT.

TRANSLATION.

λέγει αὐτοῖς· Ἰδε ὁ ἄνθρωπος. 6 Ὅτε
 ἔν ἑδρῶν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπη-
 ρέται, ἐκραύαζαν, λέγοντες· Σταύ-
 ρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πι-
 λάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυ-
 ρώσατε· ἐγὼ γὰρ οὐκ εὑρίσκω αὐ-
 τῷ αἰτίαν. 7 Απεκρίθησαν αὐτῷ
 οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ
 κατὰ τὸν νόμον ἡμεῖς ὀφείλομεν σταυ-
 ραίνειν, ὅτι ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίη-
 σεν. 8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος
 τοῦτοι τὸν λόγον, μᾶλλον ἐφοβήθη.
 9 Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον
 πάλιν, καὶ λέγει πρὸς Ἰησοῦν· Πρόθεν
 εἰ σύ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ
 ἔδωκεν αὐτῷ. 10 Λέγει οὖν ὁ Πι-
 λάτος· Εμοὶ οὐ φαίνεται; οὐκ οἶδας ὅτι
 ἐξουσίαν ἔχω σταυρῶσά σε, καὶ ἐξουσίαν
 ἔχω ἀπολύσά σε; 11 Απεκρίθη ὁ
 Ἰησοῦς· Οὐκ ἔχω ἐξουσίαν ὑδαμίαν
 κατὰ ἐμὴν, εἰ μὴ ἡ σοὶ δεδομένη ἂνω-
 γει. ἀλλὰ τὸ τοῦ Θεοῦ με σοὶ
 μέζονα ἁμαρτίαν ἔχει. 12 Ἐκ τού-
 τῃ ἐξῆς ὁ Πιλάτος ἀπολύσας αὐ-
 τόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες·
 Εὰν τούτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ
 Καίσαρος. πᾶς ὁ βασιλεὺς αὐτὸν
 ποιῶν, ἀντιπλέγει πρὸς Καίσαρα. 13 Ὅ-
 τε Πιλάτος ἀκούσας τούτων τὸν λόγον,
 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν

late faith unto them, Behold
 the man.

6 When the chief priests
 therefore and officers saw him,
 they cry'd out, saying, Cruci-
 fy him, crucify him. Pilate
 saith unto them, Take ye him,
 and crucify him: for I find no
 fault in him.

7 The Jews answer'd him,
 We have a law, and by our
 law he ought to die, because
 he made himself the Son of
 God.

8 When Pilate therefore
 heard that saying, he was the
 more afraid;

9 And went again into the
 judgment-hall, and saith unto
 Jesus, Whence art thou? But
 Jesus gave him no answer.

10 Then saith Pilate unto
 him, Speakest thou not unto
 me? knowest thou not that I
 have power to crucify thee,
 and have power to releafe
 thee?

11 Jesus answer'd, Thou
 couldst have no power at all
 against me, except it were gi-
 ven thee from above: there-
 fore he that deliver'd me unto
 thee hath the greater sin.

12 And from thenceforth
 Pilate sought to releafe him:
 but the Jews cry'd out, saying,
 If thou let this man go, thou
 art not Cesar's friend: Who-
 ever maketh himself a king,
 speaketh against Cesar.

13 When Pilate therefore
 heard that saying, he brought
 Jesus forth, and sat down in

T E X T.

TRANSLATION.

ἐπὶ τῷ βήματι εἰς τὸν λεγόμενον the judgment-seat, in a place
 Διόσπρωτον, Εβραϊστὶ δὲ Γαββαθα. that is call'd the Pavement, but
 in the Hebrew, Gabbatha.

I 4 Hv

P A R A P H R A S E

And Pilate says unto them, Behold the Man; *and let what has been done unto him be esteem'd a sufficient Punishment for him, and so let him be Dismiss'd.* 6 When the Chief Priests therefore and Officers saw him, they cry'd out, saying, Crucify him, Crucify him. Pilate says unto them, Take ye him and Crucify him: for I find no fault in him *that deserves such Punishment, and therefore will have no hand in it.* 7 The Jews answer'd him, We have a (1) Law, *that Blasphemers shall be put to Death;* and by *this* our Law he ought to dye, because he has *Blasphem'd, in that he has made or asserted himself to be the Son of God.* 8 When Pilate therefore heard that saying, *viz. that He asserted himself to be no less than the Son of God,* He was the more afraid *what to do;* 9 and went again into the Judgment-hall, and says unto Jesus, Whence art thou? but Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have Power to Crucify thee, and have Power to Release thee? 11 Jesus answer'd, Thou couldst have no Power at all against me, except it were given, *i. e. permitted Thee from Above, i. e. by God, and that so far as to sentence and put me to Death: but since such is the Will of God, that I should dye, and that by means of the implacable Malice of the Unbelieving Jews, therefore I say that He, i. e. the Jewish Nation that has deliver'd me unto thee to be put to Death, and will be satisfy'd with no less Punishment,* has the greater Sin *than you have in yielding to their Importunity to put me to Death.* 12 And having seen *this Modest and Innocent Behaviour of Jesus,* from thenceforth Pilate fought the more to release him: but the Jews *perceiving his Intentions,* cry'd out, saying, If thou let this Man go, thou art not Cesar's Friend: Whosoever makes himself a King, speaks against Cesar; *and therefore you had best consider how you will be able to Answer it to the Emperor, if you acquit this Man.* 13 When Pilate therefore heard that saying *of the Jews, he was more startled at it, than he was afore at hearing that Jesus made himself the Son of God; forasmuch as he was more sensible of the Danger that would arise from such an Accusation of Him to Cesar, and the Danger it self was more Imminent as he thought, or such as might sooner involve him in an Unhappy State: hereupon he brought Jesus forth, and sat down in the Judgment-seat, in order to give Sentence upon Jesus according to the Jews Importunity, in a place that is call'd the Pavement, but in the Hebrew Tongue, Gabbatha.* 14 And it was

(1) Levit. 24. 16.

TEXT.

TRANSLATION.

14 Ην δὲ ὡροσκειν τῇ πάσχα,
ἄρα δὲ ὥσει ἕκτη· καὶ λέγει τοῖς Ἰου-
δαίοις· Ἰδε ὁ βασιλεὺς ὑμῶν. 15 Οἱ
δὲ ἐκράνυσαν· ἄρον, ἄρον, σταύρω-
σον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος·
Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπε-
κρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχουμεν
βασιλέα εἰ μὴ Καίσαρα. 16 Τότε
οὕτως παρέδωκεν αὐτόν αὐτοῖς ἵνα
σταυρωθῇ.

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον.
17 Καὶ βαστάζον τὸν σταυρὸν αὐτοῦ
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίον τό-
πον, ὅς λέγεται Εβραϊστὶ Γολγοθα·
18 Ὃπου αὐτὸν ἐσταύρωζεν, καὶ μετ' αὐτοῦ
ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον
δὲ τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ πύλον
ὁ Πιλάτος, καὶ ἔθηκεν ὅπου σταυρῶν. ὧν
δὲ γεγραμμένοι· ΙΗΣΟΥΣ Ο ΝΑ-
ΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ ΙΟΥΔΑΙΩΝ. 20 Τῷ-
θεν οὖν τὸ πύλον πολλοὶ ἀνέγνωζεν τὸν
Ἰουδαῖον· ὅτι ἐστὶς ὧν τὸ πόλεως ὁ τό-
πος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γε-
γραμμένοι Εβραϊστὶ, Ἑλληνιστὶ, Ῥω-
μαϊστὶ. 21 Ἐλεγον οὖν τῷ Πιλάτῳ οἱ
ἀρχιερεῖς τῷ Ἰουδαῖον· Μὴ γράφῃ· Ὁ βα-
σιλεὺς τῷ Ἰουδαῖον· ἀλλ' ὅτι ἐκ αὐτοῦ εἶ-
πεν· Βασιλεὺς εἰμι τῷ Ἰουδαῖον. 22 Ἀπε-
κρίθη ὁ Πιλάτος· Ὁ γάρφα, γέγραφα.

14 And it was the prepara-
tion of the passover, and about
the sixth hour: and he saith
unto the Jews, Behold your
King.

15 But they cry'd out, A-
way with him, away with him,
crucify him. Pilate saith unto
them, Shall I crucify your
king? the chief priests an-
swer'd, We have no king but
Cesar.

16 Then he deliver'd him
therefore unto them to be cru-
cify'd. And they took Jesus,
and led him away.

17 And he bearing his cross
went forth into a place call'd
the place of a skull, which is
call'd in the Hebrew, Golgo-
tha:

18 Where they crucify'd
him, and two other with him,
on either side one, and Jesus
in the midst.

19 And Pilate wrote a title,
and put it on the cross. And
the writing was, JESUS
OF NAZARETH THE
KING OF THE JEWS.

20 This title then read ma-
ny of the Jews: for the place
where Jesus was crucify'd was
nigh to the city: and it was
written in Hebrew, and Greek,
and Latin.

21 Then said the chief
priests of the Jews to Pilate,
Write not, The king of the
Jews; but that he said, I am
king of the Jews.

22 Pilate answer'd, What I
have written, I have written.

TEXT.

TRANSLATION.

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ (καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος) καὶ τὸν χιτῶνα· ὃν δὲ ὁ χιτῶν ἄρραφτος, ἐκ ἑνὸς ἡνίκα δι' ὅλου. 24 Εἰποὶ οὖν πρὸς ἀλλήλους· Μὴ χρίσωμεν αὐτὸν, ἀλλὰ λάχωμεν πρὸς αὐτόν, πῶς ἔσται· ἵνα ἡ γραφή πληρωθῇ ἣ

23 Then the soldiers, when they had crucify'd Jesus, took his garments (and made four parts, to every soldier a part) and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfill'd, which

λέγεται·

PARAPHRASE.

the (u) Preparation of the Passover, *i. e. the Day of the Passover-week which was before the next Sabbath*, and about the sixth hour in the Morning, namely, according to the Roman (or Our) account follow'd by St John: and he says unto the Jews, Behold your King. 15 But they cry'd out, Away with him, away with him, Crucify him. Pilate says unto them, Shall I Crucify your King? the Chief Priests answer'd, We have no King but Cesar. 16 Then *having pass'd a Sentence on Jesus*, he deliver'd him therefore, *i. e. to satisfy the Jews, and so to prevent their Accusing of Himself to Cesar*, unto them to be Crucify'd.

And they took Jesus, and led him away. 17 And he bearing his Cross went forth into a place call'd the place of a Skull, which is call'd in the Hebrew, Golgotha: 18 where they Crucify'd him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate order'd to be wrote a Title, and to put it on the Cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This Title then read many of the Jews: for the place where Jesus was Crucify'd was nigh to the City: and it was written in Hebrew, and Greek, and Latin. 21 Then, *not liking this Title*, said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answer'd, What I have written, I have written. 23 Then the Soldiers, when they had Crucify'd Jesus, took his Garments (and made four parts, to every Soldier a part) and also his Coat: now the Coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rent it, but cast Lots for it, whose it shall be: that the Scripture might be fulfill'd, which says,

IV.
Christ is Crucify'd, and dies.

(u) See Mark 15. 42.

TEXT.

TRANSLATION.

λέγῃσα· Διεμερίσαντο τὰ ἱμάτια
 μου ἑαυτοῖς, καὶ ὅτι τιμὴ ἱματισμὸν
 μου ἔβαλον κλήρον. Οἱ μὲν οὖν γρα-
 πῶται ταῦτα ἐποίησαι. 25 Εἰ-
 σήκεισαι δὲ ὡρᾷ τῇ σαυρῶ τῇ Ἰη-
 σοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ
 τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ
 Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ.
 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ
 τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα,
 λέγει τῇ μητρὶ αὐτοῦ· Γυναί, ἰδὲ ὁ
 υἱός σου. 27 Εἶτα λέγει τῷ μαθη-
 τῇ· Ἰδὲ ἡ μήτηρ σου. Καὶ ἀπ' ἐκεί-
 νης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μα-
 θητὴς εἰς τὰ ἴδια. 28 Μετὰ τούτο
 εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέ-
 λεσται, ἵνα πελειωθῇ ἡ γραφή, λέγει·
 Διψῶ. 29 Σκεῦος οὖν ἔκειτο ὄξους
 μετὸν. οἱ δὲ, πλήσαντες ἀπόγγριν
 ὄξους, καὶ ὑαλίνῳ φερένῃ, προσ-
 βίβλιν αὐτῷ τὸ σῶμα. 30 Ὅτε
 οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·
 Τετέλεσται· καὶ κλίνας τὴν κεφα-
 λὴν, παρέδωκε τὸ πνεῦμα. 31 Οἱ
 οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ὅτι τῷ
 σαυρῶ τὰ σώματα ἐν τῇ σαββάτῳ,
 ἐπεὶ πρᾶσκειν ἰὺ, (ἰὺ γὰρ μεγά-
 λη ἡ ἡμέρα ἐκείνη τῇ σαββάτῳ)
 ἠρώτησαν τὸν Πιλάτον ἵνα χαπαγῶ-
 σιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

faith, They parted my raiment
 among them, and for my ve-
 sture they did cast lots. These
 things therefore the soldiers
 did.

25 Now there stood by the
 cross of Jesus, his mother and
 his mothers sister, Mary the
 wife of Cleophas, and Mary
 Magdalene.

26 When Jesus therefore
 saw his mother, and the disci-
 ple standing by whom he
 lov'd, he saith unto his mo-
 ther, Woman, behold thy son.

27 Then saith he to the
 disciple, Behold thy mother.
 And from that hour that di-
 sciple took her unto his own
 home.

28 After this, Jesus know-
 ing that all things were now
 accomplish'd, that the scripture
 might be fulfill'd, saith, I thirst.

29 Now there was set a ves-
 sel full of vinegar: and they
 fill'd a sponge with vinegar,
 and put it upon hyssop, and
 put it to his mouth.

30 When Jesus therefore
 had receiv'd the vinegar, he
 said, It is finish'd: and he
 bow'd his head, and gave up
 the ghost.

31 The Jews therefore, be-
 cause it was the preparation,
 that the bodies should not re-
 main upon the cross on the sab-
 bath-day (for that sabbath-day
 was an high day) besought Pi-
 late that their legs might be
 broken, and *that* they might
 be taken away.

TEXT.

TRANSLATION.

32 ἤλθον οὖν οἱ στραῖται, καὶ
τῷ μὲν πρῶτῳ κατέαξαν τὰ σκέλη,
καὶ τῷ ἄλλῳ τῷ συσταρωθέντι
αὐτοῦ. 33 Ἐπὶ δὲ τὸν Ἰησοῦ ἐλ-
θόντες, ὡς εἶδον αὐτὸν ἤδη τεθνη-
κότα, ὃ κατέαξαν αὐτῷ τὰ σκέλη.

32 Then came the soldiers,
and broke the legs of the first,
and of the other which was
crucify'd with him.

33 But when they came to
Jesus, and saw that he was
dead already, they broke not
his legs.

34 ΑΛΛ'

PARAPHRASE.

They parted my Raiment among them, and for my Vesture they did cast Lots. These things therefore the Soldiers did. 25 Now there stood by the Cross of Jesus; his Mother and his Mothers Sister, Mary the Wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his Mother, and the Disciple standing by whom he lov'd, *i. e. St John himself*, he turning his face toward St John, says unto his Mother, Woman, behold *him who will take care of thee henceforward, as much as if he had been thy Son.* 27 Then turning his Face to his Mother, says he to the same Disciple, Behold *her whom I would have thee henceforward take as much Care of, as if she had been thy Mother.* And from that hour, *after they were come from the Cross, Jesus being dead*, that Disciple took her unto his Own home, and did accordingly. 28 After this, Jesus knowing that all things foretold of him before his Death were now accomplish'd, *except that Prophecy of their giving him Vinegar to Drink*, that *this Prophecy also* of the (w) Scripture might be fulfill'd, says, I thirst. 29 Now there was set a Vessel full of Vinegar: and they fill'd a Sponge with Vinegar, and put it upon Hyssop, and put it to his Mouth. 30 When Jesus therefore had receiv'd the Vinegar, he said, It is finish'd: and he bow'd his head, and gave up the Ghost. 31 The Jews therefore, because it was the Preparation, that the Bodies should not remain upon the Cross on the Sabbath-day (for that Sabbath-day was an high-day) *as being not a Sabbath only, but also the Second day of Unleaven'd Bread. from whence they reckon'd their Pentecost, and the Day of presenting the Sheaf-offering, and so a triple Festival* be- sought Pilate that their Legs might be broken, *that they might dye the sooner*; and that *so being dead* they might be taken away before the be- ginning of the approaching Sabbath and Great day. 32 Then, Pilate consenting hereto, came the Soldiers, and broke the Legs of the first, and of the other which was Crucify'd with him. 33 But when they came to Jesus, and saw that he was dead already, they broke not his Legs.

(w) P/al. 69. 21.

34 But

TEXT.

TRANSLATION.

34 Αλλ' εἰς τῆς στρατιωτῶν λόγχῃ αὐτῷ πρὸς πλευρὰν ἐνυξέ, καὶ εὐθὺς ἔξηλθεν αἷμα καὶ ὕδωρ. 35 Καὶ ὁ ἰωρακὺς μαμαρτύρηκε, καὶ ἀληθινὴ αὐτῷ ὅτι ἡ μαρτυρία· καὶ οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε. 36 Εγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὅτι ὁ σω- τριζήσεται αὐτοῦ. 37 Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὅφονται εἰς ὃν ἔξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Αρριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ ἀπὸ τοῦ φόβου τῶν Ἰουδαίων) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψε ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. 39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μύγμα σμύρνης καὶ ἀλός ὡσεὶ λίτρας ἑκατόν. 40 Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μὲν πᾶσι ἀρωμάτων, κατὰ τὸ ἔθνος ὅτι τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 Ἦν δὲ ἐν τῇ τόπῳ ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῇ κήπῳ μνημεῖον καρινόν, ἐν ᾧ ἔδραμον εἰς ἐπίθῃ. 42 Ἐκθὺς οὖν ἀπὸ τοῦ πρῶτου πρὸς τὸν κήπον, ὅπου ἐλθὼν εἰς τὸ μνημεῖον, εἶδον τὸν Ἰησοῦν.

34 But one of the soldiers with a spear pierc'd his side, and forthwith came there out blood and water.

35 And he that saw it, bare * witness, and his * witness is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfill'd, A bone of him shall not be broken.

37 And again another scripture saith. They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen cloaths, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucify'd, there was a garden; and in the garden a new sepulcher, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-day, for the sepulcher was nigh at hand.

T E X T.

T R A N S L A T I O N.

Κεφ. κ'. Τῇ δὲ μιᾷ τῇσ' σαβ-
βάτων Μαρία ἡ Μαγδαλὴν ἔρχε-
ται ὥσθι, σκοτίας ἐπ' ἔσσης, εἰς τὸ

Chap. XX.

The first *day* of the week
cometh Mary Magdalene early,
when it was yet dark, unto the

μνη-

P A R A P H R A S E.

34 But one of the Soldiers with a Spear pierc'd his Side, and forthwith came there out Blood and Water. 35 And the Writer of this Gospel is He that saw it, and bare Witness thereof; and his Witness, being that of an Eye-witness, in reason is to be esteem'd True: and he himself knows that the main Reason that he says or relates this Particular to be True, is this, that ye, who read this Gospel, might believe in Jesus as the Christ. 36 For these things were done, (x) that the Scripture should be fulfill'd, A Bone of him shall not be broken. 37 And again another Scripture says, They shall look on him whom they pierc'd.

38 And after this, Joseph of Arimathea (being a Disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the Body of Jesus: and Pilate gave him leave. He came therefore, and took the Body of Jesus. 39 And there came also Nicodemus (who at the first (y) beginning of his Ministry came to Jesus by Night) and brought a mixture of Myrrh and Aloes, about an Hundred pound weight. 40 Then took they the Body of Jesus, and wound it in Linen clothes, with the Spices, as the manner of the Jews is to bury. 41 Now in the place where he was Crucify'd, there was a Garden; and in the Garden a new Sepulcher, wherein was never Man yet laid. 42 There laid they Jesus therefore, because of the Jews Preparation-day, i. e. because it was now very late in that Day, and so the Sabbath and High day (mention'd v. 31.) was just beginning; for the Sepulcher was nigh at hand.

V.
He is bury'd.

S E C T I O N XII.

Containing such Particulars as are taken Notice of by St John after CHRIST's Resurrection, together with the Conclusion of this Gospel: Which Particulars take up the Whole of the two remaining Chapters, viz. Chap. XX and XXI.

Chap. XX. Jesus being buried on the Preparation-day answering to our Friday in the Passion-week, and the Sabbath answering to our Saturday in the same Week being past, on the First day of the next Week answering to our Easter-Sunday comes Mary Magdalene (z) with some other Women Early, when it was yet dark, unto the Sepulcher, and sees the

I.
Christ being risen from the Dead appears to Mary Magdalene.

(x) See Exod. 12. 46. and Zechar. 12. 10.

(y) See Chap. 3. 1.

(z) Compare Matth. 28. 1. Mark 16. 1.

TEXT.

TRANSLATION.

μνημῆον· καὶ βλέπει τὸν λίθον ἡρ-
 μῶν ἐκ τοῦ μνημεῖου. 2 Τρέχει
 οὖν καὶ ἔρχεται πρὸς τὸν ἄλλον
 μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς· καὶ
 λέγει αὐτοῖς· Ἦσαν τὸν Κύριον ἐκ
 τοῦ μνημεῖου, καὶ οὐκ οἶδαμεν ποῦ
 ἔθηκαν αὐτόν. 3 Εξῆλθεν οὖν ὁ
 Πέτρος καὶ ὁ ἄλλος μαθητής,
 καὶ ἦρχοντο εἰς τὸ μνημεῖον. 4 Ε-
 πρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλ-
 λος μαθητής προέδραμε τάχον
 τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς
 τὸ μνημεῖον. 5 Καὶ παρυκύψας
 βλέπει κείμενα τὰ ὀνότια· ὃ μὲν-
 τοι εἰσῆλθεν. 6 Ἐρχεται οὖν Σί-
 μων Πέτρος ἀκολουθῶν αὐτοῦ, καὶ
 εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεω-
 ρεῖ τὰ ὀνότια κείμενα, 7 καὶ τὸ
 σudaίον ὃ ἦν ὑπὲρ τῆς κεφαλῆς αὐ-
 τοῦ, ὃ μὲν ἦ ὀρθοῖον κείμενον, ἀλλὰ
 χωρὶς ἐντυλιγμένον εἰς ἓνα τόπον.
 8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος
 μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ
 μνημεῖον, καὶ εἶδε, καὶ ὅτι ζῶσιν.
 9 Οὐδέπω γὰρ ἠδύσαν τὴν γραφήν,
 ὅτι δὲ αὐτοὶ ἐκ νεκρῶν ἀναστῆναι.
 10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς
 οἱ μαθηταί. 11 Μαρία δὲ εἰσῆκε
 πρὸς τὸ μνημεῖον κλάσσουσα ἔξω· ὡς
 ὅτι ἔλαχε, πρὸςκυψεν εἰς τὸ μνημεῖον.

sepulcher, and seeth the stone
 taken away from the sepulcher.

2 Then she runneth, and
 cometh to Simon Peter, and to
 the other disciple whom Jesus
 lov'd, and saith unto them,
 They have taken away the
 Lord out of the sepulcher, and
 we know not where they have
 laid him.

3 Peter therefore went
 forth, and that other disciple,
 and came to the sepulcher.

4 So they ran both toge-
 ther: and the other disciple
 did outrun Peter, and came
 first to the sepulcher.

5 And he stooping down,
 and looking in, saw the linen
 cloaths lying; yet went he not
 in.

6 Then cometh Simon Pe-
 ter following him, and went in-
 to the sepulcher, and seeth the
 linen cloaths lie;

7 And the napkin that was
 about his head, not lying with
 the linen cloaths, but wrapp'd
 together in a place by it self.

8 Then went in also that
 other disciple which came first
 to the sepulcher, and he saw,
 and believ'd.

9 For as yet they knew not
 the scripture, that he must rise
 again from the dead.

10 Then the disciples went
 away again unto their own
 home.

11 But Mary stood without
 at the sepulcher, weeping: and
 as she wept, she stoop'd down,
 and look'd into the sepulcher,

T E X T.

TRANSLATION.

12 Καὶ θεωρεῖ δύο ἀγγέλους ἐν
λευκοῖς, καθέζομένους, ἓνα πρὸς
τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς πο-
σίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

13 Καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύ-
ναί, τί κλαίεις; Λέγει αὐτοῖς· Ὅτι

12 And seeth two angels in
white, sitting, the one at the
head, and the other at the feet,
where the body of Jesus had
lain:

13 And they say unto her,
Woman, why weepest thou?
She saith unto them, Because

ἦεν

P A R A P H R A S E.

Stone taken away from the Sepulcher. 2 Then She runs and comes to Simon Peter, and to the other Disciple whom Jesus lov'd, *i. e.* John himself, and says unto them, They have taken away the Lord out of the Sepulcher, and we know not where they have laid him. 3 Peter therefore went forth, and that other Disciple, and came to the Sepulcher. 4 So they ran both together: and the other Disciple did outrun Peter, and came first to the Sepulcher. 5 And he stooping down, and looking in, saw the Linen cloaths lying; yet went he not in. 6 Then comes Simon Peter following him, and went into the Sepulcher, and sees the Linen Cloaths lie; 7 and the Napkin that was about his Head, not lying with the Linen cloaths, but wrapp'd together in a place by it self. 8 Then went in also that other Disciple which came first to the Sepulcher, and he saw *the things that had been about Jesus lying, as is afore-mention'd*; and hence reasonably inferring that the Body had not been secretly stoln or taken away, rather believ'd that Jesus was risen from the Dead. 9 For as yet they, *i. e.* he nor any of the other Disciples knew, or understood not aright the Scripture, so as to have learnt from the Prophecies therein, that He must certainly rise again from the Dead. 10 Then the Disciples went away again unto their own home. 11 But Mary, with the other Women, continu'd still at the Sepulcher, and stood without for some time: till by and by, while she and the other Women were thus standing at the Sepulcher Weeping, One (a) Angel first appear'd to them, and bid them not be Afraid, but follow him into the Sepulcher: and hereupon they follow'd him into, or a little within the Mouth or Door of the Sepulcher; whither being come, as She, (*i. e.* Mary Magdalene) wept, she, with the rest of the Women, stoop'd down and look'd into the Sepulcher, 12 and there sees another Angel besides that which they had follow'd into the Sepulcher, and so now two Angels in White, each now sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain: 13 And they, *i. e.* One of them, say unto her, Woman, why weepest thou? She says unto them,

(a) Compare Matth. 28. 5. Mark 16. 5.

TEXT.

TRANSLATION.

ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα
πῶ ἔθηκαν αὐτόν. 14 Καὶ ταῦτα εἶ-
πῶσα, ἐστράφη εἰς τὸ ὀπίσω, καὶ θεω-
ρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ ἔκ ἡδὲ ὅτι
ὁ Ἰησοῦς ὅτι. 15 Λέγει αὐτῇ ὁ Ἰη-
σοῦς· Γυνὼν, τί κλαῖεις; τίνα ζητεῖς;
Ἐκείνη, δοκῶσα ὅτι ὁ κηπουρὸς ὅτι,
λέγει αὐτῇ· Κύριε, εἰ σὺ ἐβάστασας αὐ-
τόν, εἰπέ μοι πῶ αὐτὸν ἔθηκες· καὶ γὰρ
αὐτὸν ἀρῶ. 16 Λέγει αὐτῇ ὁ Ἰησοῦς·
Μαρία. Στραφεῖσα ἐκείνη λέγει αὐ-
τῷ· Ραββονί, ὃ λέγει, διδάσκαλε.
17 Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου
ἅπτα· ἔγω γὰρ ἀναβέβηκα πρὸς τὸ πα-
τέρα μου· πορεύεσθ δὲ πρὸς τοὺς ἀδελ-
φούς μου, καὶ εἰπέ αὐτοῖς· Ἀναβαίνω
πρὸς τὸν πατέρα μου καὶ τὸν πατέρα ὑμῶν,
καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. 18 Ἐρ-
χεται Μαρία ἡ Μαγδαλινὴ ἀπαγ-
γέλλουσα τοῖς μαθηταῖς, ὅτι εἶδεν
τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19 Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ
ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυ-
ρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθη-
ταὶ συνηγμένοι διὰ τὸ φόβον τῶν Ἰου-
δαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
μέσον, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.

20 Καὶ τῷ τῷ εἰπόν, ἔδειξεν αὐτοῖς τοὺς
χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρη-
σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

they have taken away my Lord,
and I know not where they
have laid him.

14 And when she had thus
said, she turn'd her self back,
and saw Jesus standing, and
knew not that it was Jesus.

15 Jesus saith unto her,
Woman, why weepest thou?
whom seekest thou? she sup-
posing him to be the gardener,
saith unto him, Sir, if thou
have born him hence, tell me
where thou hast laid him, and
I will take him away.

16 Jesus saith unto her, Ma-
ry. She turn'd herself, and
saith unto him, Rabboni, which
is to say, Master.

17 Jesus saith unto her,
Touch me not: for I am not
yet ascended to my Father:
but go to my brethren, and say
unto them, I ascend unto my
Father and your Father, and
to my God and your God.

18 Mary Magdalene came and
told the disciples, that she had
seen the Lord, and that he had
spoken these things unto her.

19 Then the same day at
evening, being the first day of
the week, when the doors were
shut, where the disciples were
assembled for fear of the Jews,
came Jesus and stood in the
midst, and saith unto them,
Peace be unto you.

20 And when he had so said,
he shew'd unto them his hands
and his side. Then were the
disciples glad when they saw
the Lord.

TEXT.

TRANSLATION.

21 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 Καὶ

PARAPHRASE.

Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, *One of the Angels reply'd, (b) His Body is not taken away by Others, as you vainly imagine; but He is risen from the Dead, as he told his Disciples before his Death he should rise on the third day. Leave off therefore weeping, and go quickly and tell his Disciples that he is Risen. Hereupon she turn'd her self back with the other Women, and went out of the Sepulcher in order to go tell the Disciples: and before they were gone out of the Garden wherein the Sepulcher was, she and the (c) other Women saw Jesus standing, and knew not that it was Jesus.* 15 Jesus says unto her, Woman, why weepest thou? *(for not being satisfy'd with what she had seen, and had been told by the Angel, she still kept weeping:)* Whom seekest thou? she supposing him to be the Gardener, says unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away. *And having said so, she went on.* 16 Jesus hereupon, *with the same sort of Voice he formerly us'd,* says unto her, Mary. She knowing this his Voice, turn'd her self toward him, and now knowing him also by Sight, says unto him, Rabboni, which is to say, Master: and then she with the other Women fell down at his Feet, and holding him by the Feet worshipp'd him. 17 Jesus says unto her with the rest, Touch, *i. e. hold me not, nor endeavour to detain me now; for I am not yet ascended to my Father: but go to my Brethren, i. e. Apostles, and say unto them, that I am risen from the Dead, and I ascend unto my Father and your Father, and to my God and your God, as I told them before my Death it was expedient I should do.* 18 Mary Magdalene, with the (d) other Women came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at Evening, being the First day of the Week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and says unto them, Peace be unto you. 20 And when he had so said, he shew'd unto them his hands and his side, *where he was pierc'd, to satisfy them that he was not only an Apparition.* Then were the Disciples glad, when they were thus beyond all Doubt assur'd, that they really saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you, *viz. to preach the Gospel to all Mankind.*

II.
Christ appears to
the Apostles, All
but Thomas.

(b) Compare Matth. 28. 6, 7. (c) See Matth. 28. 9. (d) See Luke 24. 9.

TEXT.

TRANSLATION.

22 Καὶ τῷτο εἰπὼν ἐνεφύσηκε, καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον.

23 Ἀν πινὼν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν πινὼν κρατῇτε, κεκράτῃωται.

24 Θωμᾶς δὲ, εἰς ἓκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

25 Ἐλεγον ὅν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύριον. Ο δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸ τύπον τῶν ἥλων, καὶ βάλω τὸ δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, ἔγωγε μὴ πισεύσω.

26 Καὶ μετ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

27 Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸ δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνῃ ἄπιστος, ἀλλὰ πιστός.

28 Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ο Κύριός μου καὶ ὁ Θεός μου. 29 Λέγει αὐτῷ ὁ Ἰησοῦς· Οτι ἑώρακάς με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

22 And when he had said this, he breath'd on *them*, and faith unto them, Receive ye the holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retain'd.

24 But Thomas, one of the twelve, call'd Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answer'd and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believ'd: blessed are they that have not seen, and yet have believ'd.

TEXT.

TRANSLATION.

30 Πολλὰ μὲν ἦν καὶ ἄλλα σημεῖα
ἐποίησεν ὁ Ἰησοῦς ὁσώπιον τῶν μαθητῶν
αὐτῶν, ἀ ἃ καὶ ἐστὶ γεγραμμένα ὅτι τῷ
βιβλίῳ τούτῳ. 31 Ταῦτα δὲ γέ-
γραπται, ἵνα πιστεύσῃτε, ὅτι ὁ Ἰησοῦς
ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πι-
στεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life thro' his name.

Κεφ.

PARAPHRASE.

22 And when he had said this, he breath'd on them, and says unto them, Receive ye the Holy Ghost to direct and assist you in the Execution of your Office or Ministry. 23 Whose soever Sins, on their true Repentance, ye remit in my Name and by my Authority, they are, i.e. shall be remitted unto them in Heaven, where your Sentence of Absolution shall be ratify'd and confirm'd; and whose soever Sins ye retain, or remit not on account of their Misbehaviour or Impenitence, they are, i.e. shall be retain'd, or not forgiven in Heaven, but the Censures ye shall pass on them on Earth shall be confirm'd in Heaven.

24 But Thomas, one of the Twelve, call'd Didymus, was not with them when Jesus came. 25 The other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his side, I will not believe. 26 And after eight Days, again his Disciples were within, and Thomas with them: then came Jesus, the Doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not Faithless, but Believing. 28 And Thomas answer'd and said unto him, I am fully convinc'd that thou art no other Person than Jesus who was Crucify'd, and whom I acknowledge to be my Lord and my God. 29 Jesus says unto him, Thomas, because thou hast seen me, thou hast Believ'd: Blessed are they that have not seen, and yet have Believ'd.

30 And many other Signs of his being Truly risen from the Dead did Jesus give in the presence of his Disciples, which are not written in this Book. 31 But these which are written, are sufficient Evidences that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life thro' his Name. And therefore I shall add the Relation but of One more Appearance of Him, which is this:

Chap.

III.
Christ appears again to the Apostles, when Thomas was present.

IV.
He appears again to some of his Apostles in Galilee.

TEXT.

TRANSLATION.

Κεφ. κα'. Μετὰ ταῦτα ἐφανερώσεν
 ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς
 ὅτι τὸ θαλάσσης τὸ Τιβεριάδης. ἐφανε-
 ρώσεν δὲ ὕψως. 2 Ἦσαν ὁμῶς Σίμων
 Πέτρος, καὶ Θωμᾶς ὁ λέγόμενος Δί-
 δυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς
 Γαλιλαίας, καὶ οἱ ἕτεροι Ζεβεδαίου, καὶ ἄλ-
 λοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 Λέ-
 γει αὐτοῖς Σίμων Πέτρον ὅτι ὕψως
 ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ
 ἡμεῖς σὺν σοι. Ἐξῆλθον, καὶ ἀνέβησαν
 εἰς τὸ πλοῖον εὐθὺς, καὶ ὅτι ἐκείνη
 τῇ νυκτὶ ὅτι οὐδὲν. 4 Πρωίας
 δὲ ἡδὴ γενομένης ἔστη ὁ Ἰησοῦς εἰς τὴν
 αἰγιαλὸν· καὶ μέντοι ἡδὲ οἱ μαθηταὶ
 ὅτι Ἰησοῦς ἔστι. 5 Λέγει οὖν αὐτοῖς
 ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγον
 ἔχετε; Απεκρίθη αὐτῷ· Οὐ. 6 Ὁ
 δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὸ δεξιὰ
 μέρος τῆς πλοῖος τὸ δίκτυον, καὶ εὐ-
 ρήσετε. Ἐβάλον οὖν, καὶ ἔκ ἐπ' αὐτὸ
 ἐλκυσσάμενοι ἴχθυον ἀπὸ τῆς πλήθους πάντων
 ἰχθύων. 7 Λέγει οὖν ὁ μαθητὴς
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, πρὸς Πέτρον·
 Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος,
 ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸ ἐπιβύτην
 διεζώσατο, (ὡς γὰρ γυμνὸς) καὶ ἔβα-
 λεν ἑαυτὸν εἰς τὴν θάλασσαν. 8 Οἱ
 δὲ ἄλλοι μαθηταὶ πρὸς πλοιαρίῳ ἦλθον,
 (ὅτι γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ'

Chap. XXI.

After these things, Jesus
 shew'd himself again to the di-
 sciples at the sea of Tiberias;
 and on this wise shew'd he
 himself:

2 There were together Si-
 mon Peter, and Thomas call'd
 Didymus, and Nathanael of
 Cana in Galilee, and the sons
 of Zebedee, and two other of
 his disciples.

3 Simon Peter saith unto
 them, I go a fishing. They say
 unto him, We also go with
 thee. They went forth, and
 entred into a ship immediately;
 and that night they caught no-
 thing.

4 But when the morning
 was now come, Jesus stood on
 the shore: but the disciples
 knew not that it was Jesus.

5 Then Jesus saith unto
 them, Children, have ye any
 meat? They answer'd him, No.

6 And he said unto them,
 Cast the net on the right side
 of the ship, and ye shall find.
 They cast therefore, and now
 they were not able to draw it
 for the multitude of fishes.

7 Therefore that disciple
 whom Jesus lov'd, saith unto
 Peter, It is the Lord. Now
 when Simon Peter heard that
 it was the Lord, he girt his
 fishers coat unto him, (for he
 was naked) and did cast him-
 self into the sea.

8 And the other disciples
 came in a little ship (for they
 were not far from land, but

TEXT.

TRANSLATION.

ὡς ἀπὸ πηχῶν ἀφ' ἑκοσίων) σύροντες
τὸ δίκτυον πρὸς ἰχθύων. 9 Ὡς
ὅτε ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
ἀνθρακίαν κειμένην, καὶ ὀψάριον ὅπερ
κείμενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς
ὁ Ἰησοῦς· Ενέγκατε ἀπὸ πάντων ὀψαρίων
ἃ ὄψασατε νῦν. 11 Ἀνέβη Σίμων
Πέτρος, καὶ ἔλκυσε τὸ δίκτυον ἐπὶ
τῇ γῆς, μετὸν ἰχθύων μεγάλων ἑκατὸν

as it were two hundred cu-
bits) dragging the net with
fishes.

9 As soon then as they were
come to land, they saw a fire
of coals there, and fish laid
thereon, and bread.

10 Jesus saith unto them,
Bring of the fish which ye have
now caught.

11 Simon Peter went up,
and drew the net to land, full
of great fishes, an hundred and

πεν-

PARAPHRASE.

Chap. XXI. After these things afore related and done at Jerusalem, the Apostles went into Galilee from Jerusalem, according to the (e) Directions given them. And here Jesus shew'd himself again to the Disciples at the Sea of Tiberias; and on this wise shew'd he himself: 2 There were together Simon Peter, and Thomas call'd Didymus, and Nathanael otherwise call'd Bartholomew of Cana in Galilee, and the two Sons of Zebedee, and two other of his Disciples. 3 Simon Peter says unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a Ship immediately; and that Night they caught nothing. 4 But when the Morning was now come, Jesus stood on the shore: but the Disciples knew not that it was Jesus. 5 Then Jesus says unto them, Children, have ye any meat? They answer'd him, No. 6 And he said unto them, Cast the Net on the right side of the Ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of Fishes. 7 Therefore that Disciple whom Jesus lov'd, i. e. John himself, says unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his Fishers upper coat unto him (for before he put that on, he was naked, i. e. had on only his Shirt) and did cast himself into the Sea, and so swam to Jesus on the shore, before the Boat could be got thither. 8 And the other Disciples came in a little Ship (for they were not far from Land, but as it were two hundred Cubits, i. e. half a Furlong or three hundred Feet) dragging the Net with Fishes. 9 As soon then as they were come to Land, they saw a Fire of coals there, and Fish laid thereon, and Bread. 10 Jesus says unto them, Bring of the Fish which ye have now caught. 11 Simon Peter went up, and drew the Net to Land, full of great

(e) Matth. 28. 7, &c.

TEXT.

TRANSLATION.

πεντηκοηταριῶν· ἡ ποσὺ των ὄντων ἐκ
ἐλάθη τὸ δίχτυον. 12 Λέγει αὐτοῖς ὁ
Ἰησοῦς· Δεῦτε, ἀρισθήσατε. Οὐδεὶς δὲ
ἐτόλμα των μαθητῶν ἔξετάσαι αὐτὸν,
Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.
13 Ἐρχεῖτο ὁ Ἰησοῦς, ἡ λαμβάνει
τὸ ἄρτον, ἡ δίδωσιν αὐτοῖς, ἡ τὸ ὕα-
λειον ὁμοίως. 14 Τῷτο ἦδη τρίτον
ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐ-
τῷ, ἐγερθεὶς ἐκ νεκρῶν.

15 Ὅτε οὖν ἤεισησαν, λέγει τῷ
Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ,
ἀγαπᾷς με πλεον τούτων; Λέγει
αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ
σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρνία
μυ. 16 Λέγει αὐτῷ πάλιν δεύτε-
ρον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέ-
γει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι
φιλῶ σε. Λέγει αὐτῷ· Ποίμανε τὰ
προβάτα μυ. 17 Λέγει αὐτῷ τὸ
τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με;
Ελυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐ-
τῷ· Κύριε, σὺ πάντα οἶδας· σὺ γι-
νώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰη-
σοῦς· Βόσκει τὰ πρόβατά μυ. 18 Ἀ-
μὲν ἄμὲν λέγω σοι, ὅτι ἡς νεότη-
τος, ἐξώνυες σεαυτὸν καὶ περιπα-
τεῖς ὅπου ἤθελες· ὅταν δὲ γηράσῃς,

fifty and three: and for all
there were so many, yet was
not the net broken.

12 Jesus saith unto them,
Come and dine. And none of
the disciples durst ask him,
Who art thou? knowing that
it was the Lord.

13 Jesus then cometh and
taketh bread, and giveth them,
and fish likewise.

14 This is now the third
time that Jesus shew'd himself
to his disciples, after that he
was risen from the dead.

15 So when they had din'd,
Jesus saith to Simon Peter, Si-
mon son of Jonas, lovest thou
me more than these? He saith
unto him, Yea, Lord; thou
knowest that I love thee. He
saith unto him, Feed my lambs.

16 He saith to him again
the second time, Simon son of
Jonas, lovest thou me? He saith
unto him, Yea, Lord; thou
knowest that I love thee. He
saith unto him, Feed my sheep.

17 He saith unto him the
third time, Simon son of Jonas,
lovest thou me? Peter was
griev'd, because he said unto
him the third time, Lovest
thou me? And he said unto
him, Lord, thou knowest all
things; thou knowest that I
love thee. Jesus saith unto him,
Feed my sheep.

18 Verily verily I say unto
thee, When thou wast young,
thou girdedst thy self, and walk-
edst whither thou wouldst:
but when thou shalt be old,

TEXT.

TRANSLATION.

ἐκτενῆς τὰς χεῖράς σου, καὶ ἄλλος σε
ζώσει, καὶ οἴσει ὅπου οὐ θέ-
λεις. 19 Τοῦτο δὲ εἶπε, σημαίνων

thou shalt stretch forth thy
hands, and another shall gird
thee, and carry thee whither
thou wouldst not.

19 This spake he, signify-

ποίῳ

PARAPHRASE.

Fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus says unto them, Come and dine. And none of the Disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then comes and takes Bread, and gives them, and Fish likewise. 14 This is now the third time that Jesus shew'd himself to his Disciples, *i. e. Apostles, being together in a Body or Company*, after that he was risen from the Dead.

15 So when they had din'd, Jesus says to Simon Peter, Simon son of Jonas, Lovest thou me more than these *the rest of my Apostles do, thinkest thou now as thou (f) seemedst to think before thy Denial of me?* He says unto him, Yea, Lord, *tho' I did thus basely Deny thee, and am thereby taught not to make Comparison of my self with All others, yet thou knowest that I sincerely love thee.* He says unto him, Feed (ff) my Lambs, *i. e. express thy Love to me by taking Care of my Flock committed to thy Charge.* 16 He says to him again the second time, Simon son of Jonas, lovest thou me? He says unto him, Yea, Lord; thou knowest that I love thee. He says unto him, Feed my Sheep. 17 He says unto him the third time, Simon son of Jonas lovest thou me? Peter was griev'd, because he said unto him the third time, Lovest thou me, *forasmuch as Christ seem'd thereby to suspect his Sincerity:* and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus says unto him, Feed my Sheep. 18 Verily verily I say unto thee, *I know thou wilt faithfully discharge thy Trust, even unto Death. Namely, now when thou wast Young, thou girdedst on thy self thy Fishers-coat, and walkedst whither thou wouldst, stretching (g) out thy Hands to swim to me:* but when thou shalt be Old, thou shalt stretch forth thy Hands, *being forc'd so to do, and another shall gird thee, namely to a Cross, and so carry thee whither thou wouldst not, i. e. to the place of Execution.* 19 This spake he, signifying by

V.
He charges Peter to feed his Sheep, and foretells the manner of his Death.

ANNOTATIONS.

(f) See *Matth. 26. 33.*

(ff) It seems probable that Christ did here, by his *Lambs* and *Sheep*, in a more special manner design the *College of the Apostles*, over which he did hereby give Peter the *Presidency*. So *παιδεύω* signifies to *preside*, as well as *feed* or *instruct*.

(g) See *v. 7.*

T E X T.

TRANSLATION.

ποιῶ θανάτῳ δοξάσει τὸν Θεόν.
Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ. Ἀκο-
λύθει μοι.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέ-
πων τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκο-
λύθηναι, ὅς κ' ἀνέπεσεν ἐν τῷ δείπνῳ
ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε· Κύριε,
τίς ἐστὶν ὁ πρῶτος διδύς σε; 21 Τῷτον
ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε,
ἕως δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰη-
σοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρ-
χου, τί πρὸς σε; σὺ ἀκολούθη μοι.
23 Ἐξῆλθεν οὖν ὁ λόγος ἕως εἰς τοὺς
ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ
ἐποθήσκει· καὶ ἔκ εἰπεν αὐτῷ ὁ Ἰησοῦς
ὅτι ἔκ ἐποθήσκει· ἄλλ'. Ἐὰν αὐτὸν
θέλω μένειν ἕως ἔρχου, τί πρὸς σε;

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρ-
τυρῶν περὶ τούτων, καὶ γραφὰς ταῦτα·
καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρ-
τυρία αὐτοῦ. 25 Ἐστὶ δὲ καὶ ἄλλα
πολλὰ ὅσα ἐποίησαν ὁ Ἰησοῦς, ἅπαντα
ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν
οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφό-
μενα βιβλία†.

ing by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus lov'd, following; which also lean'd on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not dye: yet Jesus said not unto him, He shall not dye: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written*.

V. 25. † Ἀμὴν is not read in Alex. or Cant. MSS. &c. nor in Vulgar latin, Syriac, Arabic, or Persic Versions.

P A R A P H R A S E.

what Death, *namely that of the Cross*, he should glorify God. And when he had spoken this, he says unto him, Follow me.

20 Then Peter turning about, sees the Disciple whom Jesus lov'd, *i. e. John himself*, following; which also lean'd on his Breast at Supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him, says to Jesus, Lord, and what shall this Man do? 22 Je-^{VI.} sus says unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. 23 Then, *upon this ambiguous Answer of Jesus*, went this saying abroad among the Brethren, *i. e. Christians*, that That Disciple should not Dye, *but continue Alive till Christ's Final Coming to Judgment*. Yet Jesus said not unto him, He shall not Dye; but, If I will that he tarry till I come, *Namely to take Vengeance upon the Obstinate Unbelieving Jews, by destroying Jerusalem and putting an End to the Jewish State, which St John did accordingly live to see*; What is that to thee?

The C O N C L U S I O N.

24 This, *viz. John*, is the Disciple who testifies these things, and wrote these things *contain'd in this Gospel*: and we know, *i. e. sure I am*, that his Testimony is true. 25 And there are also many other things which Jesus did, *besides those related in this Gospel*; the which if they should be written every one, I suppose that even the World it self could not contain (*which seems to have been a Proverbial Expression to denote, that there would be a very great Number of*) the Books that should be written.

S Y N O P S I S.

- I. Of the *Pre-existence* of CHRIST in his *Divine Nature* before his *Incarnation*, and from all Eternity, Chap. I. 1-5.
- II. Of the *End* or *Design* of *John Baptist's* Coming or Ministry, I. 6-8.
- III. Of the *Incarnation* of CHRIST, and the *End* of his Coming into the World, I. 9-14.
- IV. The Baptist's *Testimony* of CHRIST at *Bethabara*, I. 15-37.

1. An Account of his Ministry before the Imprisonment of the Baptist; which is Wholly Omitted by the other three Evangelists, and contains these Particulars; viz.

V. An Account of CHRIST's Ministry, which may be distinguished into two parts, viz.

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CHRIST begins his Ministry by gathering Disciples, viz. Andrew, John and Peter at Bethabara; and Philip and Nathanael in Galilee, I. 38 - ult.

He turns Water into Wine at Cana in Galilee, II. 1-11. Go's to Capernaum, 12.

He go's up to Jerusalem to the Passover, and turns the Traders out of the Temple, II. 13 - ult. His Discourse with Nicodemus, III. 1-21.

Leaving Jerusalem, He go's into some other part of Judea, where his Disciples baptize; with Discourses occasion'd thereby, III. 22 - ult.

Leaving Judea, He passes thro' Samaria, where he discourses with a Woman of Sychar or Sichem, and tarries there two days, IV. 1-42.

He comes into Galilee, and cures a Nobleman's Son of Capernaum, IV. 43 - ult.

He go's up to Jerusalem to the Passover, where he cures an infirm man at the pool of Bethesda on the Sabbath; with the Discourse thereon, V.

He returns into Galilee, where he miraculously feeds 5000; with the Discourse thereupon, VI.

He goes to Jerusalem at the Feast of Tabernacles, with his Discourse then, VII. 1-31. The Pharisees send Officers to seize him, but they do it not, 32 - ult. A Woman taken in Adultery is brought to him, VIII. 1-11. His Discourse afterwards, wherein talking of Abraham, the Jews go about to stone him for making himself Greater than Abraham, 12 - ult. He cures a Man born Blind, IX.

He is at the Feast of the Dedication, when the Jews go to stone him for what they call'd Blasphemy, X. 1-39.

He go's to Bethabara, 40 - ult. He raises Lazarus from the Grave, XI. 1-46. The Rulers resolve to kill him, 47-53. He retires to Ephraim, 54.

The next Passover is at hand, which was CHRIST's Last, XI. 55 - ult. Six days before the Passover, he comes to Bethany, XII. 1-11. On the next day rides into Jerusalem in Triumph; with relation of what was done, 12 - ult.

The Night before he Suffer'd, He washes his Disciples Feet, &c. with his large Discourse to, and Prayer for them, XIII, XIV, XV, XVI, XVII.

He is apprehended and carried before Annas first, and then Caiaphas, XVIII. 1-27.

He is carried before Pilate, condemn'd, and crucify'd, XVIII. 28 - XIX. 18.

What past after his Crucifixion to his Burial, XIX. 19 - ult.

VI. An Account of CHRIST's Resurrection, and his Appearing and Conversing afterwards with his Disciples, XX, XXI.

The Gospel of St John may be distinguished into these Parts, viz.

4 AP 64

F I N I S.

T H E
A C T S
O F T H E
H O L Y A P O S T L E S.

T H E P R E F A C E.

THAT St *Luke* writ this Treatise of the *Acts of the Apostles* After his *Gospel*, is evident from his calling his *Gospel* (A^ct. I. 1.) *The Former Treatise*. Now it has been observ'd in the Preface to his *Gospel*, that, according to *Irenæus*, his *Gospel* was not writ till *after St Paul's Release*ment from his First imprisonment at *Rome*, and *Departure* thence, which could not be before the Beginning of A. D. 63. And it is very likely that he wrote this Treatise of the *Acts* at the same Time, or as soon as he had writ his *Gospel*. It is indeed commonly thought that he writ the *Acts* *before* S. Paul's Releasement abovemention'd, because he *continues not* the History of the *Acts* to the said Releasement; which it is thought he *would have done*, had he writ the *Acts* *after* the said Releasement. But the weakness of this Inference sufficiently appears by considering, that it is certain St *Luke* liv'd *many years* after; and therefore might, if he had pleas'd, have continu'd the History of the *Acts*, not only to the foresaid Releasement, but to St Paul's *Second* Imprisonment at *Rome*, and to a very Little before St Paul's *Death*: It being evident from 2 Tim. 4. 11. that *St Luke* was with *St Paul*, when he writ that Epistle to *Timothy*, which was in A. D. 67. and but a Little before S. Paul's Martyrdom; as appears from 2 Tim. 4. 6. As to the *Place* where this Treatise was writ, it is *Uncertain*, but however conjectur'd by some to be at *Rome*.

I.
The Time and
Place of writing
this Treatise.

As the *Title* of the *Acts of the Apostles* (or the like) was not given to this Treatise by St *Luke* himself; so it is Observable that it does not give an Account of the *Acts* of *All* the Apostles, but chiefly of *S. Paul*, by whom it is thought *S. Luke* was at first *Converted*, and whom it is certain, from this very Treatise, that he *accompany'd* in some of his Travels: *Whose Acts* or *History* therefore St *Luke* chiefly enlarges upon, taking up therewith the Far greater part of this Book. Next to St *Paul* he takes notice chiefly of St *Peter*.

II.
Concerning the
Title and principal
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SYNOPSIS

- I. Of the *Pre-existence* of CHRIST in his *Divine Nature* before his *Incarnation*, and from all Eternity, Chap. I. 1 - 5.
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4 AP 64

FINIS.

THE A C T S OF THE HOLY APOSTLES.

THE PREFACE.

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II.
Concerning the
Title and principal
Subject of this
Treatise.

ΠΡΑΞΕΙΣ
ΤΩΝ
ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ. HOLY APOSTLES.

THE
A C T S
OF THE

T E X T.

T R A N S L A T I O N.

Κεφ. α'. **Τ**ΟΝ μὲν πρῶτον λό-
γον ἐποιήσάμην πε-
ρὶ πάντων, ᾧ Θεό-
φιλε, ᾧ ἤρξατο ὁ Ἰησοῦς ποιεῖν τε
καὶ διδάσκειν, 2 ἅχει ἧς ἡμέρας
ἐπέμεινεν τοῖς ἀποστόλοις διὰ
πνεύματος ἁγίου, ὅς ἐξελέξατο,
ἀνελεῖσθαι. 3 Οἷς καὶ παρέστη-
σεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν
αὐτὸν, ὅτι πολλοῖς τεκμηρίοις, δι'
ἡμερῶν πεσσεύοντα ὁπθιμόμην
αὐτοῖς, ὃ λέγων τὰ περὶ τῆς βασι-
λείας τοῦ Θεοῦ. 4 Καὶ συναλιζόμενος
ἐκήρυκεν αὐτοῖς ἀπὸ Ἱερουσολύμων
μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν
ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ
μου. 5 Ὅτι Ἰωάννης μὲν ἐβάπτισεν

Chap. I.

TH E former treatise
have I made, O Theo-
philus, of all that Je-
sus began both to do
and teach,

2 Until the day in which
he was taken up, after that he,
thro' the holy Ghost, had given
commandments unto the Apo-
stles whom he had chosen.

3 To whom also he shew'd
himself alive after his passion,
by many infallible proofs, being
seen of them forty days, and
speaking of the things pertain-
ing to the kingdom of God:

4 And being assembled to-
gether with them, commanded
them that they should not de-
part from Jerusalem, but wait
for the promise of the Father,
which, saith he, ye have heard
of me.

5 For John truly baptiz'd
υἱοὶ Θεοῦ

A N N O T A T I O N S.

(a) Concerning this Name see the Note thereon *Luke* 1. 3.

(b) See *John* 20. 22.

(c) For so the words are understood by several of
the Old Interpreters and others.

(d) *Luke* 24. 49. *John* 14. 16, 26, 27.
and 15. 26. and 16. 7.

(e) See

T H E
A C T S
O F T H E
H O L Y A P O S T L E S.

P A R A P H R A S E.

S E C T I O N I.

Containing an Account of our Lord's Ascension, the Election of Matthias to be an Apostle, the Descent of the Holy Ghost, and other Particulars, which were transacted before the Ending of A. D. 33, or not long after. Which Particulars take up the First Five Chapters of this Book.

Chap. I. **T**HE former Treatise, viz. of my Gospel, have I Luke made, ^{I. The Connexion}
 O (a) Theophilus, of All that Jesus began both to, i.e. ^{between St Luke's} did
 do and teach, ^{Gospel and this his} so far forth as I judg'd requisite to take
 Notice of our Lord's Discourses and Actions, ^{Treatise of the} 2 until
 the Day in which he was taken up into Heaven, after that he, thro' the ^{Acts of the Apo-}
 Holy Ghost directing him as Man, and by him after his Resurrection ^{stles, together}
 conferr'd in some degree on his Apostles by (b) Breathing on them, had ^{with an Account}
 given such Commandments as he then judg'd proper unto the Apostles, ^{of our Lord's As-}
 whom he had chosen (c) also by the Direction of the said Holy Ghost. ^{cenſan.}
 3 To whom also he shew'd himself Alive after his Passion by many in-
 fallible Proofs, being seen of them frequently for the space of forty days,
 and speaking to them of the things pertaining to the settling and esta-
 blishing the Kingdom of God, i. e. the Christian Church. 4 And more
 particularly the Last time he appear'd to them was at Jerusalem, when
 being assembled together with them, he commanded them that they should
 not depart from Jerusalem to go and preach in other parts, but wait for
 the Descent of the Holy Ghost upon them, according to the Promise of the
 Father, which says he, ye have (d) heard of me. 5 For John Baptist
 truly

TEXT.

TRANSLATION.

ὕδατι· ὑμεῖς δὲ βαπτισθήσεσθε ἐν
πνεύματι ἁγίῳ· ὃ μὲν πολλὰς ταύ-
τας ἡμέρας. 6 Οἱ μὲν οὖν συνελ-
θόντες, ἐπηρώτων αὐτὸν, λέγοντες· Κύ-
ριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθι-
στάνεις τὴν βασιλείαν τοῦ Ἰσραὴλ;

7 Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν
ἔστι γινῶναι χρόνους ἢ καιροὺς οὓς
ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

8 Ἀλλὰ λήψεσθε δυνάμιν ἐπελ-
θόντων τοῦ ἁγίου πνεύματος ἐφ'
ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν
τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰου-
δαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἑσχάτης
τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλε-
πόντων αὐτῶν ἐπὶ ἥρῃ, καὶ νεφέλῃ
ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλ-
μῶν αὐτῶν. 10 Καὶ ὡς ἀπειρίζον-
τες ἦσαν εἰς τὸν ὕραν, πορευομένων
αὐτῶν, καὶ ἰδὼν, ἄνδρες δύο περικει-
σάντων αὐτοὺς ἐν ἰσθμῷ λευκῷ, 11 οἱ
καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐσθή-
κατε ἐμβλέποντες εἰς τὸν ὕραν; ἔστος
ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν
ὕραν, ὅπως ἐλεύσῃ ὃν τρόπον ἰδεά-
σασθε αὐτὸν πορευόμενον εἰς τὸν ὕραν.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσα-
λὴμ, ἀπὸ ὅρου ὃς καλεῖται Ἐλαιώ-
νος, ὃ ἔστιν ἐλθὼν εἰς Ἱερουσαλὴμ, σαββά-
τον ἔχον ὁδόν. 13 Καὶ ὅτε εἰσῆλ-

with water; but ye shall be baptiz'd with the holy Ghost, not many days hence.

6 When they therefore were come together, they ask'd of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power after that the holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud receiv'd him out of their sight.

10 And while they look'd stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then return'd they unto Jerusalem, from the mount call'd Olivet, which is from Jerusalem * near to a sabbath-day's journey.

13 And when they were
γον,

PARAPHRASE.

truly baptiz'd with (e) Water; but ye shall be baptiz'd with the Holy Ghost, not many days hence. 6 When they therefore were come together *this last time*, they willing to understand what Christ had said (f) of the Promise of the Father, as relating to the Setting up of the Temporal Kingdom of the Messias, ask'd of him, saying, Lord, wilt thou at this time, i. e. not many Days hence (as v. 5.) restore again the Power and Glory of a Temporal Kingdom to the people of Israel, by setting up the Kingdom of the Messias or Son of Man foretold by Daniel, (g) and which should be so Great as that All People, Nations and Languages should be Subject thereto? 7 And he said unto them, It is not for you to know the Times or the Seasons, which the Father has put in his Own power, i. e. thinks fit to keep secret to himself as yet: When it is fit for you to know the said Time of restoring the Kingdom to the Israel (i. e. (gg) Saints) of God, then it shall be made known unto some of you in a Prophetical manner, as it was to (h) St. John. 8 But it is sufficient to tell you at present, that what I mean by that I said v. 4, 5, is this, that not many (viz. Ten) days hence, ye shall receive a most extraordinary and miraculous Power, after that the Holy Ghost is then come upon you; and ye shall be Witnesses unto the World of Me, i. e. of what I have done and taught, viz. both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the Earth. 9 And when he had spoken these things, he led them forth of Jerusalem to the Mount (i) of Olives, and to that part of it where began the District of Bethany (k); and there, while they beheld, he was taken up into Heaven, and a Cloud receiv'd him out of their sight. 10 And while they look'd stedfastly toward Heaven, as he went up thither, behold two Angels, in the appearance of Men, stood by them in white Apparel; 11 who also said, Ye who are at least most of you Men or Natives of Galilee, why stand ye gazing up into Heaven? It is in vain for you to expect to see Jesus come down again at present: but this same Jesus which is now taken up from you into Heaven, shall One day so come down from thence, in like manner as ye have seen him now go into Heaven.

12 Then return'd they unto Jerusalem from the Mount call'd Olivet, which is from Jerusalem near to a (l) Sabbath-day's journey, i. e. about seven Jewish Furlongs, or a Mile. 13 And when they were come into

II.
What pass'd between our Lord's Ascension and Pentecost, particularly the Choice of Matthias to be an Apostle.

ANNOTATIONS.

(e) See my Paraph. on *Matt.* 3. 11.

(f) Namely v. 4.

(g) See *Dan.* 7. 13, 14.

(gg) See *Galat.* 6. 16.

(h) *Revel.* 11. 15. and 20. 4.

(i) Compare v. 12.

(k) Compare *Luke* 24. 50.

(l) It being said *John* 11. 18. that Bethany was nigh unto Jerusalem, about fifteen furlongs off, and it being said *Luke* 24. 50. that Jesus led his Disciples forth as far as to Bethany; and yet it being said in this place that Mount Olivet, whereby seems to be imply'd That part of the Mount whence our Lord ascended, was from Jerusalem but a Sabbath-day's journey; hence it is Controverted

TEXT.

TRANSLATION.

γον, ἀνέβη εἰς τὸ ὑπερῶν, ὃ ἦσαν
 χαλμαῖοντες, ὁ, τε Πέτρος † καὶ Ἰωάν-
 νης, καὶ Ἰάκωβος, καὶ Ανδρέας, Φίλιπ-
 πος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματ-
 θᾶς, Ἰάκωβος Αλφαῖ, καὶ Σίμων ὁ
 Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. 14 Οὗ-
 τοι πάντες ἦν προσκαλεσθέντες ὁμοθυ-
 μαδὸν τῇ προσευχῇ καὶ τῇ δέήσει, σὺν
 γυναίξιν, καὶ Μαρίας τῇ μητρὶ Ἰησοῦ,
 καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 15 Καὶ ἐν
 ταῖς ἡμέραις ταύταις ἀνστὰς Πέτρος
 ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ὡς τε ὁ χ-
 λος ὀνομάζων ὅτι τὸ αὐτὸ ὡς ἐχλὸν ἐ-
 κοσιν) 16 Ἄνδρες ἀδελφοί, ἔδει πλη-
 ρωθῆναι τὴν γραφὴν ταύτην ἧς προεῖπε
 τὸ πνεῦμα τὸ ἅγιον διὰ στόματος
 Δαβὶδ, ὅτι Ἰούδας ὁ γνομένος ὁδηγῶν
 τοῖς συλλαβῶσι τοῦ Ἰησοῦ. 17 Οὕ-
 τε καὶ πληρώθη ὡς οὐκ ἡμῖν, καὶ
 ἔλαχε τὴν κληρονομίαν ταύ-
 της. 18 Οὕτως μὲν οὖν ἐκτίσθη το

come in, they went up into an upper room, where abode both Peter, * and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of* Alpheus, and Simon Zelotes, and Judas *the brother of* James.

14 These all continu'd with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

16 Men and brethren, this scripture must needs have been fulfill'd, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtain'd part of this ministry.

18 Now this man purchas'd

χρεῖον

ANNOTATIONS.

verted how the foremention'd Texts of Scripture may be Reconcil'd. But this is easily done according to the Sense given by me in the Paraphrase of Luke 24. 50. and v. 9. of this Chapter. Namely, what is said *Johu* 11. 18. is plainly to be understood of the *Town* or *Village* of *Bethany*; Whereas what is said *Luke* 24. 50. can't reasonably be suppos'd of the *Town* or *Village* so call'd; for to be sure our Lord, who ascended only in sight of his Apostles or Disciples, did not go to the *Town* of *Bethany* for to Ascend *thus*; but thereby is to be reasonably understood that part of *Mount Olivet*, where the *Distric*t, or as it were the *Parish* of *Bethany* began toward *Jerusalem*; and therefore tho' the *Town* of *Bethany* were about *fifteen furlongs* off from *Jerusalem*, yet the *Distric*t or *Parish* of *Bethany* might very well reach *within seven or eight furlongs*, i. e. a *Sabbath-day's journey* off *Jerusalem*: Especially if it be consider'd, that when one was once *over the brook Kedron*, one was suppos'd to be *at Jerusalem*, being then within the *Precincts* thereof.

† V. 13.

P A R A P H R A S E.

Jerusalem, they went up into an Upper Room, in some House of a Believer where they could safely meet in Privacy, without fear of being Betray'd or Discover'd to the Jewish Rulers; and thought to be the same where our Lord eat his last Passover, and instituted the Lord's Supper; where abode, for the remaining part of that Day, being Ascension day, the Eleven Apostles, viz. both Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alphaeus, and Simon Zelotes, and Judas the Brother of James the Son of Alphaeus. 14 And likewise these All continu'd to meet afterwards in this same Upper Room, and there to join with one accord in Common Prayer and Supplication, with the Women (m) that were wont to attend Jesus, and particularly Mary the Mother of Jesus, with his two (n) Brethren that were not of the Apostles, but however were now become Faithful Disciples, viz. Joses and Simon. 15 And in One of those Days, namely some day within the Ten days between the Ascension and Descent of the Holy Ghost, and probably on the next Lord's day after the Ascension, when All the Christians in and near to Jerusalem were assembled together in the foresaid Upper Room, Peter (nn) stood up in the midst of the Disciples, and said, (the Number of the Names or Persons now assembled together were about an hundred and twenty) 16 Men and Brethren, This Scripture must needs have been fulfill'd in order to verify the Prophecy therein contain'd, which the Holy Ghost by the mouth of David (in Ps. 41. 9.) spake before-hand concerning the Treachery of Judas, who was Guide to them that took Jesus in the Garden of Gethsemane. 17 For, according to the said Scripture, He was numbred with Us Apostles, and the constant Attendants and Domesticks and familiar Friends of our Lord, who eat Bread with him; and he had obtain'd part of this Ministry of our Apostleship, so far was he entrusted by our Lord. 18 Now this man was so wicked, that he betray'd our Lord for thirty (o) pieces of Silver, and there was afterwards purchas'd a Field (p) for

A N N O T A T I O N S.

V. 13. † So it is read in Alex. and Cant. which are the two most Ancient MSS. as also in Vulg. Syr. and Ethiop. Versions; and in St Augustin. And that this is the true Original Reading, may be made further appear from other Considerations.

(m) Compare Luke 23. 49, 55. and 24. 10. And here it is to be noted, that St Luke calls the Virgin Mary by the name of the Mother of Jesus, whereas he seems to speak of her in his Gospel Chap. 24. 10. under the name of Mary the Mother of Joses. Of which see afore in the proper places. It is also observable that this is the last mention of the Virgin Mary in the New Testament.

(n) See my Paraphrase on John 7. 5.

(nn) Peter acts here as President of the College of Apostles, agreeably to John 21. 5.

(o) Matt. 26. 15. and 27.

(p) Matt.

TEXT.

TRANSLATION.

χωρίον ὃ καὶ μετὰ τῆς ἀδικίας· καὶ
ὡρμηθὲς γενόμενος ἐλάκησε μέσος· καὶ
ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

19 Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς ἱερο-
κούσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ
χωρίον ὁ αὐτοῦ τῇ ἰδίᾳ διαλέκῳ αὐ-
τῶν, Ακελδαμα, τὸ περὶ, χωρίον αἵμα-
τος.

20 Γέγραπται γὰρ ἐν βίβλῳ
ψαλμῶν· Γενηθήτω ἡ ἐπαυλις αὐτοῦ
ἐρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ.
Καὶ· Τίς ὁπισκοπεῖ αὐτὸν λάβοι ἑτε-
ρος.

21 Δεῖ οὖν τῷ συνελθόντων ἡμῶν
ἀνδρῶν ἐν παιτὶ ἡρώδῳ ἐν ᾧ εἰσῆλθε καὶ
ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,
22 ἀρξάμενος ἀπὸ τῆς βαπτίσματος
Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἐφ'
ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γε-
νέσθαι σὺν ἡμῖν ἕνα τέτων.

23 Καὶ
ἔστη δὺς, Ἰωσήφ τὸν καλούμενον Βαρ-
σαβᾶν, ὃς ἐπεκλήθη Ἰούδος, καὶ Ματ-
θίαν.

24 Καὶ προσευξάμενοι εἶπον·
Σὺ Κύριε, καρδιογνώστα πάντων, ἀνά-
δειξοι ἐκ τέτων τῷ δούτῳ ἕνα ὃν ἐξελέξω,

25 λαβεῖν τὴν κληρὸν τῆς διακονίας ταύ-
της καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας,

πορεύσας εἰς τὸν τόπον τὸν ἴδιον.
25 Καὶ ἔδωκαν κλήσεις αὐτοῖς, καὶ
ἔπεισεν ὁ κληρὸς ὑπὲρ Ματθίαν, καὶ
συγκατεψηφίσθη μετὰ πάντων ἑνδεκά ἀπο-
στόλων.

a field with the reward of ini-
quity; and falling *on his face,
he burst asunder in the midst,
and all his bowels gush'd out.

19 And it was known unto
all the dwellers at Jerusalem;
inasmuch as that field is call'd
in their proper tongue, Acel-
dama, that is to say, The field
of blood.

20 For it is written in the
book of Psalms, Let his habi-
tation be desolate, and let no
man dwell therein: and, His
bishoprick let another take.

21 Wherefore of these men
which have company'd with
us, all the time that the Lord Je-
sus went in and out among
us,

22 Beginning from the ba-
ptism of John, unto that same
day that he was taken up from
us, must one be ordain'd to be
a witness with us of his resur-
rection.

23 And they appointed two,
Joseph call'd Barsabas, who was
surnam'd Justus, and Matthias.

24 And they pray'd, and
said, Thou, Lord, which know-
est the hearts of all men, shew
whether of these two thou hast
chosen,

25 That he may take part of
this ministry and apostleship,
from which Judas by transgreſ-
sion fell, that he might go to
his own place.

26 And they gave forth
their lots; and the lot fell upon
Matthias, and he was numbred
with the eleven Apostles.

P A R A P H R A S E.

(p) for to bury Strangers in, with the foresaid Sum which was the Reward of Judas's iniquity in betraying his Lord; and afterward being struck with Horror for the Great Sin he had been guilty of in betraying Christ, and being forsaken by God for his former obstinate Impenitency and Unrelenting, He, by the instigation of the Devil, (q) went and hang'd himself; which having done, after some time, that which held him up breaking, and so falling on his Face, he burst asunder in the midst, and all his Bowels gush'd out. 19 And it was known unto all the Dwellers at Jerusalem, viz. as that Judas had come to an Untimely and Unusual End, so that a Field to bury Strangers in was bought with the Money he had for betraying Jesus; insomuch as on this last account that Field is call'd in their proper, i. e. Jewish Tongue, Aceldama, that is to say, The Field of Blood. 20 And this likewise was according to another Prophecy: For it is written in the book of Psalms, (Ps. 69. 25.) Let his Habitation, or his Farm be desolate, and let no one dwell therein, i. e. the Ground bought by the foresaid Reward of Iniquity shall be so far from being inhabited by any Man, or fed with Cattle, that it shall be only a Burying place for the Dead: and by Judas thus apostatizing from his Apostleship, was fulfill'd also one more Prophecy in the said Book of Psalms, viz. Psalm 109. 8. His Bishoprick, i. e. Apostleship let another take. 21 Wherefore according to this last Prophecy, of these Men who have company'd with us, All the time that the Lord Jesus went in and out, i. e. executed his Ministry among Us, 22 beginning from the baptism of John, unto that same day that he was taken up from Us into Heaven, must One be ordain'd to be an Apostle, and so a Witness with Us of what Jesus did and taught, and more especially of his Resurrection as the Grand Evidence of his being the Messias or Christ. 23 And hereupon they appointed Two, Joseph otherwise call'd Barsabas, who was also surnam'd Justus, and Matthias, that by Lots it should be determin'd which of these two should succeed in the Apostleship to Judas. 24 And accordingly having made the Lots ready, before they drew them they pray'd, and said, Thon, Lord Jesus, which knowest the Hearts of all Men, shew whether of these Two thou hast chosen. 25 That he may take part of this Ministry and Apostleship, into which thou wast pleas'd at First to choose Eleven of Us here present together with Judas, and from which Judas has, by that great Transgression or Sin of Betraying Thee, most justly fell, that he might go to his Own place, i. e. the Place he deserves for such his Transgression. 26 And they (r) gave forth, or drew their Lots; and the Lot, by the special Direction of the Lord, according to the foresaid Prayer, fell upon Matthias; and thereupon he was numbred with the Eleven other Apostles, and so made up the Twelfth Apostle, accord-

(p) Matt. 27. 3, 6, 7, 8.

(q) Matt. 27. 5.

(r) It seems but Vain to go about to conjecture the Method observ'd in the management of these Lots, since it might be done Various ways.

TEXT.

TRANSLATION.

Κεφ. β'. Καὶ ὡς τῷ συμπληρῶ-
 σαι † ταῖς ἡμέρας τῆς Πεντηκοστῆς,
 ἦσαν ἅπαντες ὁμοθυμαδὸν ὅτι τὸ αὐτό.
 2 Καὶ ἐγένετο ἄφνω ἐκ τοῦ ὕψους
 ἤχου ὡς περ φορομένης πνοῆς βιαίας,
 καὶ ἐπλήρωσεν ὅλον τὸ οἶκον ὃ ἦσαν κα-
 θήμενοι. 3 Καὶ ὤρθη αὐτοῖς δια-
 μερίζοντα γλῶσσαι ὡς πυρὸς,
 ἐκάτισε τι ἐφ' ἑκάστην αὐτῶν.
 4 Καὶ ἐπλήθησαν ἅπαντες πνεύμα-
 τος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐπέ-
 ραις γλώσσαις, καθὼς τὸ πνεῦμα
 ἐδίδου αὐτοῖς ὑποφθέγγεσθαι. 5 Ἦσαν
 δὲ οἱ Ἰερουσαλήμ κατοικοῦντες Ἰου-
 δαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς
 ἔθνους τῆς ὑπὸ τοῦ οὐρανόθεν. 6 Γε-
 νομένης δὲ τῆς φωνῆς ταύτης συνῆλθε
 τὸ πλῆθος, καὶ συνεχύθη ὅτι ἤκουον
 εἰς ἕκαστον τῇ ἰδίᾳ διαλέκτῳ λα-
 λῶντων αὐτῶν. 7 Εξίσταντο δὲ πάν-
 τες καὶ θαύμαζον, λέγοντες πρὸς
 ἀλλήλους. Οὐκ ἰδοὺ πάντες ἑτοίμοι
 οἱ λαλοῦντες Γαλιλαῖοι; 8 Καὶ
 πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ
 διαλέκτῳ ἡμῶν ὡς ἡ ἐγενήθημεν;

Chap. II.

And when the *days of Pen-
 tecost were *fulfill'd, they were
 all with one accord in one
 place.

2 And suddainly there came
 a sound from heaven, as of a
 rushing mighty wind, and it
 fill'd all the house where they
 were sitting.

3 And there appear'd unto
 them cloven tongues, like as of
 fire, and it sat upon each of
 them:

4 And they were all fill'd
 with the Holy Ghost, and be-
 gan to speak with other
 tongues, as the Spirit gave
 them utterance.

5 And there were *sojourn-
 ing at Jerusalem, Jews, devout
 men, out of every nation un-
 der heaven.

6 Now when this was nois'd
 abroad, the multitude came to-
 gether, and were confounded,
 because that every man heard
 them speak in his own lan-
 guage.

7 And they were all amaz'd
 and marvell'd, saying one to
 another, Behold, are not all
 these, which speak, Galileans?

8 And how hear we every
 man in our own tongue, where-
 in we were born?

9 Πάρ-

ANNOTATIONS.

Chap. II. 1. † So it was read, and not *ἡμέρας*, by the Vulgar Latin and Syriack Interpreters, who were more Ancient than any MSS. among us: So also the Ethiopick Interpreter read it, and All the Fathers, as Scaliger says. And since there was no Reason for changing *ἡμέρας* into *ἡμέρας*, but there is an Obvious one for the Contrary, it is not to be doubted but *ἡμέρας* is the True Reading; especially it being confirm'd by the verb *συμπληρῶν* join'd thereto, which is very properly spoken

PARAPHRASE.

ing to the Number of the Apostles at first ordain'd by Christ, agreeably to the number of the Twelve Patriarchs or Tribes of Israel.

Chap. II. And when the Days of Pentecost, *i. e.* the Fifty days between the Passover and the Feast of Weeks, or (as we now adays speak) between Easter and Whitsunday, were fulfill'd, they were All, *i. e.* All the Apostles mention'd in the foregoing Verse, with one accord in one place, *viz.* the Upper Room (as is most probable) mention'd Chap. I. 13. where they (s) were wont to meet Privately for to perform Divine Service together. 2 And suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it fill'd all the House where they were sitting. 3 And there appear'd unto them cloven Tongues, like as of Fire, and it, *i. e.* a Tongue sat upon each of them. 4 And they were all fill'd with the Holy Ghost, and began to speak with other Tongues, *i. e.* to speak other Languages than the Jewish or their Native, as the Spirit gave them Utterance, *i. e.* Ability to speak. 5 And there were (t) sojourning or abiding then at Jerusalem, Jews, either by Descent, or by becoming Profelytes or Converts to the Jewish Religion, who being Devout men were come out of every Nation under Heaven where they dwell, to Jerusalem, to keep the present Feast. 6 Now when this mention'd *v.* 3, 4, was nois'd abroad, the Multitude came together, and were confounded, because that every Man heard them speak in his own Language. 7 And they were all amaz'd and marvell'd, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every Man in our own Tongue, wherein we were born? 9 For

III.
The Descent of
the Holy Ghost on
the Apostles.

being

ANNOTATIONS.

spoken of several Days, but not of one Day. The change here was probably made in conformity to Chap. 20. 16.

(s) Namely this was the Place, where they All met at First, while their Number was not too Big; but afterwards, as soon as the Number of Believers were so much increas'd, that they could not All meet in One place, then tis not to be doubted but the like Upper Rooms were made choice of in several Houses of the Believers, for to perform Divine Christian Service in. And agreeably thereto the expression, *κατ' οἶκον* (Chap. 2. 46, &c.) denotes thus performing the Christian Service in some such House, and consequently may be fitly render'd, in House by way of Opposition to, in the Temple, where also the Apostles and other Disciples went to the Publick Service and Prayers.

(t) Our English word, dwell, is usually taken to denote ones Constant or Settled Abiding in an House; whereas the Greek *κατοικοῦν* denotes Any being in an House, whether for a shorter or longer time; and so denotes, not only to dwell according to the usual import aforesaid of that Word among us, but also to sojourn, or abide in an House or Place only for some short time. And in this last sense it is evidently to be understood here of the Jews that liv'd in Foreign Countries, and were come to Jerusalem only to keep the Feast, and then to return Home again.

TEXT.

TRANSLATION.

9 Παρθοὶ καὶ Μηδοὶ καὶ Ελαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, 18· δαίαι τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς περὶ Κυρήναι, καὶ οἱ ὁπίσθι μὲντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, ἀκούομεν λαλῶντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλῦνα τοῦ Θεοῦ. 12 Ἐξίσαντο δὲ πάντες καὶ διηπόρουν, ἄλλοι πρὸς ἄλλον λέγοντες· Τί αὖν θέλοι τῆτο (ἔστι); 13 Ἄλλοι δὲ χλευάζοντες ἔλεγον· Οἱ γλεῦκας μεμετωμένοι εἰσὶ.

14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκά, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τῆτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωπίσαθε τὰ ῥήματά μου. 15 Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, ἔτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας. 16 Ἀλλὰ τῆτο ὅτι τὸ εἰρημῶν διὰ τοῦ προφήτου Ἰωήλ· 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, (λέγει ὁ Θεός) ἐκχεῶ ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν σάρκα· καὶ φρονητεύουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται. 18 Καὶ γὰρ ἐπὶ τῆς δούλης μου

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, * both Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amaz'd, and were in doubt, saying one to another, What * will this come to?

13 Others mocking said, These men are full of new wine.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that * sojourn at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose; seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and

καὶ

TEXT.

TRANSLATION.

καὶ ἐπὶ ταῖς δούλαις μου ἐν ταῖς ἡμέραις
ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματος μου, καὶ
προφητεύσουσι. 19 Καὶ δώσω τέρατα ἐν
τῷ ὕδατι ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς
καίτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνῶ.

on my handmaidens I will
pour out in those days of my
Spirit, and they shall prophesy:
19 And I will shew won-
ders in heaven above, and signs
in the earth beneath; blood,
and fire, and vapour of smok.

20 O

PARAPHRASE.

being Parthians (u), and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, Strangers of Rome, both Jews and Profelytes, 11 Cretes and Arabians, we do hear them speak in our Tongues the wonderful Works of God. 12 And they who said this were All amaz'd, and were in doubt what the Event would be, saying one to another, What will this be, or come to? 13 Others mocking said, These men are full of new or sweet Wine; and so being drunk talk any Gibberish, which some fancy to be their Own Language, and so vainly think that these Fellows speak divers strange Languages All of a sudden.

14 But Peter standing up with the eleven other Apostles, lift up his voice, and said unto them, Ye Men of Judea, and All ye that coming from other Countries sojourn at Jerusalem, be this known unto you, and hearken to my Words: 15 For, i. e. that These whom you hear speaking in your Own Languages, are not drunken, as some of you suppose; seeing it is but the Third hour of the Day according to the Jewish way of Reckoning, which answers to about our Nine in the Morning. 16 But This which you see and hear is the Fulfilling of that which was spoken by the Prophet Joel (Chap. 2. 28.) 17 And it shall come to pass in the last days, i. e. in the days of the Messiah or Gospel, says God, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters (uu) shall Prophecy, and your young Men shall see Visions, and your old Men shall dream Dreams: 18 And on my Servants, and on my Handmaidens I will pour out in those Days of my Spirit, and they shall Prophecy: 19 And after that the Truth of the Gospel has been thus attested by the most evident and infallible Testimony of the several miraculous Gifts conferr'd by the Holy Ghost on Believers, and the Generality of the Jewish Nation shall notwithstanding most Obstinately persist in Unbelief, for a just punishment of such their Unbelief I will shew Wonders in Heaven above, and Signs in the Earth beneath; Blood, and Fire, and

IV.
Peter's Discourse
to the People
thereupon.

(u) See all these Countries spoken of in the 2d Part of my Geography of the New Test. (uu) See Chap. 21. 9.

TEXT.

TRANSLATION.

20 Ο ἥλιος μεταφραθήσεται εἰς
σκοτός, καὶ ἡ σελήνη εἰς αἷμα, ὅτε
ἢ ἔλθῃ τὴν ἡμέραν Κυρίου τὸ με-
γάλιν καὶ ὀπίφαν. 21 Καὶ ἔσται,
πᾶς ὃς ἀν' ὀπίκαλέσεται τὸ ὄνομα
Κυρίου, σωθήσεται. 22 Ἄνδρες Ισ-
ραηλῖται, ἀκούσατε τῆς λόγου τῶ-
ντος. Ἰησοῦ τὸν Ναζωραῖον ἀνδρα
ἀπὸ τοῦ Θεοῦ ἀποδειγνύον εἰς ὑμᾶς
δυνάμει καὶ τέρασι καὶ σημείοις, οἷς
ἐποίησε δι' αὐτοῦ ὁ Θεὸς ὡς μέσῳ
ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, 23 τῷ-
τον τῇ ὀρεσμένη βουλῇ καὶ προ-
γνώσει τοῦ Θεοῦ ἐκδοτὸν λαβόντες,
ἀφ' ἑνὸς αἰῶνος προσηξάμενοι
ἀνέλετε. 24 Οἱ ὁ Θεὸς ἀνέστησε
λύσας τοὺς ὀδύνας τοῦ θανάτου, κα-
θὼς ὅτι ἡμεῖς διωκτὸν κρατεῖσθαι
αὐτὸν ὡς αὐτῷ. 25 Δαβὶδ γὰρ
λέγει εἰς αὐτόν. Προσώμην τὸν Κύ-
ριον ἐνώπιόν μου ἀφ' ἑνὸς, ὅτι ἐκ
δεξιῶν μου ἔσθι, ἵνα μὴ σαλευθῶ.
26 Διὰ τοῦτο εὐφράνθη ἡ καρδία μου,
καὶ ἠγαλλίασατο ἡ γλῶσσά μου· ἐπὶ
δὲ καὶ ἡ σάρξ μου κατακλινώσθαι ἐπ'
ἐλπίδι. 27 ὅτι ὅτι ἐγκαταλείψεις
τὸ ψυχίον μου εἰς ἄδην, ὅθεν δώ-
σεις τὸν ὅσιόν σου ἰδεῖν ἀφ' ὀφθαλμοῦ.
28 Ἐγώρισάς μοι ὁδὸς ζωῆς· πληρώ-
σεις με εὐφροσύνης μετὰ τῷ ὀφθαλμῷ σου.

20 The sun shall be turn'd
into darkness, and the moon
into blood, before that great
and notable day of the Lord
come.

21 And it shall come to pass,
that whosoever shall call on
the name of the Lord shall be
sav'd.

22 Ye men of Israel, hear
these words; Jesus of Naza-
reth, a man approv'd of God
among you, by miracles, and
wonders, and signs, which God
did by him in the midst of you,
as ye your selves also know:

23 Him, being deliver'd by
the determinate counsel and
foreknowledge of God, ye have
taken, and by wicked hands
have crucify'd and slain:

24 Whom God hath rais'd
up, having loos'd the pains of
death: because it was not pos-
sible that he should be holden
of it.

25 For David speaketh con-
cerning him, I foresaw the
Lord always before my face,
for he is on my right hand,
that I should not be mov'd.

26 Therefore did my heart
rejoyce, and my tongue was
glad; moreover also, my flesh
shall rest in hope:

27 Because thou wilt not
leave my soul in hell, neither
wilt thou suffer thine Holy
One to see corruption.

28 Thou hast made known
to me the ways of life; thou
shalt make me full of joy with
thy countenance.

T E X T.

T R A N S L A T I O N.

29 Ἄνδρες ἀδελφοί, ἔξόν εἰπεῖν μὲ πατριάρχῃ Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μῆμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 Προφῆτης ὅτι ὑπάρ-

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and bury'd, and his sepulchre is with us unto this day:

30 Therefore being a Pro-

phet,

P A R A P H R A S E.

vapour of Smoak: 20 The Sun shall be turn'd into Darkneſs, and the Moon into Blood, *i. e. there shall be many stupendous Sights and Prodiges, and great Slaughters in Judea, before, and as Fore-runners of that Great and notable Destruction which shall befall Jerusalem and the whole Jewish Nation or State, when the Day of the Lord come, i. e. when the Time shall come that the Lord Jesus shall take Vengeance on such as persist in their Unbelief of Him, by destroying Jerusalem and the Jewish State.*

21 And it shall come to pass on the other hand, that whosoever shall believe, and so call on the Name of the Lord Jesus, as the Christ and Saviour of the World, shall be sav'd, as then from that dreadful Destruction which shall befall the Jewish Nation, so also from Eternal Destruction, if he perseveres in his Faith and lives accordingly. 22 Ye Men of Israel, hear these Words; Jesus of Nazareth, a Man approv'd of God among you, by Miracles and Wonders and Signs, which God did by him in the midst of you, as ye your selves also know: 23 Him being deliver'd into your hands, not by way of Punishment to Him as a Deceiver, but by the determinate Counsel and Foreknowledge of God designing that by his Death he should redeem Mankind from Death, ye have taken, and by wicked Hands have Crucify'd and Slain: 24 Whom God hath rais'd up, having loos'd as it were the Pains or Power of Death: because it was not possible that he should be holden of it, *i. e. should continue under the Power of Death long, there being several Prophecies to the contrary.*

25 For instance, David (*Psal. 16. 8, &c.*) speaks concerning him thus: I foresaw the Lord always before my Face, for he is on my Right hand, that I should not be mov'd. 26 Therefore did my Heart rejoyce, and my Tongue was glad; moreover also, my Flesh shall rest in hope: 27 Because thou wilt not leave my Soul in Hell, *i. e. in that Place or State wherein continue the Souls of Men, during the Separation of their Souls from their Bodies, or from their Death to their Resurrection;* neither wilt thou suffer thine Holy One to see Corruption in his Body: 28 Thou hast made known to me the ways of Life; thou shalt make me full of Joy with thy Countenance. 29 Men and Brethren, let me freely speak unto you of the Patriarch David, that he is both dead and bury'd, and his Sepulchre is with us unto this day: 30 Therefore

the

TEXT.

TRANSLATION.

χων, καὶ εἰδὼς ὅτι ὅρκῳ ἠμοσεν αὐ-
τῷ ὁ Θεός, ἐκ καρπῶ καὶ ὀσφύος αὐτοῦ
τὸ ἡμεῖς σὰρκα ἀναστήσειν τὸν Χριστὸν κα-
θίσαι ἐπὶ τὸ θρόνον αὐτοῦ, 31 προῖδὼν
ἐλάλησε ὡς καὶ ἀναστάσεως καὶ Χει-
ροῦ, ὅτι κατελείφθη ἡ ψυχὴ αὐτοῦ
εἰς ἄδην, ὅθεν ἡ σὰρξ αὐτοῦ εἶδε
διαφθορὰν. 32 Τὸν δὲ Ἰησοῦν ἀνέ-
στησεν ὁ Θεός, καὶ πάντες ἡμεῖς ἐσμὲν
μάρτυρες. 33 Τῇ δεξιᾷ τοῦ Θεοῦ
ὑψώθη, καὶ ἐκαθίστηται ἐκ δεξιᾶς
τοῦ Πατρὸς, καὶ ἡ ἐκκλησία ἀκούει
καὶ ὁ ἅγιος πνεῦμα λαλοῦντα ὡς καὶ
ἐλάλησεν τῷ Δαβὶδ λέγων, 34 Οὐκ ἔστι
ἀνέβη εἰς τὰς οὐρανοὺς ὁ Δαβὶδ ἀνέβη
εἰς τὰς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ὁ
Κύριός μου Κυρίῳ μου· Κάθου ἐκ δε-
ξιῶν μου, 35 ἕως ἃν θῶ τοὺς ἐχ-
θρούς σου ὑποπόδιον τῶν ποδῶν σου.
36 Ασφαλῶς οὖν γνωσκέτω πᾶς οἶ-
κος Ἰσραὴλ, ὅτι Κύριος καὶ Χει-
ρὸν αὐτοῦ ὁ Θεὸς ἐποίησε τῷ Ἰησοῦ
ὃν ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ κατενύγησαν
τῇ καρδίᾳ, εἶπεν τε ὡς καὶ τὸ Πέτρος
καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσο-
μεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ
ἔφη ὡς αὐτοὺς· Μετανοήσατε, καὶ βα-
πτισθήτω ἕκαστος ὑμῶν ἐν ὀνόματι
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ
λήψεται ὁ δῶρεον τοῦ ἁγίου πνεύματος.

phet, and knowing that God had sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ, to sit on his throne:

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God rais'd up, whereof we all are witnesses.

33 Therefore being *exalt- ed to the right hand of God, and having receiv'd of the Fa- ther the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascend- ed into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assured- ly, that God hath made that same Jesus whom ye have cru- cify'd, both Lord and Christ.

37 Now when they heard this, they were prick'd in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptiz'd every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

TEXT.

TRANSLATION.

39 Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέ-
κνοις ὑμῶν, καὶ παντὶ τοῖς ἐν μακρᾷ, ὅσους

39 For the promise is unto
you, and to your children, and
to all that are afar off, even as
ἀν

PARAPHRASE.

the foresaid Passage of Scripture can't be understood of David, He being never yet risen, and so having long since seen Corruption: but David being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loyns, according to the Flesh, he would raise up Christ, to sit on his Throne: 31 He seeing this before-hand, spake of the Resurrection of Christ, that his Soul was not to be left in Hell, neither his Flesh did, i. e. should see Corruption. 32 According to this Prophecy of David, this Jesus whom ye slew, has God rais'd up from the Dead; whereof we All are Witnesses, having frequently seen and convers'd with him after his Resurrection. 33 And not only so, but also this Jesus being the Christ, therefore being also exalted to the Right hand of God, and having receiv'd of the Father the (w) Promise of the Holy Ghost, which he acquainted us with, several times before his Death, accordingly He has shew'd forth this miraculous Appearance of Cloven Tongues like as of Fire, which ye now see sitting upon each of Us, and also this Miraculous Power of Speaking Other Languages than our Own, which ye now hear; which are further Evidences of Jesus being the Christ, and not only Risen again from the Dead, but also Ascended into Heaven. 34 For there is a Prophecy likewise of David's which foretells this Ascension or Exaltation of Christ to the Right hand of God; which Prophecy can't be understood of David himself, forasmuch as ye all acknowledge that He is not ascended into the Heavens; but must be understood of the Christ call'd by David in the said Prophecy, My Lord: for thus He, i. e. David says himself (Psal. 110. 1.) The LORD said unto My Lord, Sit thou on my Right hand, 35 until I make thy Foes thy Footstool. 36 Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have Crucify'd, both Lord and Christ.

37 Now when they heard this, they were many of them prick'd in their Heart with sorrow, for being guilty of so great and heinous a Sin, as either actually to have promoted, or else to have consented to and approv'd of the Death of Jesus; and hereupon they said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do in our Case? 38 Then Peter said unto them, Repent, and be baptiz'd every one of you in the Name of Jesus Christ, for the Remission of Sins; and ye shall indeed receive not only That, but also the Gift of the Holy Ghost. 39 For the Promise of the Holy Ghost and of Salvation (aforemention'd out of Joel 2. 8.) is to you Jews and your Children in the first place, and then to All the Gentiles that are afar off yet from the Knowledge of the true

V.
About 3000 are
converted.

(w) See Chap. 1. 4.

C

God,

TEXT.

TRANSLATION.

ἀν' ὡσκαλέσῃ· Κύριος ὁ Θεὸς ἡμῶν.
 40 Ἐτέροις τε λόγοις πλείοσι διεμαρ-
 τήρετο, καὶ ᾤρεχάλη, λέγων· Σώθητε
 ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
 41 Οἱ μὲν δὲ ἀσμένως ἀποδεξάμενοι τὸ
 λόγον αὐτοῦ, ἐβαπτίσθη· καὶ ὡσεὶ πε-
 ρύχλια. 42 Ἦσαν δὲ ὡσκαρτερῶντες
 τῇ διδασκίᾳ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ
 καὶ τῇ κλάσῃ τοῦ ἄρτου καὶ ταῖς ὡσσευ-
 χαῖς. 43 Ἐγένετο δὲ πάση ψυχῇ φό-
 βος· πολλά τε τέρατα καὶ σημεῖα διὰ
 τοῦ ἀποστόλων ἐγένετο. 44 Πάντες δὲ οἱ
 πιστεύοντες ἦσαν ὅτι τὸ αὐτὸ, καὶ εἶχον
 ἅπαντα κοινά. 45 Καὶ τὰ κτήματα
 καὶ τὰς ὑπάρξεις ὁλοπρασχοι, καὶ διεμέ-
 λισον αὐτὰ πᾶσι, καθὼς ἂν τις χρεία
 εἴη. 46 Καθ' ἡμέραν τε ὡσκαρ-
 τερωῦντες ὁμοθυμαδὸν εἰς τὸ ἱερόν,
 κλῶντες τε κατ' οἶκον ἄρτον, μετε-
 λάμβανον τροφῆς εἰς ἀγαλλιάσιν καὶ
 ἀφελότητι καρδίας, 47 αἰνῶντες τὸν
 Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλους τοὺς
 λαοὺς. Ὁ δὲ Κύριος ὡσσεπύθη τὴν
 ἐκκλησίαν καθ' ἡμέραν τῇ ἐκκλησίᾳ.

Κεφ. γ'. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος
 καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν
 ὅτι πρὸ ὥραν τῆς ὡσσευχῆς πρὸ
 ἐνάτῃ. 2 Καὶ τις ἀνὴρ χωλὸς ἐκ
 κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβα-

many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save your selves from this *perverse generation.

41 Then they that gladly receiv'd his word, were baptiz'd: and the same day there were added *unto them* about three thousand souls.

42 And they continu'd stedfastly in the Apostles doctrine and fellowship, and in breaking of bread and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the Apostles.

44 And all that believ'd, were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread *in house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the People. And the Lord added to the church daily such as should be sav'd.

Chap. III.

Now Peter and John went up together into the temple, at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mothers womb was

σαίετο

PARAPHRASE.

God, even to as many as the Lord our God shall call, *i. e.* shall be Converted to Christianity by the preaching of the Gospel. 40 And with many other words did he testify to them the necessity of Repentance, and exhort them thereto, saying particularly, Save your selves, by Repentance and Faith in Christ, from the Calamities that are coming on this perverse Generation of the Generality of the Unbelieving Jews. 41 Then they that gladly receiv'd his Word, *i. e.* were sincerely affected and wrought upon thereby, were Baptiz'd; and the same day there were added unto them, *i. e.* to the Christian Church, about three thousand Souls. 42 And they continu'd stedfastly in the Apostles Doctrine, and in Fellowship with them and One another; and, or namely, in Breaking of Bread, *i. e.* partaking of the Lord's Supper, and in Prayers. 43 And Fear came upon every Soul that heard of these things; and also on account of the many Wonders and Signs which were done by the Apostles. 44 And All that believ'd were wont to assemble together in the several places where they liv'd, to perform Divine Service; and had All things Common as it were among them, the Poor or Indigent being freely supply'd by the more Rich and Wealthy. 45 And in order hereto, some of the more Wealthy sold their Possessions and Goods, and parted them to All men of their Christian Communion, as every man had need. 46 And they who were at Jerusalem were carefull, in continuing daily with one accord, to attend as yet the Divine Service perform'd in the Temple, and withall in continuing daily in breaking of Bread, or partaking of the Lord's Supper (x) in House, *i. e.* in the appointed houses of some Believers: Which daily Celebration of the Lord's Supper was attended or accompany'd with an Entertainment of All that came to the said House; which Entertainment was styl'd Agape (xx) or the Feast of Charity, forasmuch as it was provided by the more Wealthy, not only for themselves, but also for as many of the Indigent Christians as should come to the Celebration of the Lord's Supper; and thus they did eat their meat at the said Agape or Feasts of Charity, with a Christian Gladness or Cheerfulness, and Love one to the other, and with Singleness or Liberality of Heart in respect of the more Substantial Christians thus liberally Feeding the Indigent. 47 And all this they did praising God, as on other accounts, so peculiarly for bringing them to the Acknowledgment of the True Faith; and having Favour with all the People on account of their modest, innocent, courteous and obliging Behaviour. And the Lord added to the Church daily such as, upon their Perseverance in the Faith, should be Sav'd.

Chap. III. Now Peter and John went up together one day into the Temple, at the stated Hour of Prayer in the Afternoon, being the ninth hour according to the Jewish way of reckoning their Hours; which ninth hour answers to our Three a clock in the Afternoon. 2 And a certain man, lame from his mothers womb, was wont to be carry'd to the Tem-

VI.
Peter and John
cure a Lame man.

(x) See the foregoing Note (s).

(xx) See Jude, v. 12.

T E X T.

T R A N S L A T I O N.

σάζετο· ὃν ἐπήγυν καθ' ἡμέραν πρὸς
τὴν θύραν τῆς ἱερᾶς καὶ λεγομένην Ωραία,
ἧ αὐτῶν ἐλεημοσίην πρὸς τὴν εἰσπορευο-
μένην εἰς τὸ ἱερόν. 3 Ὅς ἰδὼν Πέ-

τρον καὶ Ἰωάννην μέλλοντάς εἰσελθεῖν εἰς
τὸ ἱερόν, ἠρώτα ἐλεημοσίην λαβεῖν.

4 Απετίνας δὲ Πέτρος εἰς αὐτὸν σὺν
τῷ Ἰωάννῃ, εἶπε· Βλέψον εἰς ἡμᾶς.

5 Ὁ δὲ ἐπέχει αὐτοῖς, προσδοκῶν τι
πρὸς αὐτῶν λαβεῖν. 6 Εἶπε δὲ Πέ-

τρος· Ἀργίειον καὶ χρυσίον ἔχ' ὑπά-
ρκει μοι· ὃ δὲ ἔχω, τούτῳ σοι δίδωμι·
Εἰ τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω-

ραίου ἔειρα καὶ πεπατή. 7 Καὶ πιά-
σας αὐτὸν ἐκ δεξιᾶς χειρὸς ἤγειρε· πα-
ραχρῆμα δὲ ἐπερεύθη αὐτῷ αἱ βά-

σεις καὶ τὰ σφυρά. 8 Καὶ ἔξαλλό-
μος ἔστη, καὶ πεπατή· καὶ εἰσῆλθε
σὺν αὐτοῖς εἰς τὸ ἱερόν, πεπατῶν καὶ

ἀλλόματος, καὶ αἰνῶν τὸ Θεόν. 9 Καὶ
εἶδεν αὐτὸν πᾶς ὁ λαὸς πεπατῶντα

καὶ αἰνῶντα τὸν Θεόν. 10 Επεγίνωσκόν
τε αὐτὸν, ὅτι ἦτο ὁ αὐτὸς πρὸς τὴν
ἐλεημοσίην καλεσμένην ὅτι τῇ Ω-
ραία πύλῃ τῆς ἱερᾶς· καὶ ἐπλήσθη γάμ-

βους καὶ ἐκστάσεως ὅτι τῷ συμβεβηκότι
αὐτοῦ. 11 Κρατύντος δὲ καὶ ἰαθέντος
χαλῶς τὸ Πέτρον καὶ Ἰωάννην, συνέδραμε
πρὸς αὐτούς πᾶς ὁ λαὸς ὅτι τῇ πύλῃ
τῇ καλεσμένῃ Σολομώντος, ἐκθαμβοί.

carry'd, whom they laid daily
at the gate of the temple which
is call'd Beautiful, to ask alms
of them that entred into the
temple.

3 Who seeing Peter and
John about to go into the tem-
ple, ask'd an alms.

4 And Peter fastning his
eyes upon him, with John,
said, Look on us.

5 And he gave heed unto
them, expecting to receive
something of them.

6 Then Peter said, Silver
and gold have I none; but
such as I have, give I thee: In
the name of Jesus Christ of Na-
zareth, rise up and walk.

7 And he took him by the
right hand, and lift *him* up:
and immediately his feet and
ankle-bones receiv'd *firm
strength.

8 And he leaping up, stood,
and walk'd, and entred with
them into the temple, walking,
and leaping, and praising God.

9 And all the people saw
him walking and praising God.

10 And they knew that it
was he which sat for alms at
the Beautiful gate of the tem-
ple: and they were fill'd with
wonder and amazement at that
which had happen'd unto
him.

11 And as the lame man
which was heal'd, held Peter
and John, all the people ran
together unto them in the
porch that is call'd Solomon's,
greatly wondring.

TEXT.

TRANSLATION.

12 Ἰδὼν δὲ Πέτρος ἀπεκρίνατο
πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται,
τί θαυμάζετε ὅτι τὸτῳ, ἢ ἡμῖν τί
ἀπειρίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσι-
θείᾳ πεποιηκόσι ἔπαιπαλῆν αὐτόν;
13 Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰα-
κώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἐδόξασε

12 And when Peter saw it,
he answer'd unto the people,
Ye men of Israel, why marvel
ye at this? or why look ye so
earnestly on us, as tho' by our
Own power or holiness we had
made this man to walk?

13 The God of Abraham,
and of Isaac, and of Jacob, the
God of our Fathers has glori-

τὸν

PARAPHRASE.

ple, whom they *that carry'd him* laid daily at the Gate of the Temple, which is *on the East-side or chief Front of the Temple*; and which being *thus the chief Gate of the Temple, was of a Better Make and more Adorn'd and Beautify'd than the others*, whence it was particularly call'd the Beautiful Gate; here, as being the Chief Entrance into the Temple, was laid the foresaid *Lame man* to ask Alms of them that entred into the Temple. 3 Who seeing Peter and John about to go into the Temple, ask'd an Alms. 4 And Peter fastning his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and Gold have I none *to give thee*; but such as I have, give I thee: In the Name of Jesus Christ of Nazareth, rise up and walk. 7 And he took him by the Right hand, and lift him up; and immediately his Feet and Ankle-bones receiv'd firm strength. 8 And he leaping up, stood, and walk'd, and entred with them into the Temple, walking, and leaping, and praising God. 9 And all the People saw him walking and praising God. 10 And they knew that it was he which sat for Alms at the Beautiful Gate of the Temple: and they were fill'd with wonder and amazement at that which had happen'd unto him. 11 And as the Lame man who was heal'd, held Peter and John, *thanking them for the great and miraculous Benefit he had receiv'd by them*, All the People in or about the Temple ran together unto them in the Porch that is call'd Solomon's, greatly wondring *at the sudden Cure wrought by the two Apostles*.

12 And when Peter saw it, he answer'd, *i. e. on this occasion spake* unto the People *thus*: Ye Men of Israel, why marvel ye at this? or why look ye so earnestly on us, as tho' by our Own Power or Holiness we had made this Man to walk? *We freely declare to you on the contrary, that we have Not done this by our Own Power, but altogether by the Power of Another.* 13 *Namely, the God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, by Raising him from the Dead, and*
Exalting

VII.
Peter's Discourse
to the People
thereupon.

M O T T E X T.

T R A N S L A T I O N.

τὸν παῖδα αὐτῷ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ τὸ ῥῶσπον Πιλάτου, κρινόμενοι ἐκείνῳ ἀπολύειν. 14 Ὑμεῖς δὲ τὸ ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χειροῦ ὑμῶν. 15 Τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκλείνατε, ὃν ὁ Θεὸς ἠγείρεν ἐκ νεκρῶν, ὃ ἡμεῖς μάρτυρές ἐσμεν. 16 Καὶ ὅτι τῇ πίστει ὃ ὀνόμαί ἐστι αὐτοῦ, τῷτον, ὃν θεωρεῖτε καὶ οἶδατε, ἐτερέωσε τὸ ὄνομα αὐτοῦ. καὶ ἡ πίστις ἣ δι' αὐτοῦ ἔδωκεν αὐτῷ πᾶσι ὁλοκληρίαν ταύτῃ ἀπεινῶν πάντων ὑμῶν. 17 Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἀγνοίαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 Ὁ δὲ Θεὸς ἀποκατήγγειλε διὰ στόματός πατρὸς τῷ Θεῷ αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν ὅτι. 19 Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἀνέλθωσι χεῖροί ἀναψύξεως ἀπὸ τοῦ ῥωσποῦ τῷ Κυρίου, 20 καὶ ἀποστείλῃ τὸ ῥω-

fy'd his Son Jesus; whom ye deliver'd up, and deny'd him in the presence of Pilate, when he was determin'd to let *him* go.

14 But ye deny'd the Holy one, and the Just, and desir'd a murderer to be granted unto you,

15 And kill'd the Prince of life, whom God hath rais'd from the dead; whereof we are witnesses.

16 And his name thro' faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I *know that thro' ignorance ye did *it*, as *did* also your rulers.

18 But those things which God before had shew'd by the mouth of all his Prophets, that Christ should suffer, he hath so fulfill'd.

19 Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ *unto you, who has

κεχειρισμένον

A N N O T A T I O N S.

V. 20. † So it is read in Alex. and Cant. and several other MSS. and in Chrysostom.

(y) *Matt.* 27. 20. &c. (z) See *Dan.* 7. 14, 27. *Rev.* 11. 15. and 20. 4.

(a) By the *Presence of the Lord* may be here understood the *Presence of Christ himself*, according to 2 *Thess.* 2. 8. and other places of N. T. so far as some Part of the said *Refreshment* will arise from the Satisfaction of seeing the *Presence of Christ*. But I have chosen to interpret this expression as in the Paraphrase, because

cause

P A R A P H R A S E.

Exalting him to his Right hand in Heaven, and there giving him All Power, from whom consequently we have receiv'd this Power, has glorify'd his Son Jesus; whom ye lately deliver'd up to Pilate to be Crucify'd, and (y) deny'd him to be the Christ and your King in the presence of Pilate, and refus'd to have him let go, when He, i. e. Pilate was determin'd to let him go, as being an Innocent Person: 14 But ye deny'd the Holy one and the Just, i. e. the Messias, and Refus'd to have him granted unto you for the Prisoner that was to be releas'd at the Passover according to Custom; and desir'd rather Barabbas, a Murderer to be granted unto you on that account. 15 And thus ye persisted in your Malice against Jesus, till ye had kill'd Him who is the Prince or Author of Life, both as He gives Natural Life to All things Living, and also more especially as he is the Author of Salvation and Eternal Life to All that are Sav'd; whom therefore God has rais'd from the Dead, whereof we are Witnesses. 16 And his Name, i. e. it is thro' Faith in his Name, that we have been endu'd with that Power which has made this Man Strong, whom ye see and know: yea, it is altogether the Faith which we have in Him, and which is Efficacious only by or thro' Him, that has been the means of our Receiving that Power from Him, which has given him, i. e. the Man that was Lame, this perfect Soundness in the presence of you All. 17 And now, Brethren, I know that thro' Ignorance, not for want of Sufficient Evidence to convince you, but thro' the Strength of your Prejudices, ye did it, as did also your Rulers. 18 But those things which God before had shew'd by the mouth of all his Prophets, viz. that Christ should Suffer thus as he has Suffer'd, he has so fulfill'd; by his Over-ruling Providence making use of your Prejudices to accomplish his Own Gracious Purposes for bringing about Man's Salvation, and so bringing Good out of Evil. 19 Repent ye therefore, since your Ignorance of Jesus to be Christ is so far from excusing your Crucifying him, that it is it self a great Sin, and be converted from your Unbelief to a sincere Belief in Jesus as Christ, that your Sins may be blotted out, i. e. pardon'd thro' his Merits, and so ye may become Partakers of the Happiness even of the Temporal (z) and Glorious Kingdom of Christ, when the time thereof, fitly denoted by the Times of Refreshing, on account of the Happy and Glorious Refreshment the (z) Saints shall then enjoy even here on Earth during the Thousand years continuance thereof, shall come, by the coming again of Jesus from the presence of the (a) Lord or God, i. e. from Heaven down upon Earth: 20 And, i. e. namely when He, i. e. God shall send the Man Jesus Christ unto you, who accordingly has been design'd

A N N O T A T I O N S.

cause of the Beginning of the following Verse, which is necessarily to be refer'd to God; and agreeably hereto *Tertullian* read *Dei* instead of *Domini* in this place, and so the Ethiopick Interpreter.

TEXT.

TRANSLATION.

χειρισμένοι ὑμῖν Ἰησοῦν Χριστόν, 21 ὃν
 δεῦ ἔρανον μὲν διξάσθαι ἄχει θεόνων
 ἀποκαταστάσεως πάντων ὧν ἐλάλησεν
 ὁ Θεὸς διὰ τὸ στόμα τοῦ ἁγίου αὐτοῦ
 προφητῶν ἀπὸ αἰῶνος. 22 Μωσῆς
 μὲν εἶπεν· Οἱ προφήται ὑμῖν ἀνα-
 γήσονται· Κύριε ὁ Θεὸς ὑμῶν ἐκ τῶν
 ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκύ-
 σεσθε κατὰ πάντα ὅσα αὐτὸς λαλήσῃ
 πρὸς ὑμᾶς. 23 Ἐσται δὲ, πάντα ψυ-
 χή, ἥ τις αὐτὸν μὴ ἀκούσῃ τοῦ προφή-
 τῃ ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ
 λαοῦ. 24 Καὶ πάντες δὲ οἱ ἁγιοὶ
 ἀπὸ Σαμουὴλ καὶ τῶν ἑξῆς, ὅσοι
 ἐλάλησαν, καὶ προφητεύσαντες ταῖς
 ἡμέραις ταύταις. 25 Ὑμεῖς ἐστέ υἱοὶ
 τῶν προφητῶν καὶ τῆς διὰ τὸ στόμα τοῦ
 Θεοῦ πρὸς τοὺς πατέρας ἡμῶν,
 λέγων πρὸς Ἀβραάμ· Καὶ
 τῷ ἁβραάμ σου ἐνελογηθήσονται
 πάντα αἱ πατρίαι τῆς γῆς. 26 Ὑ-
 μῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν
 παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐ-
 τὸν ἐνλογοῦντα ὑμᾶς, ὅτι καὶ ἀπο-
 σφένδυνον ἕκαστον ἀπὸ τῶν πονηριῶν
 ὑμῶν.

been design'd beforehand *there-
 to*:

21 Whom the heaven must
 receive, until the times of re-
 stitution of all things which
 God hath spoken by the mouth
 of * his holy Prophets, since
 the world began.

22 * Moses truly said, * A
 Prophet shall the Lord your
 God raise up unto you, of
 your brethren, like unto me;
 him shall ye hear in all things
 whatsoever he shall say unto
 you.

23 And it shall come to pass,
that every soul which will not
 hear that prophet, shall be de-
 stroy'd from among the people.

24 Yea, and all the pro-
 phets from Samuel, * even as
 many of those that follow af-
 ter * as have spoken, have like-
 wise foretold of these days.

25 Ye are the children of
 the prophets, and of the co-
 venant which God made with
 our fathers, saying unto Abra-
 ham, And in thy seed shall all
 the kindreds of the earth be
 blest.

26 Unto you first, God hav-
 ing rais'd up his Son Jesus, sent
 him to blest you, in turning
 away every one of you from
 his iniquities.

Κεφ. δ'.

ANNOTATIONS.

V. 21. † Πρώτον is not read in Alex. and another MS; nor in Vulg. Syr. and
 Ethiop. Versions; nor in Chrysostom or Tertullian. It has been most probably
 added by some injudicious hand.

V. 22.

P A R A P H R A S E.

sign'd beforehand thereto, *i. e.* to be thus sent: 21 Whom the Heaven must receive, until the Time that the Kingdoms of the Earth (z) shall become the Kingdom of our Lord Christ; which Time is fitly denoted also by the Times of the Restitution of All things, forasmuch as then shall be restor'd All Sublunary things, or the Things of the Earth, to that or a like Happy State they were in before the Fall of Adam; of which Happy Restitution or Times God has spoken by the Mouth of his (b) Holy Prophets, who have been in several Ages of the World since the World began. 22 But to return to the necessity of your Believing in and Obeying Jesus, I inform and assure you that this Jesus is no other than That Prophet, of whom Moses truly said, (c) A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroy'd from among the People. 24 Yea, and all the Prophets from Samuel, even, or namely as many of those that follow after Samuel, (who is said First to have erected the Schools of the Prophets) as have spoken, *i. e.* as the Holy Ghost has thought fit to make use of to Reveal further and further the Will and Design of God, have likewise foretold of something or other relating to these Days of Christ or the Gospel. 25 Ye are the Children of that People, to whom particularly the Prophets were sent by God to reveal and foretel his Will and Designs; and likewise ye are the Children of that People, to whom primarily belongs the Covenant which God made with our Fathers, saying unto Abraham, And (d) in thy Seed, *i. e.* Christ, shall all the Kindreds of the Earth be Bless'd. 26 Accordingly unto you First, *i. e.* before the Gospel is to be preach'd to the Gentiles, God having rais'd up his Son Jesus, and so given you thereby, and by the Descent of the Holy Ghost, the greatest Conviction that can be given, and consequently the Last he will give you, that Jesus is truly his Son or Christ, has sent Us to preach and witness This unto you; that so ye may believe in Him, *i. e.* in Jesus, and consequently God may be said as it were to have sent Christ in Us to Bless you, namely in Turning away Every one of you from his Iniquities.

Chap.

A N N O T A T I O N S.

V. 22. † So it is read in Alex. MS. and Vulg. Latin Version. And several other MSS. leave out *pag.* It has most probably been added likewise by some, who did not truly understand the foregoing Context.

(b) *Isai.* 11. 6, 7, 8. and *Isai.* 65. 17 — 25. and 66. 22. Compare 2 *Pet.* 3. 13. *Revel.* 21. 1, &c.

(c) *Deut.* 18. 15, 18, 19. (d) *Gen.* 12. 3, &c.

D

(e) See

TEXT.

TRANSLATION.

Κεφ. Δ'. Λαλοῦντων δὲ αὐτῶν
πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ
ἱερεῖς καὶ ὁ στρατηγὸς τῶν ἱεροῦ καὶ
οἱ σαδδουκαῖοι, 2 Διαπονούμενοι δὲ
τὸ διδάσκειν αὐτὰς τὸν λαόν, καὶ κα-
ταγγέλλειν ἐν τῷ Ἰησοῦ ὃ ἠνάστασιν ἐκ
νεκρῶν. 3 Καὶ ἐπέβαλον αὐτοῖς τὰς
χεῖρας, καὶ ἔθηκαν εἰς τήρησιν εἰς τὴν
αὔριον· ὡς γὰρ ἑσπέρα ἦδη. 4 Πολ-
λοὶ δὲ τῶν ἀκουσάντων τὸ λόγον ἔπι-
στευσαν· καὶ ἐγένετο ὁ ἀριθμὸς τῶν
ἀνδρῶν ὥσπερ χιλιάδες πέντε.

5 Ἐγένετο δὲ ἔπειτα τὴν αὔριον συ-
αχθῆναι αὐτῶν τὰς ἀρχιερεὶς καὶ πρεσ-
βυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ·
6 καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν
καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι
ἦσαν ἐκ γένους ἀρχιερατικῶν. 7 Καὶ
ἐστήσαντες αὐτὰς ἐν τῷ μέσῳ, ἐπηρώ-
τησαν· Εἰ ποίᾳ δυνάμει ἢ ἐν ποίῳ
ὀνόματι ἐποιήσατε τούτο ὑμεῖς; 8 Τό-
τε Πέτρος πληθεὺς πνεύματος ἀγίου
εἶπε πρὸς αὐτάς· Ἀρχιερεῖς ὅτι λαὸς, καὶ
πρεσβύτεροι ὅτι Ἰσραὴλ, 9 Εἰ ἡμεῖς
σήμερον ἀνακρινόμεθα ἕνεκα ἐνέργειας
ἀνθρώπου ἀδυνάτου ἐν τίνι ὄντι σέσωται·
10 Γινώσκοντες ἔγω πάντες ὑμῖν καὶ παντὶ
τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν
ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγείρεν

Chap. IV.

And as they spake unto the
people, the priests and the cap-
tain of the temple, and the Sad-
ducees came upon them,

2 Being griev'd that they
taught the people, and preach'd
through Jesus the resurrection
from the dead.

3 And they laid hands on
them, and put them in hold
unto the next day: for it was
now * evening.

4 Howbeit, many of them
which heard the word, be-
liev'd; and the number of the
men was about five thousand.

5 And it came to pass on the
morrow, that their rulers, and
elders, and scribes,

6 And Annas the high priest,
and Caiphas, and John, and Al-
lexander, and * those that were
of the kindred of the high
priest, were gather'd together
at Jerusalem.

7 And when they had set
them in the midst, they ask'd,
By what power, or by what
name have ye done this?

8 Then Peter fill'd with the
Holy Ghost, said unto them, Ye
rulers of the people, and elders
of Israel,

9 If we this day be examin'd
of the good deed done to the
impotent man, by what means
he is made whole;

10 Be it known unto you
all, and to all the people of Is-
rael, that by the name of Jesus
Christ of Nazareth, whom ye
crucify'd, whom God rais'd

TEXT.

TRANSLATION.

ἐκ νεκρῶν, ὃς τὸν ἄνθρωπον παρέστη-
κεν ὡς πρὸς ὑμᾶς ὅλην. 11 Οὗτος
ἦν ὁ λίθος ὃν ἔλεγεν οἱ
καδομοῦται, ὃ γενόμενος εἰς κεφα-
λὴν γωνίας. 12 Καὶ ἔτι ἐν ἄλλῳ

from the dead, even by him
doth this man stand here before
you whole.

11 This is the stone which
was set at nought of you
builders, which is become the
head of the corner.

12 Neither is there salva-
tion

PARAPHRASE.

Chap. IV. And as they, *i. e.* Peter and John spake unto the People, the Priests and the Captain of the Band of Soldiers that then kept Guard at the Temple, and the Sadducees came upon them, 2 being griev'd that they thus taught the People, and more particularly that they preach'd thro' Jesus the Resurrection from the Dead; namely the Sadducees being griev'd that they did at all assert any Resurrection, it being what they Deny'd: and the Others, tho' they did not deny the Resurrection itself, yet being griev'd also that the two Apostles should teach, that the Resurrection from the Dead was procur'd for Mankind by Jesus, and that such only as Believ'd in and Obey'd his Gospel should attain to the Resurrection to Life Eternal. 3 And hereupon they laid hands on them, and put them in-hold unto the next day: for it was now evening. 4 Howbeit, *i. e.* notwithstanding the two Apostles were thus apprehended, many of them that heard the Word which they had preach'd, believ'd; and the number of the Men was about Five thousand.

VIII.
Peter and John
are apprehended:

5 And it came to pass on the morrow, that their Rulers, and Elders, and Scribes, 6 and Annas the High-priest or (e) Nasi, and Caiphas the Aaronical High-priest, and John, and Alexander, and Those that were of the Kindred of the High-priest, *i. e.* of Aaron's Family, were gather'd together at Jerusalem, in the Court where the Great Sanhedrin was wont to meet. 7 And when they had order'd the two Apostles to be brought, and set them in the midst, they ask'd, By what Power, or by what name have ye done this? 8 Then Peter fill'd with the Holy Ghost, said unto them, Ye Rulers of the People, and Elders of Israel, 9 If we this day be examin'd of the good Deed done to the Impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye Crucify'd, whom God rais'd from the Dead, even by him doth this man stand here before you whole. 11 This is the Person denoted Prophetically by (f) the Stone, which was set at nought of you Builders, which is become the head of the Corner. 12 Neither is there Salva-

IX.
And had before
the Sanhedrin.

(e) See my Discourse to the New Test. concerning the Jewish Rulers.

(f) See Psal. 118. 22. and my Paraphrase on Matt. 21. 42.

TEXT.

TRANSLATION.

ἔστιν ἡ σωτηρία· ὅτι ἡ ὀνομαζομένη ἐστὶν ὑπὸ τοῦ οὐρανοῦ τὸ δεδομένον τοῖς ἀνθρώποις, ὃ ὅδε σωτήριον ἡμῶν.

13 θεωρῶντες δὲ ὅτι Πέτρος παρρησίαν καὶ Ἰωάννης, καὶ χαλαρόθυμοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.

14 Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐγώτα ὅτι θεραπευόμενον, ἔστιν εἶχον ἀναιρεῖν.

15 Κελεύσαντες δὲ αὐτοὺς ἔξω τῆς συνεδρίας ἀπολθεῖν, συνέβαλον πρὸς ἀλλήλους, 16 λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ ὃ δυνάμεθα ἀρνήσασθαι.

17 Ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸ λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ὅτι τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

18 Καὶ χαλεύσατες αὐτοὺς, πρήγισαν αὐτοῖς τὸ καθόλου μὴ φεγγεῖσθαι μηδὲ διδάσκειν ὅτι τῷ ὀνόματι Ἰησοῦ.

19 Ο δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς, εἶπον· Εἰ δίκαιόν ἐστιν κρίνειν τῷ Θεῷ, ὑμῶν ἀκέειν μάλλον ἢ τῷ Θεῷ, κρίνατε. 20 Οὐ δυνάμεθα γὰρ ἡμεῖς, ἀλλ' εἰδομέν καὶ ἠκούσαμεν, μὴ λαλεῖν. 21 Οἱ δὲ παραπειλησά-

tion in any other: for there is none other name under heaven given among men whereby we must be sav'd.

13 Now when they saw the boldness of Peter and John, and perceiv'd that they were unlearn'd and ignorant men, they marvel'd, and they * had knowledge of them, that they had been with Jesus.

14 And beholding the man which was heal'd standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferr'd among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they call'd them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answer'd and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had fur-

TEXT.

TRANSLATION.

μενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐεί-
κοντες τὸ, ὡς κολάσωνται αὐ-
τοὺς, ἀλλὰ τὸν λαόν· ὅτι πάντες
ἐδόξαζον τὸν Θεὸν ὅτι τῷ γερονόπ.

22 Ἐπὼν γὰρ ἡ πλειόνη πενην-
κοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ
σημεῖον τούτο τῇ ἰατρικῇ.

ther threatned them, they let
them go, finding nothing how
they might punish them, be-
cause of the people: for all men
glorify'd God for that which
was done.

22 For the man was above
forty years old, on whom
this miracle of healing was
shew'd.

23 Ἀπο-

P A R A P H R A S E.

tion to be attain'd in or by any Other: for there is no other Name under
Heaven given among Men whereby we must be Sav'd. 13 Now when
they saw the boldness of Peter and John, and perceiv'd that they were
Unlearn'd and Ignorant Men of themselves, they marvell'd, and they
had Knowledge of them, that they were Two that had been with Jesus
as his Disciples. 14 And beholding the Man which was heal'd stand-
ing with them, they could say nothing against the Truth of it, i. e. of
the miraculous Cure done to the Lame man. 15 But when they had
commanded them to go aside out of the Council, they conferr'd among
themselves, 16 saying, What shall we do to these Men? for that in-
deed a notable Miracle hath been done by them is manifest to all them
that dwell in Jerusalem, and we cannot deny it. 17 But that it spread
no further among the People, let us straitly threaten them, that they
speak henceforth to no man in this Name. 18 And they call'd them,
and commanded them not to speak at all, nor teach in the Name of Je-
sus, i. e. not to teach that no one could be Sav'd but by Faith in and Obe-
dience to Jesus or his Gospel. 19 But Peter and John answer'd and said
unto them, Whether it be right in the sight of God, to hearken unto
you more than unto God, judge ye. 20 For which reason, we cannot
but speak the things which we have seen and heard relating to Jesus;
being Commanded by God so to do, and for that very End chosen to be Ear-
Witnesses of what Jesus did and taught. 21 So when they had further
threatned them, they let them go, finding nothing how, i. e. for which
they might punish them with any Colour of Justice, as also being Afraid
to do it Unjustly because of the People: for All men among the Common
People glorify'd God for that Miraculous Cure which was done by the
Apostles: 22 And that the more, for that the Man was above forty
years old, on whom this Miracle of healing was shew'd, and so the Cure
was the Greater.

23 And

TEXT.

TRANSLATION.

23 Απολυθέντες δὲ ἦλθον πρὸς τὰς ἰδίας, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24 Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ᾤραν φωνὴν πρὸς τὸ Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· 25 Ο ἄφ' ὅμαί᾽ Δαβὶδ τῷ πατρὶ σὺ εἶπῃ· Ἰνα τί ἐφρούραζαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενὰ; 26 Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τῷ Κυρίῳ καὶ κατὰ τῷ Χριστῷ αὐτοῦ. 27 Συνήχθησαν γὰρ ἐπ' ἀληθείας, ὅτι τῇ πόλει ταύτῃ ἐπὶ τὸν ἄνθρωπον παῖδά σου Ἰησοῦν, ὃν ἔχεις, Ἡρώδης τε καὶ Πόντιος Πιλάτος συνῆθησαν καὶ λαοῖς Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου πρὸς ἐμεῖς. 29 Καὶ τὰ νῦν Κύριε ἐπεὶ ἐπὶ τοῖς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, 30 ὅτι καὶ τῇ χεὶρί σου ἐκτείνειν σε εἰς ἴασην, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τῷ ὀνόματι τῷ ἁγίῳ παιδὶ σου Ἰησοῦ. 31 Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ὃ ᾧ ἦσαν συνη-

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gather'd together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast *made Christ, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gather'd together *in this City,

28 For to do whatsoever thy hand and thy counsel determin'd before to be done.

29 And now Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thy hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had pray'd, the place was shaken where they were assembled to-

TEXT.

TRANSLATION.

ἄλλοι· καὶ ἐπλήθυνσαν ἅπαντες πνεύ-
ματι ἁγίῳ, καὶ ἐλάλουν τὸ λόγον
τῷ Θεῷ μὲν παρρησίας.

gether; and they were all fill'd
with the Holy Ghost, and they
spake the word of God with
boldness.

32 T³

P A R A P H R A S E.

23 And being let go, they, *i. e.* Peter and John went to their own Company, *i. e.* to the rest of the Apostles and other Disciples, and reported All that the Chief-priests and Elders had said unto them. 24 And when they heard that, they lift up their Voice to God, *i. e.* One speaking First as the Priest or Minister, and the Rest saying after the Former, All with a Loud Voice join'd together in this Common Prayer following with one accord, and said, Lord, thou art God which hast made Heaven and Earth, and the Sea, and all that in them is: 25 Who by the mouth of thy Servant David hast said, Why did the Heathen rage, and the People imagine vain things? 26 The Kings of the Earth stood up, and the Rulers were gather'd together against the Lord, and against his Christ. 27 For according to this Prophecy, of a Truth against thy holy Child Jesus, whom thou hast (*g*) made Christ, both Herod and Pontius Pilate with the Gentiles, *i. e.* the Roman Soldiers, and the People of Israel were gather'd together in this City, 28 for to do whatsoever thy Hand and thy Counsel determin'd before to be done. 29 And now, Lord, behold their late Threatnings against Us; and grant unto Us thy Servants, that notwithstanding such their Threatnings, with all Boldness they may speak thy Word; 30 and make our Preaching the more Effectual, by stretching forth thy Hand to heal by Us as thy Instruments; and by granting that Signs and Wonders may be done by Us, in the Name of thy Holy Child Jesus. 31 And when they had pray'd, the place was shaken where they were Assembled together; and they were all fill'd with the Holy Ghost, and according to their foregoing Prayer, they being enabled by the Holy Ghost so to do, spake the Word of God with Boldness.

X.
And are let go,
only with Threat-
nings.

A N N O T A T I O N S.

V. 27. † So it is read in Alex. Cant. and several other MSS; as also in Vulg. Syr. Arab. Ethiop. Versions; and in Chrysoft. Cyril. Calaritan. Iren. Ambros. Hilary. Inasmuch that tis scarcely to be doubted but it is the Original Reading, and has been since left out by some that could not understand how it could be said, that in Jerusalem were gather'd together the Gentiles. Moreover this Expression, ἐν τῇ πόλει παντὶ, has here a remarkable Emphasis, as answering to what our Saviour had said Luke 13. 33—35. and Matt. 23. 34, &c. So that it is most highly probable, that it was inserted into the Prayer by the Apostles themselves.

(*g*) 'Tis evident that ἡ Χριστός v. 27. answers to Χριστὸν v. 26; and therefore our Translators should either have render'd Χριστὸν αὐτοῦ his Anointed, (as Psal. 2. 2.) or else ἡ Χριστός hast made Christ; that so the Reference might be the more clear.

32 And

TEXT.

TRANSLATION.

32 Τῷ δὲ πλήθει τῶν πιστευ-
σάντων ἡ καρδία καὶ ἡ ψυχὴ μία·
καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐ-
τῷ ἔλεγεν ἴδιον (εἶ), ἀλλ' ἡ αὐτοῖς
ἅπαντα κοινά. 33 Καὶ μεγάλη δυνά-
μει ἀπεδίδεν τὸ μαρτύριον οἱ ἀποστό-
λοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ·
καὶ ἦν μεγάλη ἡ ἐπιπάνα αὐ-
τούς. 34 Οὐδὲ γὰρ εἰδεῖς τις
ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτή-
νορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πω-
λουῦντες ἔφερον τὰς τιμὰς τῶν πω-
ρασκομένων. 35 καὶ ἐτίθου πα-
ρὰ τοὺς πόδας τῶν ἀποστόλων διεδί-
δοτο δὲ ἑκάστῳ κατ' ὅτι αὐτὸς χρεῖαν
εἶχεν. 36 Ἰωσὴς δὲ, ὁ ἐπικληθεὶς
Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὅ ἐστι
μετρίμυθος, ὃς ἐρμηνεύεται)
λαβίτης, Κύριος τῷ γένει, 37 ὑπάρ-
χοντι αὐτῷ ἀγρὸς, πωλίσας ἤνεγκε
τὸ πρῶτον, καὶ ἔθηκε παρὰ τοὺς πό-
δας τῶν ἀποστόλων.

Κεφ. ε'. Ἀνὴρ δὲ τις Ἀνανίας ὀνό-
ματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐ-
τοῦ ἐπώλησε κτήμα. 2 καὶ ἐκρύψε-
σατο ἀπὸ τῆς πμῆς, σκευδύας καὶ
τῆς γυναικὸς αὐτοῦ. καὶ ἐλέγχας μέ-
ρος τι, παρὰ τοὺς πόδας τῶν ἀποστό-
λων ἔθηκεν. 3 Εἶπε δὲ Πέτρος·
Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς

32 And the multitude of
them that believ'd, were of one
heart, and of one soul: nei-
ther said any of *them*, that
* any of the things which he
possess'd, was his own, but they
had all things common.

33 And with great power
gave the Apostles witness of the
resurrection of the Lord Jesus:
and great grace was upon them
all.

34 Neither was there any
among them that lack'd: for as
many as were possessors of lands
or houses, sold them, and
brought the prices of the things
that were sold,

35 And laid *them* down at
the Apostles feet: and distribu-
tion was made unto every man
according as he had need.

36 And Joseph, who by the
Apostles was surnam'd Barna-
bas (which is, being interpreted,
The son of consolation) a Le-
vite, and of the country of
Cyprus,

37 Having land, sold *it*, and
brought the money, and laid
it at the Apostles feet.

Chap. V.

But a certain man nam'd A-
nania with Sapphira his wife,
sold a possession,

2 And kept back *part* of the
price, his wife also being privy
to *it*, and brought a certain
part, and laid *it* at the Apostles
feet.

3 But Peter said, Ananias,
why hath Satan fill'd thine

T E X T.

TRANSLATION.

τῇ καρδίᾳ σου, ψέσασθαι σε τὸ
πνεῦμα τὸ ἅγιον, ἕως οὗτις ἀπὸ τοῦ
τιμῆς τῆς γῆς; 4 Οὐχὶ μόνον, σοὶ
ἔμενε,

heart to lie to the holy Ghost,
and to keep back part of the
price of the land?
4 Whilst it remain'd, was
mine,

P A R A P H R A S E.

32 And the multitude of them that believ'd were so united together in Love and Affection and all Christian Designs, as if they had been All of One Heart and of One Soul: neither said any of them, that Any of the things which he possess'd was his Own so far, but that he was most Ready to help his Indigent Brethren; and that to such a Degree, as that they far'd as if they had All things Common. 33 And with great Power of performing Miracles, gave the Apostles witness of the Resurrection of the Lord Jesus: and great Grace, viz. of God, or Assistance and Gifts of the Holy Ghost, was upon them All; and, as an effect of the Grace of God, there was great Charity among them, or exercis'd by the Wealthy toward the Indigent. 34 Whence it came to pass, that neither was there any among them that lack'd Necessaries: for as many as were Possessors of Lands or Houses sold them, and brought the prices of the things that were sold, 35 and laid them down at the Apostles Feet: and distribution was made unto every Man according as he had need. 36 And particularly Josès, who by the Apostles was surnam'd Barnabas (which is, being interpreted, The Son of Consolation; so call'd, not improbably, on account of his great Christian Charity, in selling and giving All he had to the Consolation or Comfortable Relief of the needy Christians) a Levite by Tribe, and of the Country or Island of Cyprus by Birth, 37 having a considerable Estate in Land there, sold it, and brought All the Money he sold it for, and laid it at the Apostles Feet, to be by them distributed among the Indigent Christians.

XI.
The great Charity of the First Christians to the Poor.

Chap. V. But quite contrary to this good Example set by the foremention'd Barnabas, and yet (as it seems) out of a Desire of being no less Commended and Esteem'd among the Christian Brethren for their Charity, than Barnabas was for His, a certain Man nam'd Ananias, with Sapphira his Wife, sold a Possession, 2 and kept back part of the price, his Wife also being privy to it, and brought a certain part, and laid it at the Apostles feet; as if it had been the whole price of what they Sold, thinking thus to Deceive the Apostles, and so in effect or by Consequence God himself. 3 But Peter said, Ananias, Why hath Satan fill'd thine Heart, to lie thus to the Holy Ghost, and, i. e. namely to keep back part of the price of the Land thou hast Sold, and to bring the remaining Part to Us, and yet to pretend thou hast brought the Whole price? 4 Whilst it remain'd Unsold, was it not thine Own in such a manner, as that thou wast under no necessary obligation by the Rules of Christianity to sell it?

XII.
The Punishment of Ananias and Sapphira.

TEXT.

TRANSLATION.

ἑμεῖς, καὶ πωρθεῖν οὐ τῇ σῇ ἰξουσία
 ὑπῆρχε; τί ὅτι ἔθυσεν τῇ καρδίᾳ σου
 τὸ πῶμα τούτο; οὐκ ἐφύσω ἀν-
 θρώποις, ἀλλὰ τῷ Θεῷ. 5 Ἀκούων
 δὲ Ἀναΐας τὴς λόγους τούτης, πε-
 σὼν ἔξέψυξε· καὶ ἐγένετο φόβος μέ-
 γας ὅτι πάντας τὴς ἀκρόντας ταῦτα.
 6 Ἀναστάντες δὲ οἱ νεώτεροι συνέτει-
 λαν αὐτὸν, καὶ ἔκειραντες ἔθαψαν.
 7 Ἐγένετο δὲ ὡς ὥρων τριῶν ἡμέ-
 ρημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδῆσα
 τὰ γεροντὸς εἰσῆλθεν. 8 Ἀπεκρίθη
 δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ
 πουούτως τὸ χεῖρον ἀπέδωκε; Ἡ δὲ
 εἶπε· Ναί, ποσόν. 9 Ὁ δὲ Πέ-
 τρος εἶπε πρὸς αὐτήν· Τί ὅτι συνε-
 φωνήθη ὑμῖν πωρᾶσαι τὸ πνεῦμα
 κυρίου; ἰδὲ οἱ πόδες τῶν θαψάντων
 τοῦ ἀνδρα σου, ὅτι τῇ γύρα, καὶ
 ἰξοῖσός σε. 10 Ἐπεσε δὲ ὡς
 χεῖμα παρὰ τὴς πόδας αὐτοῦ καὶ
 ἔξέψυξε. Εἰσελθόντες δὲ οἱ νεαῖσκοι
 ἔβριον αὐτὴν νεκράν, καὶ ἔκειραν-
 τες ἔθαψαν πρὸς τοῦ ἀνδρα αὐτῆς.
 11 Καὶ ἐγένετο φόβος μέγας ἐφ'
 ὅλῳ τῷ ἐκκλησίᾳ, καὶ ὅτι πάν-
 τας τὴς ἀκρόντας ταῦτα.

12 Διὰ δὲ πᾶν χειρῶν τῶν ἀπο-
 στόλων ἐγένετο σημεῖα καὶ τέρατα οὐ
 καὶ λαῷ πολλὰ· (καὶ ἦσαν ὁμοθυ-

it not thine own; and after it
 was sold, was it not in thine
 own power? why hast thou
 conceiv'd this thing in thine
 heart? thou hast not ly'd unto
 men, but unto God.

5 And Ananias hearing these
 words, fell down, and gave up
 the Ghost: and great fear came
 on all them that heard these
 things.

6 And the young men arose,
 wound him up, and carry'd him
 out, and bury'd him.

7 And it was about the
 space of three hours after,
 when his wife, not knowing
 what was done, came in.

8 And Peter answer'd unto
 her, Tell me whether ye sold
 the land for so much. And she
 said, Yea, for so much.

9 Then Peter said unto her,
 How is it that ye have agreed
 together, to *try the Spirit of
 the Lord? behold, the feet of
 them which have bury'd thy
 husband are at the door, and
 shall carry thee out.

10 Then fell she down
 straightway at his feet, and
 yielded up the ghost. And the
 young men came in and found
 her dead, and carrying her
 forth, bury'd her by her hus-
 band.

11 And great fear came up-
 on all the Church, and upon as
 many as heard these things.

12 And by the hands of the
 Apostles were many signs and
 wonders wrought among the
 people; (and they were all

T E X T.

T R A N S L A T I O N.

μαδὸν ἅπαντες ἐν τῇ τοῦ Σολομῶν- with one accord in Solomon's
 τῶ. 13 Τῶν δὲ λοιπῶν ἕδεις porch.
 ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ' 13 And of the rest durst no
 ἐμεγά. man joyn himself to them: but

P A R A P H R A S E.

and after it was sold, was it not in thine Own power to keep the Price of it for thine Own use, or to give as much as thou thoughtest fit to the Poor? Why halt thou conceiv'd this thing in thine Heart, namely to try whether thou couldst not put a Trick and Cheat upon Us Apostles, by bringing us only a Part of the Price, and to pretend it was the Whole Price? Hereby thou hast not ly'd unto us Men, but unto God, viz. to the Holy Spirit which is in us, and by whom we are enabled to discover this thy Cheat and Lye; which is so great a Sin, that God thinks fit to punish it in Thee presently by an Exemplary Death. 5 And Ananias hearing these Words, fell down, and gave up the Ghost: and great Fear or Reverence for the Apostles came on all them that heard these things. 6 And some of the Young men that were there, arose, and stripping off his Wearing cloaths, wound him up in Burying cloaths, and then carry'd him out, and bury'd him, 7 And it was about the space of three Hours after, when his Wife, not knowing what was done, came in. 8 And Peter answer'd unto her, Tell me whether ye Sold the Land for so much only. And she said, Yea, for so much only, and no more. 9 Then Peter said unto her, How is it that ye, i. e. thy Husband and Thou, have agreed together thus, to try to put a Cheat on Us Apostles, which is in effect to try to put a Cheat on the Spirit of the Lord? As thou hast been Partner in the said heinous Sin, so it pleases God thou shouldst undergo the like Exemplary Punishment: wherefore, behold the feet of them which have bury'd thy Husband are at the door, and shall carry Thee out. 10 Then fell she down straightway at his Feet, and yielded up the Ghost. And the Young men came in and found her dead, and carrying her forth, bury'd her by her Husband. 11 And great Fear came upon all the Church, and upon as many as heard these things.

12 And by the hands of the Apostles were many Signs and Wonders wrought among the People; (and they, i. e. the Apostles were All One day, as they seem to have been frequently, with one accord in Solomon's Porch. 13 And here the Believers came to them to be Instructed: and of the Rest that were Unbelievers, durst no man joyn himself to them, as if he was a Believer, and by way of putting a Cheat on the Apostles; since the Apostles had given such evident Proof by the instances of Ananias and Sapphira, that they were not to be Deceiv'd, and that it might prove no less than Fatal for Any one to go about to Deceive them. On this Account, such Unbelievers as were displeas'd at the Apostles, and hated them,

XIII.
 The Apostles perform extraordinary Miracles, and great Numbers are Convert-
 ed.

TEXT.

TRANSLATION.

ἐμεγάλυνεν αὐτοὺς ὁ λαός. 14 Μᾶλλον δὲ προσετίθειτο πιστεύοντες τῷ Κυρίῳ, πλήθην ἀνδρῶν τε καὶ γυναικῶν.) 15 Ὡστε καὶ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ πρὶν αὐτῶν ἐπὶ κλινῶν καὶ κρεβάτων, ἵνα ἐρχομένης Πέτρῃ καὶ ἡ σκιά ἐπισκιάσῃ πρὸς αὐτοὺς. 16 Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλὺς ἀκαθάρτων· ὧν πνεύματα ἀκαθάρτων οἱ πῆνες ἐθεραπεύοντο πάντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ συνὲς αὐτοῦ, (ἡ ὅσα αἵρεσις τῆς σαδδουκαϊῶν) ἐπλήθυνον ζήλον. 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τῇ κοινῇ φυλακῇ. 19 Ἀγγέλῳ δὲ Κυρίου ἀφ' ἧς νυκτὸς ἠνοίξε τὰς θύρας τῆς φυλακῆς· ἐξαγαγόντες αὐτοὺς, εἶπε. 20 Πορεύεσθε, καὶ στήντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 Ἀκούσαντες δὲ ἐπισήλθον ὑπὸ τῇ ὀρθρῇ εἰς τὸ ἱερόν, καὶ ἐδίδασκον. Παραγινόμενῳ δὲ ὁ ἀρχιερεὺς καὶ οἱ συνὲς αὐτοῦ, συνεκάλεσαν τὸ συνέδριον καὶ πάντες τοὺς γερουσίαι τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.

the people magnify'd them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vex'd with unclean spirits: and they were heal'd every one.

17 Then the high priest rose up, and all that were with him, (* who were of the sect of the Sadducees) and were fill'd with indignation,

18 And laid their hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night open'd the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and call'd the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

TEXT.

TRANSLATION.

22 Οἱ δὲ ὑπὲρ ὃ πρᾶξιόν ἐστιν αὐτῶν ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγειλαν, 23 λέγοντες· Οἱ τὸ μὲν δεσμωτήριον εὗρομεν κεκλεισμένοι ἐν πάσῃ ἀσφαλείᾳ, καὶ τῶς φύλακας ἔξω

22 But when the officers came and found them not in the prison, they return'd, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing with-

ἑστῶτας

PARAPHRASE.

and would have been glad to have been Able to have put any Trick upon them, that so they might thereby lessen their Esteem among the People, yet durst not for the foremention'd Reasons: but the People were Generally so far from thinking of any such thing, that they magnify'd them, as being really Great and Extraordinary Persons. 14 And accordingly Believers were the more added to the Lord, Multitudes both of Men and Women; the great Miracles done by the Apostles being a principal means of their Conversion.) For the Miracles were very Great and Extraordinary; 15 inasmuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a Multitude out of the Cities round about unto Jerusalem, bringing Sick folks, and them which were vex'd with unclean Spirits, i. e. possess'd with Devils; and they were heal'd every one.

17 Then the High priest rose up, and all that were with him, i. e. of the Sanhedrin, (and who were of the Sect of the Sadducees) and were fill'd with Indignation, on account of the Apostles daily witnessing the Truth of Christ's Resurrection, and that there shall be a Resurrection of All men, contrary to the Error of the Sadducees; 18 and laid their hands on the Apostles, as they were All one day in Solomon's porch, according to v. 12, and put them in the common Prison. 19 But the Angel of the Lord by night open'd the Prison-doors, and brought them forth, and said, 20 Go stand and speak in the Temple to the People all the Words of this Life, i. e. all the Doctrines of Christianity, necessary to be Believ'd and Obey'd in order to attain Eternal Life; and consequently the Certainty of a Resurrection and Life after This, which the Sadducees so erroneously and zealously Deny. 21 And when they heard that, they entred into the temple early in the Morning, and Taught. But the High priest came, and they that were with him, and call'd the Council together, and all the Senate of the Children of Israel, and sent to the Prison to have them brought. 22 But when the Officers came, and found them not in the Prison, they return'd, and told, 23 saying, The Prison truly found we shut with all safety, and the Keepers standing without before the

doors:

XIV.

Whereupon the Apostles are apprehended All, and had before the Sanhedrin, and beaten.

TEXT.

TRANSLATION.

ἑστῶτας παρὰ τῆς θύρας ἀνοίξαντες
 δὲ, ἔσω οὐδέναν εὗρομεν. 24 Ὡς δὲ
 ἤκουσεν τῆς λόγου τούτης ὁ, πρὶς ἱερεὺς
 καὶ ὁ στρατηγὸς καὶ ἱεροὺς καὶ οἱ ἀρχιερεῖς,
 διηπόρουν περὶ αὐτῶν, τί αὖν γένοιτο
 τούτο. 25 Παραγινόμενος δὲ τις
 ἀπήγγειλεν αὐτοῖς, λέγων· Οἱ ἰδὲ, οἱ
 ἄνδρες ὅς ἐθεοῦσε ἐν τῇ φυλακῇ, εἰσὶν
 οἱ παρὰ ἱερῶ ἑστῶτες, καὶ διδάσκοντες τὸ
 λαόν. 26 Τότε ἀπελθὼν ὁ στρατη-
 γὸς σὺν τοῖς ὑποφρούροις, ἤγαγεν αὐ-
 τούς, ὅς μὴ βίας· (ἐφοβήντο γὰρ τὸν
 λαόν ἵνα μὴ λιθοθῶσιν) 27 Ἀγα-
 γόντες δὲ αὐτούς ἔστη ἐν τῷ συνεδρίῳ·
 καὶ ἐπιρώτησεν αὐτούς ὁ ἀρχιερεὺς,
 28 λέγων· Οὐ φησὶς ἀποστολὴν πρεσβυ-
 τεράριον ὑμῶν μὴ διδάσκειν ὅτι παρὰ οὐ-
 ματι τούτῳ; καὶ ἰδὲ, πεπληρώκα-
 τε τὴν ἱερουσαλὴμ τῆς διδαχῆς
 ὑμῶν, καὶ βύβαλετε ἐπαγαγεῖν ἐφ'
 ἡμᾶς τὸ αἷμα τῷ ἀνθρώπῳ τούτῳ.
 29 Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ
 ἀπόστολοι εἶπον· Πειθαρχεῖν δεῖ Θεῷ
 μᾶλλον ἢ ἀνθρώποις. 30 Ὁ Θεὸς γὰρ
 πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς
 διεχειρίσατε κρεμάσαντες ἐπὶ ξύλῳ.
 31 Τῷ αὖτε ὁ Θεὸς ἀρχὴν καὶ σωτῆρα
 ἑφῶσε τῇ δεξιᾷ αὐτοῦ, δοῦναι με-
 τάνοιαν τῷ Ἰσραὴλ καὶ ἀφεσὶν ἁμαρ-
 τῶν. 32 Καὶ ἡμεῖς ἐσμεν αὐτοῦ μαρ-

out before the doors: but when
 we had open'd, we found no
 man within.

24 Now when the high
 priest, and the captain of the
 temple, and the chief priests
 heard these things, they doubt-
 ed of them whereunto this
 would grow.

25 Then came one and told
 them, saying, Behold, the men
 whom ye put in prison are
 standing in the temple, and
 teaching the people.

26 Then went the captain
 with the officers, and brought
 them without violence: (for
 they fear'd the people, lest they
 should have been ston'd)

27 And when they had
 brought them, they set them
 before the council: and the
 high priest ask'd them,

28 Saying, Did we not
 * strictly command you, that
 you should not teach in this
 name? and behold, ye have
 fill'd Jerusalem with your do-
 ctrine, and intend to bring this
 man's blood upon us.

29 Then Peter and the other
 Apostles answer'd and said,
 We ought to obey God rather
 than men.

30 The God of our fathers
 rais'd up Jesus, whom ye slew
 and hang'd on a tree.

31 Him hath God exalted
 * to his right hand to be a
 Prince and a Saviour, for to
 give repentance to Israel, and
 forgiveness of sins.

32 And we are his witness

TEXT.

TRANSLATION.

τύπες τοῦ ῥήματος τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς ὑπακούουσιν αὐτῷ. of these things; and so is also the holy Ghost, whom God hath given to them that obey him.

33 Oí

PARAPHRASE.

doors: but when we had open'd, we found no Man within. 24 Now when the High priest, and the Captain of the Temple, and the Chief priests heard these things, they doubted of, *i. e. concerning them, namely whereunto this would grow; fearing that this strange Deliverance of the Apostles was but a Fore-runner of some other and greater Event, that should come to pass quickly, to the Lessening of their own Power, and Encreasing of the Apostles.* 25 Then came one and told them, saying, Behold, the Men whom ye put in Prison, are standing in the Temple, and teaching the People. 26 Then went the Captain with the Officers, and brought them without violence: (for they fear'd the People, lest they should have been ston'd.) 27 And when they had brought them, they set them before the Council: and the High priest ask'd them, 28 saying, Did not (b) we strictly command Two of you, *viz. Peter and John*, that ye should not Teach in this Name? and behold, ye have fill'd Jerusalem with your Doctrine, and go on as if ye did intend to raise the People against Us, and so to bring, for our unjust shedding this Man's, *viz. Jesus's Blood, some remarkable Mischief upon Us.* 29 Then Peter and the other Apostles, *i. e. Peter, in the name of Himself and the Rest*, answer'd and said, *As to your strictly charging us not to teach in the Name of Jesus, we told you then when ye gave us that Charge, that we (i) ought to obey God rather than Men.* 30 And as to your being Guilty of a very great Sin in shedding the Blood of Jesus, we need but tell you, that the God of our Fathers rais'd up Jesus, whom ye slew and hang'd on a Tree. 31 Him hath God not only rais'd from the Dead, but has also exalted to his Right hand in Heaven to be a Prince to his Church, and a Saviour, *namely for to give the Means of Repentance to Israel, and Forgiveness of Sins upon Repentance.* 32 And we Apostles are his Witnesses of these things, *viz. of his Resurrection and Ascension;* and so is also the Holy Ghost, whom God has given to Us in a Visible and Remarkable manner lately, (as is well known) for an Evidence of Jesus being exalted to his Right hand, and whom God has given, and will still give to all them that obey him, *i. e. Christ as a Prince and Saviour.*

(b) Chap. 4. 18.

(i) Chap. 4. 19.

MOITAT EXT.

TRANSLATION.

33 Οἱ δὲ, ἀκούσαντες διεκρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. 34 Ἀναστὰς δὲ τις ἐκ τῶν συνεβρίων φαρισαῖος, οὐνόματι Γαμαλιήλ, νομοδιδάσκαλος, πῶς ἐν παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βεβηχῆν πρὸς τοὺς ἀποστόλους ποιῆσαι. 35 Εἰπὶ τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἕκτι τοῖς ἀνθρώποις τούτοις, πῶς μέλλετε πράσσειν. 36 Πρὶν γὰρ τούτων ἧς ἡμερῶν ἀνέστη Θεῦδας, λέγων εἶναι πῶς ἑαυτοῖς· ὅτι πρὸς κολλήθῃ ἀειθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὅς ἀνῆρθη, καὶ πάντες ὅσοι ἐπέθρονον αὐτῷ, διεκρίθη, καὶ ἐγένοντο εἰς ὕδην. 37 Μετὰ τούτοις ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐκ τῶν ἡμερῶν τῆς ἀπογραφῆς, καὶ ἀπέστη λαὸν ἰσχυρὸν ὅπισθεν αὐτοῦ· καὶ κενόθεν ἀπέλετο, καὶ πάντες ὅσοι ἐπέθρονον αὐτῷ, διεσκορπίσθη. 38 Καὶ τὰ νῦν λέγω ὑμῖν, ἀπέστητε ἀπὸ πάντων αὐτῶν τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἢ ἐκ ἀνθρώπων ἢ βεβηχῇ αὕτη ἢ τὸ ἔργον τούτο, καταλυθήσεται. 39 Εἰ δὲ ἐκ Θεοῦ ᾖ, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὐρεθῆτε. 40 Ἐπειὶ οὖν δὲ αὐτοῦ καὶ παρακαλεσάμενοι τὸς ἀποστόλους, δέξαντες παρήγγελλαν μὴ λαλεῖν ἕκτι τῷ οὐνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσεν αὐτούς.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the counsel, a Pharisee, nam'd Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as * concerning these men.

36 For before these days rose up Theudas, boasting himself to be Some body; to whom a number of men, about four hundred, joyn'd themselves: who was slain, and all, as many as obey'd him, were scatter'd, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perish'd, and all, even as many as obey'd him, were dispers'd.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had call'd the Apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

TEXT.

TRANSLATION.

41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες
ἀπὸ τοῦ σώματος ὃ συνεδρία, ὅτι ὑπὲρ ὃ
ὀνόματος αὐτοῦ καὶ ἡξιώθη ἀπομαθῆναι.
42 Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ

41 And they departed from
the presence of the council, re-
joycing that they were counted
worthy to suffer shame for his
name.

42 And daily in the temple,
καὶ

P A R A P H R A S E.

33 When they, *i. e. the High-priest and others of the Sanhedrin or Coun-
cil*, heard that, they were cut to the Heart, and took Counsel to slay
them. 34 Then stood there up One in the Council, a Pharisee, nam'd
Gamaliel, a Doctor of Law, had in Reputation among all the People,
and commanded to put the Apostles forth a little space, 35 and said
unto them, Ye Men of Israel, take heed to your selves, what ye in-
tend to do as concerning these Men. 36 For before these Days, *probably*
upon the general Opinion that the Time of the Messias's coming was at
hand, rose (*k*) up Theudas, boasting himself to be Some Body. *i. e. the*
Messias; to whom a number of Men, about Four hundred, joyn'd them-
selves: who was slain, and all, as many as obey'd him, were scatter'd,
and brought to nought. 37 After this Man rose up Judas of Galilee,
in the days of the Taxing, *i. e. A. D. 7. when (l) Quirinius (or Cyrenius)*
was sent into Syria to levy the Tax for which the Valuation of Estates
was formerly made, when our Lord was born at Bethlehem; and drew
away much People after him: he also perish'd, and all, even as many
as obey'd him, were dispers'd. 38 And now I say unto you, Refrain
from these Men, and let them alone: for if this Counsel, or this-Work
be of Men, it will come to nought: 39 But if it be of God, ye cannot
overthrow it; *nor ought ye to attempt it*, lest haply ye be found even to
fight against God. 40 And to him they agreed; and when they had
call'd the Apostles, and beaten them *with Rods*, they again commanded
them that they should not speak in the Name of Jesus, and let them go.

41 And they departed from the presence of the Council, rejoycing
that they were counted worthy to suffer *the shame of being beaten with*
Rods for his Name, and agreeably to his Example, who underwent not
only the like shame of being beaten with Rods or Scourges, but also many
other and greater Instances of shame, more especially the shame of the
Cross. 42 And daily in the Temple, and in House, *viz. in certain*
Houses

XV.
The Apostles re-
joyce at their suf-
fering for Christ,
and go on never-
theless to preach
the Gospel.

A N N O T A T I O N S.

(*k*) 'Tis certain that this can't be the Theudas mention'd by Josephus, as rising
up after Judas of Galilee, but some other; unless we will allow Josephus to be
in a Mistake, which surely is more becoming and certain, than that St Luke was.

(*l*) See Luke 2. 1, 2.

TEXT.

καὶ οἶκον ἔκ ἐπαύοντο διδάσκοντες καὶ
ἡλιζόμενοι Ἰησοῦν καὶ Χριστόν.

Κεφ. Ὶ'. Ἐν δὲ ταῖς ἡμέραις ταύ-
ταις πληθύνοντων τῶν μαθητῶν, ἐγένετο
ροήσμος τῶν Ἑλληνιστῶν πρὸς
τοὺς Ἑβραίους, ὅτι παρελελυτο
ὡς τῇ διακονίᾳ τῇ καθημερινῇ αἱ
χῆραι αὐτῶν. 2 Προκαλεσάμενοι δὲ
οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν,
εἶπον· Οὐκ ἀρετὸν ὅτιν ἡμᾶς κατα-
λείψαντας τὸν λόγον τοῦ Θεοῦ, δια-
κονεῖν τραπέζαις. 3 Επισκέψαθε
οὖν, ἀδελφοί, ἀνδρας ἐξ ὑμῶν μαρ-
τυρουμένους ἐπὶ, πλήρεις πνεύματος
καὶ σοφίας, ὅς καταστήσωμεν ἐπὶ
τῇ χρείᾳ ταύτῃ. 4 Ἡμεῖς δὲ τῇ
προσευχῇ καὶ τῇ διακονίᾳ τῷ λόγῳ
προσκαρτερήσωμεν. 5 Καὶ ἤρεσεν ὁ
λόγος ἐνώπιον πάντων ὁ πλῆθος· καὶ
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιπ-
ποι, καὶ Πρόχρον, καὶ Νικάνορα, καὶ Τι-
μωνα, καὶ Παρμενῆν, καὶ Νικόλαον τὸν
ἐπίκλητον Λιποχέα. 6 Οὓς ἐστήθη ἐνώ-
πιον πάντων ἀποστόλων· καὶ προσευξά-
μενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 Καὶ ὁ
λόγος τοῦ Θεοῦ ἠύξανε, καὶ
ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ὡς
Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος
πάντων ἱερέων ὑπήκουον τῇ πίστι.

TRANSLATION.

and in *house, they ceas'd
not to teach and preach Jesus
Christ.

Chap. VI.

And in those days, when the
number of the disciples was
multiply'd, there arose a mur-
muring of the *Hellenists a-
gainst the Hebrews, because
their widows were neglected
in the daily ministrations.

2 Then the twelve call'd
the multitude of the disciples
unto them, and said, It is not
reason that we should leave the
word of God, and serve tables.

3 Wherefore, brethren, look
ye out among you seven men
of honest report, full of the
holy Ghost and wisdom, whom
we may appoint over this busi-
ness.

4 But we will *continue to
give our selves to prayer, and
to the ministry of the word.

5 And the saying pleas'd the
whole multitude: and they
chose Stephen, a man full of
faith and of the holy Ghost,
and Philip, and Prochorus, and
Nicanor, and Timon, and Par-
menas, and Nicolas a proselyte
of Antioch.

6 Whom they set before the
Apostles: and when they had
pray'd, they laid *their* hands
on them.

7 And the word of God in-
creas'd; and the number of the
disciples multiply'd in Jerusa-
lem greatly; and a great com-
pany of the priests were obe-
dient to the faith.

P A R A P H R A S E.

Houses of some Believers made choice of for that purpose, they ceas'd not to teach and preach that Jesus is Christ, notwithstanding the repeated Commands of the Jewish Rulers to the contrary.

S E C T I O N II.

Containing such Particulars, as are suppos'd to have been transacted, during A. D. 34; viz. the First Ordination of Deacons, the Death of Stephen, the Conversion of the Samaritans, and Baptizing of the Ethiopian Eunuch by Philip the Deacon, &c. Which Particulars take up all Chap. VI, VII and VIII.

Chap. VI. And in those days, *viz. sometime in or about the beginning of A. D. 34, as is judg'd most probable*, there arose a Murmuring of the (m) Hellenists against the Hebrews, because their, *i. e. the Hellenists* Widows were neglected in their daily Ministration of Provisions made for the Poor Widows belonging to the Church. 2 Then the twelve Apostles call'd the Multitude of the Disciples unto them, and said, It is not reason that we should leave preaching the Word of God, and serve Tables, *i. e. be taken up with attending to the Care of the Poor*. 3 Wherefore, Brethren, look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business. 4 But we will continue to give our selves to Prayer, and to the ministry of the Word. 5 And the Saying pleas'd the whole Multitude: and they chose Stephen, a Man full of Faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a Profelyte (n) of Antioch; 6 whom they set before the Apostles: and when they had pray'd, they laid their Hands on them. 7 And the Word of God increas'd, and the number of the Disciples multiply'd in Jerusalem greatly, and a great company of the Priests were obedient to the Faith.

I.
The Occasion of
choosing the first
Seven Deacons.

8 And

A N N O T A T I O N S.

(m) Concerning these *Hellenists* and *Hebrews*, see Discourse II. before the Gospels.

(n) See likewise the *Discourse* mention'd in the foregoing Note.

TEXT.

TRANSLATION.

8 Στέφανος δὲ πλήρης † χάριτος
 καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα
 μεγάλα ἐν τῷ λαῷ. 9 Ἀνέστη δὲ πινες
 τῷ ὅκ τῆς συναγωγῆς τῆς λεγομένης
 Λιβερτίων, καὶ Κυρηναίων, καὶ Ἀλεξαν-
 δρέων, καὶ τῷ ὑπὸ Κιλικίας καὶ Ἀσίας,
 συζητῶντες τῷ Στεφάνῳ. 10 Καὶ
 οὐκ ἴσχυον ἀντιπύειν τῇ σοφίᾳ καὶ τῷ
 πνεύματι ᾧ ἐλάλει. 11 Τότε ὑπέ-
 βαλον ἄνδρες λέγοντες ὅτι ἀκηκόα-
 μων αὐτοῦ λαλοῦντος ῥήματα βλάσφη-
 μα εἰς Μωσὴν καὶ τὸ Θεόν. 12 Συνεκί-
 νησάν τε τὸ λαὸν καὶ τοὺς πρεσβυτέρους
 καὶ τοὺς γραμματεῖς· καὶ ἐπιτάξαντες συνήρ-
 πασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον.
 13 Ἐστησάν τε μάρτυρας ψευδεῖς, λέ-
 γοντες. Ο ἄνθρωπος ὅτος ἐπαύει ῥή-
 ματα † λαλοῦντος ὅτι τόπος ὁ ἅγιος τόπος
 καὶ ὁ νόμος. 14 Ἀκηκόαμεν γὰρ αὐτοῦ λέ-
 γοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος ὅτος κα-
 ταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ
 ἔθνη ἃ πᾶρέδωκεν ἡμῖν Μωϋσῆς. 15 Καὶ
 ἀπεινίσαντες εἰς αὐτὸν ἅπαντες οἱ κατε-
 ζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρό-
 σωπον αὐτοῦ ὡς εἰς πρόσωπον ἀγγέλου.

Κεφ. Ζ'. Εἶπε δὲ ὁ ἀρχιερεὺς·
 Εἰ ἄρα ταῦτα ὅπως ἔχουσιν; 2 Ο
 δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πα-
 τῆρες, ἀκούσατε. Ο Θεὸς τῆς δόξης
 ἔφθην τῷ πατρὶ ἡμῶν Ἀβραάμ ὅτι

8 And Stephen full of *grace
 and power, did great wonders
 and miracles among the people.

9 Then there arose certain
 of the synagogue, which is
 call'd *the synagogue* of the Li-
 bertines, and Cyrenians, and
 Alexandrians, and of them of
 Cilicia, and of Asia, disputing
 with Stephen.

10 And they were not able
 to resist the wisdom and the
 spirit by which he spake.

11 Then they suborn'd men
 which said, We have heard
 him speak blasphemous words
 against Moses, and against God.

12 And they stirr'd up the
 people, and the elders, and the
 scribes, and came upon him,
 and caught him, and brought
 him to the council;

13 And set up false wit-
 nesses, which said, This man
 ceaseth not to speak * words a-
 gainst this holy place and the
 law.

14 For we have heard him
 say, That this Jesus of Naza-
 reth shall destroy this place,
 and shall change the customs
 which Moses deliver'd us.

15 And all that sat in the
 council, looking stedfastly on
 him, saw his face as it had
 been the face of an Angel.

Chap. VII.

Then said the high priest,
 Are these things so?

2 And he said, Men, bre-
 thren, and fathers hearken,
 The God of glory appear'd un-
 to our father Abraham, when

TEXT.	TRANSLATION.
ὁ τῇ Μεσοποταμίᾳ, πρὶν ἢ χα- ποικῆσαι αὐτὸν ὁ Χαρράν. 3 καὶ εἶπε πρὸς αὐτὸν. Εξέλθε ἐκ τῆς οὗ καὶ ἐκ τῆς συγγενείας οὗ, καὶ	he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, Get thee out of thy country, and from thy kindred, and come δεῦρο

P A R A P H R A S E.

8 And Stephen full of Grace and Power, viz. to do Miracles, did accordingly great Wonders and Miracles among the People. 9 Then, viz. toward the end of A. D. 34, there arose certain of the Synagogue, which is call'd the Synagogue of the Libertines, i. e. of such Jews, as either Themselves or their Parents had been Captives and Slaves at Rome or to some Roman, and had been set Free by their Masters; and also certain of the Synagogue of the Cyrenians, and of that of the Alexandrians, and of that belonging to them of Cilicia, and of that belonging to them of Asia (o) so call'd in the most proper sense, disputing with Stephen. 10 And they were not able to resist the Wisdom, and i. e. of the Spirit by which he spake. 11 Then they suborn'd Men, which said, We have heard him speak blasphemous Words against Moses, and against God. 12 And they stirr'd up the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council; 13 and set up false Witnesses, which said, This Man ceaseth not to speak Words against this Holy place, and the Law. 14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the Customs, i. e. Legal Rites and Ceremonies, which Moses deliver'd us. 15 And all that sat in the Council, looking stedfastly on him, saw his Face appearing with a shining upon it, as if it had been the Face of an Angel.

II.
Stephen is brought
before the Sanhe-
drin or Council.

Chap. VII. Then said the High priest to Stephen, Are these things witness'd against thee so, or not? 2 And he said, Men, Brethren, and Fathers, hearken, The God of Glory appear'd unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy Country, and from thy Kindred, and

III.
Stephen's Dis-
course before the
Sanhedrin.

A N N O T A T I O N S.

V. 8. † So Alex. and Cant. and several other MSS. and Vulg. and Syr. Versions, and Chrysostom.

V. 13. † βλάσφημος is not read in Alex. Cant. and other MSS. nor Vulg. Syr. and Arab. Versions, nor Chrysostom. It seems taken from v. 11.

(o) What is denoted by Asia here and in other places of the New T. see my Historical Geography of the N. T. as also concerning all the other places here mention'd, or in any other place of this Treatise of the Acts of the Apostles.

(p) See

TEXT.

TRANSLATION.

δεῦρο εἰς γῆν ἣν ἄν σοι δείξω. 4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατήκτισεν ἐν Χαρράν· καὶ κείθεν, μετὰ τὸ σποτανεῖν τὴν πατέρα αὐτοῦ, μετέκτισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5 Καὶ ὅτε ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπιγγέλατο αὐτῷ δεῖναι εἰς κατασχέσιν αὐτῷ, καὶ τῷ σπέρματι αὐτοῦ μετὰ αὐτὸν, ὅτε ὄντι αὐτῷ τέκνου. 6 Ἐλάλησε δὲ ὅπως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάρεγκον ἐν γῇ ἀλλοτρίᾳ, καὶ δαλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. 7 Καὶ τὸ ἔθνος, ᾧ ἂν δουλεύωσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ ὅπως ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαάκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι ζηλώσαντες, τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἡμεῖς ὁ Θεός μετὰ αὐτοῦ. 10 καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν ὁμίλων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστη αὐτὸν ἡγούμενον ἐπὶ Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.

into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he remov'd him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not so much as to set his foot on: yet he promis'd that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land, (and that they should bring them into bondage, and treat them evil) four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of Circumcision: and so Abraham begat Isaac, and circumcis'd him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve Patriarchs.

9 And the Patriarchs moved with envy, sold Joseph into Egypt: but God was with him,

10 And deliver'd him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

TEXT.

TRANSLATION.

11 ΗΛΘε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν
Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη·
καὶ ἔχοντες οὐκ εὗρισκον κορτάσματα οἱ πα-
τέρες ἡμῶν. 12 Ἀκούσας δὲ Ἰακώβ
ὅτι οἶτα ἐν Αἰγύπτῳ, ἐξάπέστειλε τοὺς
πατέρας ἡμῶν ὡς πρῶτον. 13 Καὶ ὡς
πρῶτον δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς

11 Now there came a dearth
over all the land of Egypt and
Canaan, and great affliction;
and our fathers found no su-
stenance.

12 But when Jacob heard
that there was corn in Egypt,
he sent out our fathers first.

13 And at the second time
Joseph was made known to his
brethren

PARAPHRASE.

and come into the Land which I shall shew thee. 4 Then came he out
of the eastern part of Mesopotamia, which was part of Chaldea or of the
land of the Chaldeans, and dwelt in Charran or Haran lying on the West
side of Mesopotamia: and from thence, when his Father was dead, He,
i. e. God remov'd him into Canaan, this Land wherein ye now dwell.
5 And he gave him none Inheritance in it, no not so much as to set his
Foot on: yet he promis'd that he would give it to him for a Possession,
and to his Seed after him, when as yet he had no Child. 6 And God
spake on this wise, viz. That as he did then Himself, so his Seed should
sojourn in a strange Land, i. e. partly in Canaan, and partly in Egypt;
and that in Egypt they, i. e. the Egyptians, should bring them into Bon-
dage, after they had been in Egypt for some time, and should treat them
evil: and that the whole time (p) of his Own and his Seed's Sojourning
should be four hundred and thirty Years, or (leaving out the odd Years, as
is very usual, and speaking as it is call'd Rotundè) four hundred Years.
7 And the Egyptian Nation to whom they shall be in Bondage, will I
judge, i. e. punish, in the appointed time, saith God; and after that shall
they, i. e. the Israelites, come forth and serve me in this place, i. e. the
Land of Canaan. 8 And he gave him the Covenant of Circumcision:
and so Abraham begat Isaac, and Circumcis'd him the eighth day: and
Isaac begat Jacob, and Jacob begat the twelve Patriarchs. 9 And the
Patriarchs mov'd with envy, sold Joseph into Egypt: but God was with
him, 10 and deliver'd him out of all his Afflictions, and gave him
Favour and Wisdom in the sight of Pharaoh King of Egypt; and he
made him Governour over Egypt, and all his House. 11 Now there
came a Dearth over all the Land of Egypt and Canaan, and great Af-
fliction: and our Fathers found no Sustenance. 12 But when Jacob
heard that there was Corn in Egypt, he sent out our Fathers first.
13 And at the second time Joseph was made known to his Brethren;

(p) See Exod. 12. 40. in the Septuagint Version.

TEXT.

TRANSLATION.

ἀδελφοῖς αὐτῷ, καὶ φαρερὸν ἐγίνετο πρὸ
 Φαραὼ τὸ γέννημα Ἰωσήφ. 14 Α-
 ποτείλας δὲ Ἰωσήφ μετεχάλεσατο τὸν
 πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν
 συγγένειαν αὐτοῦ, ὅτι ψυχῶν ἐβδόμη-
 κοιταπέιντε. 15 Κατέβη δὲ Ἰακώβ
 εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς
 καὶ οἱ πατέρες ἡμεῖς. 16 Καὶ μετε-
 τέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν
 τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ πρὸς
 ἀργυρεῖς ὡς τῶν υἱῶν Ἐμμόρ ὁ Συ-
 χέμ. 17 Καθὼς δὲ ἤγγιζεν ὁ χρό-
 νος τῇ ἐπαγγελίᾳ, ἧς ὥμοσεν ὁ Θεὸς
 πρὸς Ἀβραὰμ, ἠύξησεν ὁ λαὸς καὶ ἐπλη-
 θύνθη ἐν Αἰγύπτῳ, 18 ἄχρεις δὲ
 ἀνέστη βασιλεὺς ἐπ' αὐτοῦ, ὃς οὐκ ᾔδει
 τὸν Ἰωσήφ. 19 Οὗτος κατὰ σοφί-
 ας αὐτοῦ τὸ γέννημα ἡμῶν, ἐκάλωσε
 τοὺς πατέρας ἡμῶν τοὺς ποιῶν ἐκτετα-
 τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογρ-
 νῆσθαι. 20 Εἰς ᾧ χρόνῳ ἐγενήθη Μω-
 σῆς, καὶ ἡμεῖς ἀγαλλόμενοι πρὸς Θεῷ, ὅς ἀνε-
 τράφη μὴνας τρεῖς ἐν τῷ οἴκῳ τοῦ πα-
 τρός αὐτοῦ. 21 Εκτεθέντα δὲ αὐτὸν,
 ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ,
 καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.
 22 Καὶ ἐπαμειβύθη Μωσῆς πάση σοφίᾳ
 Αἰγυπτίων. ἡμεῖς δὲ δυνατοὶ ἐν λόγοις
 καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληρῆτο αὐ-
 τοῦ πεντακονταετησίου χρόνου, ἀνέβη ὅπτι

brethren; and Joseph's kindred
 was made known unto Pha-
 raoh.

14 Then sent Joseph, and
 call'd his father Jacob to him,
 and all his kindred, threescore
 and fifteen souls.

15 So Jacob went down in-
 to Egypt, and dy'd, he and our
 fathers,

16 And were carry'd over
 into Sychem, and laid in the
 sepulchre that Abraham bought
 for a sum of money of the
 sons of Emmor *the father* of
 Sychem.

17 But when the time of
 the promise drew nigh, which
 God had sworn to Abraham,
 the people grew and multiply'd
 in Egypt,

18 Till another king arose,
 which knew not Joseph.

19 The same dealt subtilly
 with our kindred, and evil en-
 treated our fathers, so that they
 cast out their young children,
 to the end they might not
 live.

20 In which time Moses
 was born, and was exceeding
 fair, and nourish'd up in his
 father's house three months.

21 And when he was cast
 out, Pharaoh's daughter took
 him up, and nourish'd him for
 her own son.

22 And Moses was learn'd
 in all the wisdom of the E-
 gyptians, and was mighty in
 words and in deeds.

23 And when he was full
 forty years old, it came into

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and Joseph's Kindred was made known unto Pharoah. 14 Then sent Joseph, and call'd his Father Jacob to him, and all his Kindred, in all threescore and fifteen Souls, viz. the sixty six (mention'd Gen. 46. 26.) taking away Two, viz. Hezron and Hamul, the Sons of Pharez mention'd Gen. 46. 12. and who were not born till after Jacob came into Egypt; which brings the foresaid sixty six to sixty four. To which add the eleven Wives of the Sons of Jacob, (not included in the number of sixty six by Moses, because they came not out of Jacob's Loins, as is particularly express'd Gen. 46. 26. but to be added here, because St Stephen here reckons the number, not only of those that came out of Jacob's Loins, but of All his Kindred, which includes surely his eleven Sons Wives,) and so the number in all will arise to threescore and fifteen. 15 So Jacob went down into Egypt, and dy'd, he and our Fathers, 16 and were carry'd over into Sychem, and laid in the Sepulchre that Abraham (q) first bought for a Sum of money of the Sons of Emmor the Father of Sychem; and which afterwards, when the Amorites would have withheld it, Jacob took from them with his Sword and Bow, and gave it to Joseph on his Death-Bed. 17 But when the time of God's making good the Promise (mention'd v. 7.) drew nigh, which God had sworn to Abraham, the People of Israel (r) grew and multiply'd in Egypt, 18 till another King arose, which knew not Joseph. 19 The same dealt subtilly with our Kindred, and evil entreated our Fathers, so that they cast out their young Children, to the end they might not live. 20 In (s) which time Moses was born, and was exceeding fair, and nourish'd up in his Father's house three months secretly, by reason of the Edict that All the male Children of the Hebrews should be drown'd. 21 And when he could be conceal'd no longer with safety, and therefore was cast out, Pharaoh's Daughter took him up, and nourish'd him for her own Son. 22 And Moses was learn'd in all the Wisdom of the Egyptians, and was mighty in Words and in Deeds. 23 And when he was full forty Years old, it came into his heart

A N N O T A T I O N S.

(q) How much this passage has exercis'd Criticks and Commentators, is apparent to any one that has look'd into them. As for the Exposition given of it in the Paraphrase, I need but observe that it seems sufficiently evident from the bare Expressions us'd Gen. 33. 19. and 48. 22. that it could not be the same piece of Ground referr'd to in both the said Texts; One being *bought*, the other *took* or rather *recover'd by force of Arms*. Now this last piece of Ground may very reasonably be suppos'd to have been *bought formerly by Abraham*, while he sojourn'd in those parts, for to bury some of his Family in, and so to be the Place referr'd to by Stephen. And so all Difficulty ceases.

(r) Exod. 1. 7—9.

(s) Exod. 2. 2.

TEXT.

TRANSLATION.

τῇ καρδίᾳ αὐτοῦ ἐπισκέψασθαι τὸς ἀδελφούς αὐτοῦ τὸς υἱὸς Ἰσραὴλ.
 24 Καὶ ἰδὼν πῶς ἀδικέμενοι, ἡμύνετο, καὶ ἐποίησεν ἐκδίκησιν τῷ χαλιπρονίῳ, παλάξας τὸν Αἰγύπτιον. 25 Εὐόμιζε δὲ σιωπῶν τὸς ἀδελφούς αὐτοῦ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ ἔσυνῃσαν.
 26 Τῇ δὲ ἑπόμενῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχιδνέοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνῃ, εἰπὼν· ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπέσπασε αὐτὸν εἰπὼν· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 Μὴ ἀνέλεῖν με σὺ θέλεις, ὅτι τρέπον ἀνέλεες χθὲς τὸν Αἰγύπτιον; 29 Εφυγε δὲ Μωσῆς ἐκ τῆς χώρας ταύτης, καὶ ἐγένετο πάρεξ ἐκ τῆς γῆς Μαδιάμ, ὅπου ἐγέννησεν υἱὸς δύο. 30 Καὶ πληρωθέντων ἐπὶ τῶν πενήντα ἐτῶν, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τῷ ὄρει Σινᾷ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. 31 Ὁ δὲ Μωσῆς ἰδὼν, ἐθαύμασε τὸ ὄραμα· προσερχομένη δὲ αὐτῷ φωνὴ ἀκούσασθαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν· 32 Εγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Εἰπὼν

his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and aveng'd him that was oppress'd, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them; but they understood not.

26 And the next day he shew'd himself unto them as they strove, and would have *made them one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expir'd, there appear'd to him in the wilderness of mount Sina, an angel of the Lord, in a flame of fire in a bush.

31 When Moses saw it, he wonder'd at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then

TEXT.

TRANSLATION.

μοῦ δὲ γενόμενος Μωσῆς ἔκ ἐτόλμα
κατανοῆσαι. 33 Εἶπε δὲ αὐτῷ ὁ Κύ-
ριος· Λύσον τὸ ὑπόδημα τῶν ποδῶν
σου· ὁ γὰρ τόπος ὅς ἐστις ἅγιος, γῆ
ἁγία ὅσιν. 34 Ἰδὼν εἶδον τὴν κα-
κίαν τῆ λαῶ μου ἣ ἐστὶν Αἰγύπτῳ, καὶ
ἤκουσα αὐτῶν ἤκυσαν, καὶ κατέβην
ἐξελείξω αὐτούς· καὶ νῦν δεῦρο, ἀπο-
στέλλω σε εἰς Αἴγυπτον. 35 Τούτον τὸν
Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες· Τίς σε

Moses trembled, and durst not
behold.

33 Then said the Lord to
him, Put off thy shoes from
thy feet: for the place where
thou standest is holy ground.

34 I have seen, I have seen
the affliction of my people
which is in Egypt, and I have
heard their groaning, and am
come down to deliver them.
And now come, I will send
thee into Egypt.

35 This Moses whom they
refus'd, saying, Who made thee

κατέ-

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heart to visit his Brethren the Children of Israel. 24 And seeing one
of them suffer wrong, he defended him, and aveng'd him that was op-
press'd, and (1) smote the Egyptian *that oppress'd him*. 25 For he sup-
pos'd his Brethren would have understood, how that God by his hand
would deliver them: but they understood not. 26 And the next day
he (u) shew'd himself unto *two of them, i.e. two Israelites*, as they strove,
or were quarrelling or fighting one with another, and would have made
them One, i.e. Friends again, saying, Sirs, ye are Brethren, Why do ye
wrong one to another? 27 But he that did his Neighbour wrong,
thrust him away, saying, Who made thee a Ruler and a Judge over us?
28 Wilt thou kill me, as thou didst the Egyptian yesterday? 29 Then
fled Moses at this saying, and was a Stranger in the Land of Madian,
where he begat two Sons. 30 And when forty Years were expir'd, there
appear'd to him in the Wilderness of Mount Sina, an Angel of the Lord
in a flame of Fire in a Bush. 31 When Moses saw it, he wondred at
the sight: and as he drew near to behold it, the Voice of the Lord came
unto him, 32 saying, I am the God of thy Fathers, the God of Abra-
ham, and the God of Isaac, and the God of Jacob. Then Moses trem-
bled and durst not behold. 33 Then said the Lord to him, Put off
thy Shoes from thy Feet: for the place where thou standest is Holy
ground. 34 I have seen, I have seen the Affliction of my People
which is in Egypt, and I have heard their groaning, and am come down
to deliver them. And now come, I will send thee into Egypt. 35 This
Moses whom they refus'd, saying, (v. 27) Who made thee a Ruler and

(1) Exod. 2. 11.

(u) Exod. 2. 13.

TEXT.

TRANSLATION.

χατίσησεν ἄρχοντα καὶ δικαστήν; τῷ
 τοι ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν
 ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ
 ὀφθέντος αὐτῷ ἐν τῇ βύτῳ. 36 Οὕ-
 τῳ ἐξήγαγεν αὐτὸς, ποιήσας τέ-
 ρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου,
 καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ
 ἐρήμῳ, ἔτη πεσάρχοντα. 37 Οὕ-
 τος ἔστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς
 υἱοῖς Ισραὴλ· Προφήτῳ ὑμῖν ἀνα-
 στήσῃ Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν
 ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκού-
 σεσθε. 38 Οὗτός ἐστιν ὁ γενόμενος
 ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ
 τῷ ἀγγέλῳ τῷ λαλοῦντι αὐτῷ
 ἐν τῷ ὄρει Σινᾷ, καὶ τοῖς πατέρων
 ἡμῶν, ὅς ἐδέξατο λόγια ζῶντα, δέ-
 ιαι ἡμῖν. 39 Ὡς οὐκ ἠθέλησεν ὑπή-
 κοοι γένεσθαι οἱ πατέρες ἡμῶν, ἀλλ'
 ἀπάσαντο, καὶ ἐσεύφησαν ταῖς καρ-
 διαῖς αὐτῶν εἰς Αἴγυπτον, 40 εἰπόν-
 τες τῷ Ααρὼν· Ποίησον ἡμῖν θεὸς
 οἱ προσπορεύονται ἡμῶν· ὁ γὰρ Μω-
 σῆς ἔειπεν ὅς ἐξήγαγεν ἡμᾶς ἐκ γῆς
 Αἰγύπτου, ἐκ οὗδαμὲν πὶ γέγονεν αὐτῷ.
 41 Καὶ ἐμοχοποίησαν ἐν ταῖς ἡμέ-
 ραις ἐκείναις, καὶ ἀνέστησαν θυσίαι τῷ
 εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις
 τοῦ χειρῶν αὐτῶν. 42 Ἐστρέψε δὲ ὁ
 Θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ

a ruler and a judge? the same
 did God send *to be* a ruler and
 a deliverer, by the hands of the
 angel which appear'd to him
 in the bush.

36 He brought them out,
 after that he had shew'd won-
 ders and signs in the land of
 Egypt, and in the Red sea,
 and in the wilderness forty
 years.

37 This is that Moses which
 said unto the children of Israel,
 A prophet shall the Lord your
 God raise up unto you of your
 brethren, like unto me; him
 shall ye hear.

38 This is he that was in
 the church in the wilderness,
 with the angel which spake to
 him in the mount Sina, and
 with our fathers: who receiv'd
 the lively oracles to give un-
 to us.

39 To whom our fathers
 would not obey, but thrust
 him from them, and in their
 hearts turn'd back again into
 Egypt,

40 Saying unto Aaron, Make
 us gods to go before us: for *as*
 for this Moses, which brought
 us out of the land of Egypt,
 we know not what is become
 of him.

41 And they made a calf
 in those days, and offer'd sa-
 crifice unto the idol, and re-
 joyc'd in the works of their
 own hands.

42 Then God turn'd, and
 gave them up to worship the

a Judge? the same did God send to be a Ruler and a Deliverer, by the hands of the Angel, which appear'd to him in the Bush. 36 And accordingly he brought them out of Egypt, after that he had shew'd wonders and signs in the Land of Egypt, and in the Red Sea after they were come out of Egypt, and in the Wilderness forty Years. By what is said in these two last verses, viz. 35, 36. St Stephen seems with admirable Wisdom to intimate to the Sanhedrin, before whom he was now pleading, that in like manner to their Ancestors Behaviour and Refusal of Moses, the Jews at present had refus'd or deny'd Jesus to be their King or Messias, whom God had sent to be their King and Deliverer in a Spiritual sense. And agreeably hereto, St Stephen proceeds to observe in the next verse, viz. 37 This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear: Whereby St Stephen seems further to hint to the Sanhedrin, that Jesus was this Prophet foretold by Moses, as Peter (w) had before Openly declar'd. 38 Further, this Moses is He that was in the Church in the Wilderness, with the Angel which spake to him in the Mount Sina, and with our Fathers: who receiv'd the lively Oracles, i. e. the commandments and Prophecies of God, which whosoever did or acted accordingly, should live (x) by them, to give or deliver down unto Us their Posterity. 39 To whom, i. e. to Moses, notwithstanding they were assur'd, (as is mention'd v. 38.) that he was sent by God, and receiv'd the Law from him, yet our Fathers would not obey; but as it were thrust him from them, and in their Hearts (y) turn'd back again into Egypt, 40 saying unto Aaron, Make us Gods to go before us: for as for this Moses, which brought us out of the Land of Egypt, we know not what is become of him. 41 And accordingly they made a Calf, in imitation of the Egyptian Idol Serapis in those days, and offer'd Sacrifice unto the Idol, and rejoyc'd in the works of their own hands. By all which (contain'd v. 38 — 41) St Stephen admirably intimates to the Sanhedrin, how closely they follow'd the perverse and wicked Example of their Ancestors, in not Believing and Obeying Jesus, tho' he had given such evident Testimonies that he deliver'd no other than the lively Oracles or Word of God unto them; and also in adhering to the Rites and Ceremonies of the Law in opposition to the Gospel, only because they had been bred up in the Observation of them, as their Forefathers adher'd to the Rights even of the Egyptian Idolatry, because they had been bred up among them. 42 And as our Fathers acted thus perversely and sinfully toward God, even while Moses (whom you now so much admire) was with him; so after his Decease and the Decease of Joshua, they acted more perversely and wickedly, in so much that then (z) God turn'd as it were from them, and left them to themselves as Incorrigible, and so gave them up to do what their own

(w) Acts 3. 22.
Exod. 32. 1.

(x) Levit. 18. 5.
(z) Psal. 81. 12. Ezek. 20. 25, 39.

(y) Exod. 16. 3. Numb. 11. 5.

TEXT.

TRANSLATION.

πραπα τῷ ἑρανοῦ· κατὸς γέγρα-
 πται οὗ βίβλα τῶν προφητῶν· Μὴ
 σφάγια καὶ θυσίας προσποιέσκατέ μοι
 ἐπὶ πεντηκοντα ἐν τῇ ἐρήμῳ, οἱ-
 κτω Ισραήλ; 43 Καὶ ἀνελάβετε
 τὸ σκηνιὸν τῷ Μολόχ, καὶ τὸ ἄστρον
 τῷ Θεῷ ὑμῶν Ρεμφάν, τῆς τύπης
 ἧς ἐποιήσατε προσκυῖν αὐτοῖς· καὶ
 μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.
 44 Ἡ σκηνὴ τῷ μαρτυρεῖν ᾧ οὗ
 τοῖς πατέρεσσι ἡμῶν οὗ τῇ ἐρήμῳ,
 κατὸς διατάξατο ὁ λαλῶν τῷ Μω-
 σῇ, ποιῆσαι αὐτῷ κατὰ τὸν τύπον
 ὃν ἑώρακεν. 45 Ἡ καὶ εἰσήγαγον
 Ἀφραδέζαμνοι οἱ πατέρες ἡμῶν με-
 τὰ Ἰησοῦ ἐν τῇ κατασχέσει τῆς ἐθ-
 νῶν, ᾧν ἔξωσεν ὁ Θεὸς διὰ τῶν
 σφάγαν τῶν πατέρων ἡμῶν, ἕως τῆς ἡμε-
 ρῆς Δαβὶδ. 46 Ος εὔρε χάριν ἐνώ-
 πιον τῷ Θεῷ, καὶ ἡγήσατο εὐρεῖν
 σκηνώμα τῷ Θεῷ Ἰακώβ. 47 Σο-
 λομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον.
 48 Ἀλλ' ὅχι ὁ ὕψιστος ἐν χειροποιήτοις

host of heaven; as it is written
 in the book of the prophets,
 O ye house of Israel, have ye
 offer'd to me slain beasts, and
 sacrifices, by the space of forty
 years in the wilderness?

43 Yea, ye took up the ta-
 bernacle of Moloch, and the
 star of your god Remphan, fi-
 gures which ye made, to wor-
 ship them: and I will carry
 you away beyond Babylon.

44 Our fathers had the ta-
 bernacle of witness in the wil-
 derness, as he had appointed,
 speaking unto Moses, that he
 should make it according to
 the fashion that he had seen.

45 Which also our fathers
 that came after, brought in with
 * Joshua into the possession of
 the Gentiles, whom God drave
 out before the face of our fa-
 thers, unto the days of Da-
 vid.

46 Who found favour be-
 fore God, and desir'd to find
 * an habitation for the God of
 Jacob.

47 But Solomon built him
 an house.

48 Howbeit the most High
 dwelleth not in temples made

ναοῖς

PARAPHRASE.

wicked Inclinations prompted them to; which led them even to worship
 the Host of (a) Heaven; as it is written in the Book of the Prophets,
 (b) O ye house of Israel, have ye offer'd, i. e. you did not offer to Me
 slain Beasts and Sacrifices, so much as by or for the space of the Forty
 years in the Wilderness; tho' All that time I was with you in a special
 and more immediate manner, not only by the Shechinah or Visible token
 of my more immediate Presence, but by the daily Miracle of feeding you
 with

PARAPHRASE

with Manna, and not letting your Garments wax Old &c. 43 Yea, and since that, ye have took or set up the Tabernacle of the Idol call'd Moloch, and set up the Figure of a Star as the Figure of your God, being the Figure of the Idol call'd Remphan; such were the Figures which ye made, to worship them, notwithstanding the express Commands in the Decalogue and other places of the Law to the contrary; and therefore I will carry you away beyond Babylon. By what is mention'd v. 42, 43. St Stephen admirably intimates to the Sanhedrin, that as their Fathers were so Wicked as to fall even into Idolatry, notwithstanding all the Commands of God to the contrary, and his special Presence and Miracles among them in the Wilderness; so they follow'd the wicked Examples of their Fathers by rejecting and even crucifying Jesus, notwithstanding all the Proofs he gave them of his being the Messiah: And that therefore, as their Fore-fathers were carry'd Captives to Babylon and beyond, for their Idolatry; so they should in no long time be driven out of their Country, and a final End be put to the Mosaical Oeconomy or Dispensation by the Destruction of the Temple, and the Dissolution of the Jewish State, for their obstinate Unbelief as to Jesus being the Christ. 44 Further yet, Our Fathers had the Tabernacle of Witness, i. e. wherein was kept the Ark of the Testimony, so call'd as having in it the two Tables of the Decalogue, which were the Testimony or Evidences of God's Will, and of the Covenant between Him and the Israelites: Likewise on account of God's Testifying his Presence there, the Tabernacle may be call'd the Tabernacle of Witness, which was made in the Wilderness, as He, i. e. God had appointed, speaking unto (c) Moses, that he should make it according to the Fashion that he had seen. 45 Which (d) also our Fathers that came after, brought in with Joshua into the Possession of the Gentiles, i. e. into Canaan which God gave to the Israelites for a Possession, upon driving out the Canaanites, whom God drave out before the face of our Fathers; and this same Tabernacle continu'd unto the days of David, without any Ones thinking of making any Alteration in respect thereto. 46 But David was One, who (e) found special Favour before God, and therefore by way of Gratitude he desir'd to find a Better or Nobler Place for an Habitation (f) for the God of Jacob, than where the Tabernacle had hitherto stood; and accordingly having made choice of Mount Zion for the Place, and prepar'd a new Tabernacle there, he brought thither the Ark. And sometime after, he took up an Intention to build a more stately Edifice for the Service of God. 47 But, He having been a Man of War and so of Blood, was not permitted; and so his Son Solomon built him, i. e. God an House. 48 Howbeit Solomon acknowledges at the same time, that (g) the Most High dwells not in Temples

(a) Jerem. 19. 13.

(b) Amos 5. 25.

(c) Exod. 25. 40.

(d) Josb. 2. 14.

(e) 1 Sam. 16. 1.

(f) Psal. 132. 4.

(g) 1 Kings 8. 27. Isai. 66. 1, 2.

TEXT.

TRANSLATION.

ταῖς χερσὶ κατὰς ὁ προφήτης
 λέγει· 39 Ὁ ὕψαιός μοι θρόνος,
 ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου·
 Ποῖον οἶκον οἰκοδομήσετε μοι, λέγει
 Κύριος· ἢ τίς τόπος τῆς καταπαύ-
 σεώς μου; 50 Οὐχὶ ἡ χεὶρ μου
 ἐποίησε ταῦτα πάντα; 51 Σκλη-
 ροψάλλοι, καὶ ἀπειτμητοὶ τῇ καρ-
 δια καὶ τοῖς ὠσίν, ὁμοῦς αἰ τῷ πνεύ-
 ματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ
 πατέρες ὑμῶν καὶ ὑμεῖς. 52 Τίνα τῶν
 προφητῶν οὐκ ἐδίωξαν οἱ πατέρες
 ὑμῶν; καὶ ἀπέκλειναν τὰς προφητείας
 λέγοντες· ὅτι εἰσελεύσεται ὁ δικαίος,
 καὶ νῦν ὑμεῖς προδοῦν καὶ φονεῖς γενήσε-
 53 Οἱ πῆρες ἐλάβετε τὸ νόμον εἰς δια-
 ταγὰς ἀγγέλων, καὶ ἔκ ἐφυλάξατε.

54 Ἀκούοντες δὲ ταῦτα, διε-
 πρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρου-
 χον τὰς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρ-
 χον δὲ πλήρεις πνεύματος ἁγίου,
 ἀπένισας εἰς τὸν ὕψαιόν, εἶδε δόξαν
 Θεοῦ, καὶ Ἰησοῦ ἐστῶτα ἐκ δεξιῶν
 τοῦ Θεοῦ. 56 Καὶ εἶπεν· Ἰδὲ, θεο-
 ρῶ· τοὺς ὕψαιους ἀνεωγμένους, καὶ
 τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
 ἐστῶτα τοῦ Θεοῦ. 57 Κεράζαντες δὲ
 φωνῇ μεγάλῃ, συνέχον τὰ ὦτα αὐ-
 τῶν, καὶ ὤρμηξ' ὁμοθυμαδὸν ἐπ' αὐ-
 τόν. 58 Καὶ ἐκβαλόντες ἔξω τῆς

with hands; as saith the pro-
 phet,

49 Heaven is my throne,
 and earth is my footstool: what
 house will ye build me? saith
 the Lord: or what is the place
 of my rest?

50 Hath not my hand made
 all these things?

51 Ye stiff-necked, and un-
 circumcis'd in heart and ears,
 ye do always resist the holy
 Ghost: as your fathers did, to
 do ye.

52 Which of the prophets
 have not your fathers perse-
 cuted? and they have slain
 them which shew'd * before-
 hand of the coming of the just
 one, of whom ye have been
 now the betrayers and mur-
 derers:

53 Who have receiv'd the
 law by the disposition of an-
 gels, and have not kept it.

54 When they heard these
 things, they were cut to the
 heart, and they gnash'd on him
 with their teeth.

55 But he being full of the
 holy Ghost, look'd up stedfast-
 ly into heaven, and saw the
 glory of God, and Jesus stand-
 ing on the right hand of God,

56 And said, Behold, I see
 the heavens open'd, and the
 Son of man standing on the
 right hand of God.

57 Then they cry'd out with
 a loud voice, and stopp'd their
 ears, and ran upon him with
 one accord,

58 And cast him out of the

πόλεως,

PARAPHRASE.

made with Hands, as if he stood in need thereof, or could be confin'd thereto: as says the (b) Prophet, 49 Heaven is my Throne, and Earth is my Footstool; what House will ye build me? saith the Lord: or what is the Place of my rest? 50 Has not my Hand made All these things? *And hereby St Stephen intimates to the Sanhedrin, that it was in vain for the Jews to rely on God's Favour and Continuance among them, as their God, on account of the Temple, unless they were careful to obey his Will. As God had suffer'd the Temple of Solomon to be destroy'd for the Sins of their Fore-fathers; so He would destroy their present Temple for their Sins, if they repented not of their Unbelief. Accordingly St Stephen comes now to Apply what he had afore said, which he do's very sharply.* 51 Ye stiff-necked, who value your selves on the outward Circumcision of the Flesh, and in the mean while are Uncircumcis'd in Heart and Ears, neither giving Ear to, nor Embracing the Gospel; ye do always resist the Methods of the Holy Ghost to bring you to Repentance and Holiness: namely, as your Fathers did act most Perversly and Sinfully in the several Instances I have afore mention'd, so do ye now. 52 In short, which of the Prophets have not your Fathers persecuted? and they have even slain several of them who shew'd before-hand or prophesy'd of the Coming of the Just One, i. e. Christ, of whom ye your selves have been now lately the Betrayers and Murderers; and so have hereby Outdone all the Wickedness of your Fathers: 53 Who pretend indeed to do This out of Zeal for the Law, forasmuch as ye have receiv'd the Law by the Disposition or Ministry of Angels; and yet hereby have not kept it, but acted contrary to the intent of the Law, which was design'd to bring you to Christ, by Types and Prophecies of him; which ye regard not, nor consider as ye ought, being blinded by your obstinate Prejudices, and sinful Lusts and Affections.

54 When they heard these things, they were cut to the Heart, and they gnash'd on him with their teeth. 55 But he being full of the Holy Ghost, look'd up stedfastly into Heaven, and saw the Glory of God, and Jesus standing on the Right hand of God, 56 and said, Behold, I see the Heavens open'd, and the Son of Man, i. e. Jesus, who was wont, when with you here on Earth, so to style himself, standing on the Right hand of God. 57 Then they cry'd out with a loud voice, and stopp'd their Ears, and ran upon him with one accord, 58 and cast him out of the City, and ston'd him; as having by his Own words sufficiently made it appear, that the Accusation brought against him for Blasphemy was

IV.
Stephen is ston'd.

(b) 1 Kings 8. 27. Isai. 66. 1, 2.

TEXT.

TRANSLATION.

πόλεως, ἐλιθοβόλῃ· ὃ οἱ μάρτυρες ἀπέ-
θετο τὰ ἱμάτια αὐτῶν πρὸ τῆς πό-
δος νεανίου καλεσμένου Σαύλου. 59 Καὶ
ἐλιθοβόλῃ τὸν Στέφανον, ὁππικαλόμενον
ὃ λέγουσι· Κύριε Ἰησοῦ, δέξαί το πνεῦ-
μά μου. 60 Θεὸς δὲ τὰ ῥήματα, ἔ-
κραξε φωνῇ μεγάλῃ· Κύριε, μὴ σήσῃς
αὐτοῖς τὰ ἁμαρτίαι ταύτην. Καὶ τῷτο
εἰπόν, ἐκοιμήθη.

Κεφ. η'. Σαῦλ ὁ δὲ ἡὺ συνδω-
δῶν τῇ ἀναμνήσει αὐτοῦ. Ἐγένετο δὲ
ὅς ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας
ὅππὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλὺ-
μοις· πάντες τε διεσπάρησαν ἔξω τὰς
χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν
τῆς Ἀποστόλων. 2 Σιωπώμενοι δὲ
τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ
ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτοῦ.
3 Σαῦλ ὁ δὲ ἐλυμαίνετο τὴν ἐκ-
κλησίαν, κατὰ τὰς οἰκὰς εἰσπορευό-
μενος, σίρει τε ἄνδρας καὶ γυναῖ-
κας, παρέδιδε ἐν φυλακῇ. 4 Οἱ
μὲ οὖν ἀφασπαρέντες διήλθον, εὐαγγε-
λιζόμενοι τὸν λόγον.

5 Φίλιππος δὲ κατέλθων εἰς πόλιν
τὴν Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χρι-
στόν. 6 Προσερχόν τε οἱ ὄχλοι τοῖς λε-
γομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν,
εἰ τὸ ἀκούει αὐτὸς καὶ βλέπει τὰ ση-
μεῖα ἃ ἐποίει. 7 Πολλῶν γὰρ ἦ ἰσχύων

city, and ston'd him: and
the witnesses laid down their
cloaths at a young man's feet,
whose name was Saul.

59 And they ston'd Stephen,
calling upon God, and saying,
Lord Jesus, receive my spi-
rit.

60 And he kneel'd down,
and cry'd with a loud voice,
Lord, lay not this sin to their
charge. And when he had said
this, he fell asleep.

Chap. VIII.

And Saul was consenting
unto his death. And at that
time there was a great Per-
secution against the Church
which was at Jerusalem; and
they were all scatter'd abroad
throughout the regions of Ju-
dea, and Samaria, except the
Apostles.

2 And devout men carry'd
Stephen to his burial, and made
great lamentation over him.

3 As for Saul, he made ha-
vock of the Church, entring
into every house, and haling
men and women, committed
them to prison.

4 Therefore they that were
scatter'd abroad, went every
where preaching the word.

5 Then Philip went down
to the city of Samaria, and
preach'd Christ unto them.

6 And the people with one
accord gave heed unto those
things which Philip spake,
hearing and seeing the miracles
which he did.

7 For unclean spirits, crying

πνεῦ-

TEXT.

TRANSLATION.

πνεύματα ἀκαθάρτα, βοῶντα με-
γάλη φωνῇ, ἐξήρχετο· πολλοὶ δὲ πα-
ραλελυμένοι καὶ χωλοὶ ἐθεραπεύ-
θη. 8 Καὶ ἐγένετο χαρὰ μεγάλη ἐν
τῇ πόλει ἐκείνῃ. 9 Ἄνθρωπος δὲ τις ὀνό-
ματι Σίμων, προῦπῆρχεν ἐν τῇ πόλει

with loud voice, came out of ma-
ny that were possess'd with them:
and many taken with palsies,
and that were lame, were heal'd.

8 And there was great joy
in that city.

9 But there was a certain
man call'd Simon, which be-
fore-time in the same city us'd

μαγεύων

PARAPHRASE.

Just: and so, according to the Law, the Witnesses that accus'd him being First to cast Stones at him, and putting off their upper Garments, that they might do it the more effectually, they laid down their said Cloaths at a Young man's feet, whose name was Saul. 59 And they ston'd Stephen, calling upon God, and saying, Lord Jesus, receive my Spirit. 60 And he kneel'd down, and cry'd with a loud voice, Lord lay not this Sin to their charge. And when he had said this, he fell asleep, i. e. gave up the Ghost, in certain Hope of a Happy Resurrection, in respect whereof Death may be fitly styl'd no other than Sleep.

Chap. VIII. And from what is said v. 58. of Chap. 7. it appears that Saul was consenting unto his, i. e. Stephen's Death. And at that time there was a great Persecution against the Church which was at Jerusa-
lem; and they, i. e. the Disciples or Christians, were all scatter'd abroad, particularly throughout the Regions of Judea and Samaria, except the Apostles. 2 And Devout men carry'd Stephen to his Burial, and made great lamentation over him. 3 As for Saul aforemention'd, he made havock of, i. e. mightily persecuted the Church, entering into every House where he knew Believers were, and haling Men and Women that were such, committed them to Prison. 4 Therefore they of the Church that were scatter'd abroad (as is mention'd v. 1.) from Jerusalem, went not only throughout Judea and Samaria, (as is mention'd v. 1.) but every where about the (i) adjoining Countries, preaching the Word or Gospel.

v.
Upon the Perse-
cution now aris-
ing, the Disciples
go from Jerusa-
lem to several o-
ther parts.

5 Then Philip, another of the seven Deacons mention'd Ch. 6. 5. went down to the City of Samaria, and preach'd Christ unto them. 6 And the People with one accord gave heed unto those things which Philip spake, hearing and seeing the Miracles which he did. 7 For unclean Spirits, crying with loud voice, came out of many that were possess'd with them: and many taken with Palsies, and that were lame, were heal'd. 8 And there was great joy in that City, for God's thus enlight-
ning them with the Knowledge of his Saving Truth, or the Gospel. 9 But there was a certain man call'd Simon, which before-time in the same

VI.
Philip, one of the
seven Deacons,
preaches with Suc-
cess at Samaria.

(i) Compare Chap. 11. 19.

TEXT.

μαγεύων καὶ ἑξιστῶν τὸ ἔθνος τῆ Σαμαρείας, λέγων εἰναὶ πῖα ἑαυτὸν μέγαν. 10 Ὡς προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὐτός ἐστιν ἡ δυνάμις τοῦ Θεοῦ ἡ μεγάλη.

11 Προσεῖχον δὲ αὐτῷ, ἀφ' οὗ τοῦ ἰσχυροῦ ἡρώου ταῖς μαγείαις ἑξιστάμενοι αὐτούς. 12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ ἐναγγελιζομένῳ τὰ θεῖα τῆ βασιλείας τοῦ Θεοῦ, καὶ τῷ ὀνόματι τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13 Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ὡς προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινόμενάς, ἐξίστατο.

14 Ἀκούσαντες δὲ οἱ οὗτοι Ἱεροσολύμοις ἀπόστολοι ὅτι διδεχται ἡ Σαμαρία τὸ λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτούς τὸν Πέτρον καὶ Ἰωάννην.

15 Οἱ οὖν πῖες καταβάσαντες προσκύναντες αὐτοῖς, ὥστε λάβωσι πνεῦμα ἅγιον. 16 (Οὐπω γὰρ ὡς ἐπ' ὁδῷ αὐτῶν ἐκτετακὸς, μόνοι δὲ βεβαπισμένοι ὑποῖνχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ).

17 Τότε ἐπιτίθει τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. 18 Θεασάμενος δὲ ὁ Σίμων ὅτι ἀφ' οὗ τῆς ἐκτίσεως τῶν χειρῶν τῶν ἀποστόλων δίδωσι τὸ πνεῦμα

TRANSLATION.

forcery, and bewitch'd the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitch'd them with forceries.

12 But when they believ'd Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptiz'd both men and women.

13 Then Simon himself believ'd also: and when he was baptiz'd, he continu'd with Philip, and wondred, beholding the miracles and signs which were done.

14 Now when the Apostles which were at Jerusalem heard that Samaria had receiv'd the word of God, they sent unto them Peter and John.

15 Who, when they were come down, pray'd for them that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptiz'd in the name of the Lord Jesus)

17 Then laid they *their* hands on them, and they receiv'd the Holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the Holy Ghost

TEXT.

TRANSLATION.

τὸ ἄγιον, προσέειπεν αὐτοῖς ἡ-
μας, 19 λέγων· Δότι καὶ μοι τὴν
ἁγίαν ἑξουσίαν, ἵνα ὃ ἐὰν ἐπιθῶ τοῖς
χεῖρας, λαμβάνῃ πνεῦμα ἅγιον. 20 Πέ-
τρος δὲ εἶπε πρὸς αὐτὸν· Τὸ ἀργύ-
ριόν σου σὺ σοι εἶναι εἰς ἀπόλειαν, ὅτι

was given, he offer'd them mo-
ney,

19 Saying, Give me also this
power, that on whomsoever I
lay hands, he may receive the
Holy Ghost.

20 But Peter said unto him,
Thy money perish with thee,
because thou hast thought that

τὴν

P A R A P H R A S E.

City us'd Sorcery, and bewitch'd or astonish'd the People of Samaria by the strange things he did by his Sorcery, giving out that Himself was some Great one. 10 To whom they all gave heed from the Least to the Greatest, saying, This Man is the great Power of God. 11 And to him they had regard, because that of long time he had bewitch'd them with Sorceries. 12 But when they believ'd Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were Baptiz'd both Men and Women, Renouncing the Regard they had afore for Simon. 13 Then Simon himself believ'd also, i. e. at least made outward Profession of his Belief, and Outwardly renounc'd his Magical Practices or Sorceries, and so was admitted to Baptism: and when he was Baptiz'd, he continu'd with Philip, and wondred, beholding the Miracles and Signs which were done.

14 Now when the Apostles which were at Jerusalem heard that Samaria had receiv'd the Word of God, they sent unto them Peter and John. 15 Who, when they were come down, pray'd for them, whom the Holy Ghost saw fit to be set aside for the Ministry, and so to be endu'd with his Miraculous Gifts, that they might receive the Holy Ghost in such a manner. 16 (For as yet he was faln upon none of them in such a manner, viz. as to endue them with his Miraculous or Extraordinary Gifts; only they were Baptiz'd in the Name of the Lord Jesus, i. e. according to the Form prescrib'd by our Lord.) 17 Then laid they their Hands on them, and they receiv'd the Miraculous Gifts of the Holy Ghost. 18 And when Simon saw that thro' laying on of the Apostles hands, the Miraculous and Ministerial Gifts of the Holy Ghost were given, he offer'd them Money, 19 saying, Give me also this Power, that on whomsoever I lay hands, he may receive in like manner the Holy Ghost. 20 But Peter said unto him, Thy Money perish with Thee, i. e. I will have nothing to do with thy Money; and as for Thy self, without Repentance Thou wilt certainly perish, because thou hast thought that the Gift

VII.
Peter and John
are sent to Sama-
ria to confirm the
new Converts;
and what pass'd
there between
them and Simon
Magus.

of

TEXT.

TRANSLATION.

τὴν δωρεάν τ' Θεῷ ἐνόμισας ἀγ' ἁρ-
μάτων κτλ. 21 Οὐκ ἔστι σοι μερίς
οὐδὲ κληρὸς ὡς πρὸ λόγου τύττω· ἡ
καρδία σου ἔκ' ἐστιν ἐν ῥήματι ὁσπίον
τ' Θεῷ. 22 Μετανοήσου οὖν ἀπὸ τῆς
κακίας σου ταύτης, καὶ δέηθι τ' Θεῷ,
εἰ ἄρα ἀφεθήσεται σοι ἡ ὁπίσθια τῆς
καρδίας σου. 23 Εἰς γὰρ χολῶ πει-
ρίας καὶ σιῶδεσμον ἀδικίας ὁρῶ σε
ὄντα. 24 Αποκριθεὶς δὲ ὁ Σίμων
εἶπε· Δέησθε ὑμεῖς ὑπὲρ ἐμοῦ ὥστε
τὸ Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὸν
ὡς εἰρήκατε. 25 Οἱ μὲν οὖν, ἀφ' ἡμαρ-
τυρίων, καὶ λαλήσαντες τὸν λόγον
τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσα-
λὴμ, πολλὰς τε κώμας τῆς Σαμα-
ρειτῶν εὐηγγέλισαντο.

26 Ἀγγελὸς δὲ Κυρίου ἐλάλησε
πρὸς Φίλιππον, λέγων· Ἀνάστη καὶ
πορεύου εἰς μεσημβρίαν, ὅτι τὸ ὁδὸν
τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς
Γάζαν αὕτη ὁδὸς ἐρημική. 27 Καὶ
ἀναστὰς ἐπορεύθη καὶ ἰδὼς, ἀνὴρ Αἰ-
θίοψ· εὐνύχος, δυνάστης Κορνιδάκης τῆς
βασιλείας Αἰθίοπων, ὃς ἦν ὅτι πάσης
τῆς γῆς αὐτῆς, ὃς ἐληλύθει πρὸς
σκυνοῦνται εἰς Ἱερουσαλὴμ. 28 Ὡς
ὑποστρέφον, καὶ χαθήμενος ὅτι τ' ἄρ-
ματος αὐτοῦ, καὶ ἀνεγίνωσκε προφήτην
Ἠσαΐαν. 29 Εἶπε δὲ τὸ πνεῦμα πρὸς

the gift of God may be pur-
chas'd with money.

21 Thou hast neither part
nor lot in this matter: for thy
heart is not right in the sight
of God.

22 Repent therefore of this
thy wickedness, and pray God,
if perhaps the thought of thine
heart may be forgiven thee.

23 For I perceive that thou
art in the gall of bitterness,
and in the bond of iniquity.

24 Then answer'd Simon,
and said, Pray ye to the Lord
for me, that none of these
things which ye have spoken
come upon me.

25 And they, when they
had testify'd and preach'd the
word of the Lord, return'd
to Jerusalem, and preach'd the
gospel in many villages of the
Samaritans.

26 And the Angel of the
Lord spake unto Philip, say-
ing, Arise and go toward the
south, unto the way that go-
eth down from Jerusalem unto
Gaza, which is desert.

27 And he arose and went:
and behold, a man of Ethiopia,
an eunuch of great authority
under Candace queen of the
Ethiopians, who had the charge
of all her treasure, and had
come to Jerusalem for to wor-
ship,

28 Was returning, and sit-
ting in his chariot read Esaias
the prophet.

29 Then the Spirit said un-

Φίλιππον·

TEXT.

TRANSLATION.

Φιλίππῳ· Πρόσελθε, ὃ καλήθηπ πρὸς
ἀρμαλὶ τούτῳ. 30 Προσδραμὼν δὲ ὁ Φί-

to Philip, Go near, and joyn
thy self to this chariot.

30 And Philip ran thither

λιππῷ

PARAPHRASE.

of God may be purchas'd with Money. 21 Thou hast *hereby shew'd that thou oughtest to have* neither part nor lot in this matter, *i. e. nothing to do in the Ministry of the Holy Gospel:* for thy Heart is not right in the sight of God. 22 Repent therefore of this thy Wickedness, and pray God, if perhaps the thought of thine Heart may be forgiven thee. 23 For I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity, *i. e. that thou art a most wicked Wretch; so Wicked as that there is Reason to think thou art harden'd in Wickedness, and therefore forsaken by God, and left to the Power of thy Own Sinfull Lusts and the Devil; insomuch as hereby thou shalt become the most unhappy Instrument of Damnable Heresies, and so of great Mischiefs to the Church, and be for ever miserable hereafter.* 24 Then being for the present somewhat struck at this severe Reproof of Peter, answer'd Simon and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me: *But this coming from an unsincere Heart, he quickly began (k) to verify what St Peter had said of him.* 25 And they, *i. e. Peter and John,* when they had sufficiently testify'd and preach'd the Word of the Lord in the City of Samaria, return'd to Jerusalem, and preach'd the Gospel by the way in many Villages of the Samaritans.

26 And the Angel of the Lord spake unto Philip, saying, Arise and go toward the South, unto the way that goeth down from Jerusalem unto that Gaza (l) which was first built, and by way of Distinction to the other Gaza built since, and by reason of its Few (if Any) Inhabitants, is call'd Desert. 27 And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great Authority under Candace Queen of the Ethiopians, who had the charge of all her Treasure, and had come to Jerusalem at one of the great Feasts (probably the Passover) for to Worship, being a Profelyte to the Jewish Religion, 28 was returning, and sitting in his Chariot read Elaias the Prophet. 29 Then the Spirit said unto Philip, Go near, and joyn thy self to this Chariot. 30 And Philip ran thither to

VIII.
Philip the Dea-
con baptizes the
Ethiopian Eunuch.

ANNOTATIONS.

(k) As appears from the Ecclesiastical History of the Primitive Church.

(l) See Part 2d of my Historical Geogr. of the New T. Chap. 2. §. 7. where an Account is likewise given in the following Paragraphs of the Ethiopia here referr'd to, and of Axotus.

TEXT.

TRANSLATION.

λιππὸς ἤκουσεν αὐτὸν ἀναγιώσκοντα
 τὸ προφήτῳ Ησαΐαν, καὶ εἶπεν· Δε-
 γὲ ρηώσκεις ἢ ἀναγιώσκεις; 31 Ο
 δὲ εἶπε· Πῶς ὃς ἀν διωαίμεν, ἐὰν μὴ-
 πὶς ὁδηγήσῃ με; Παρεχάλεσέ τε τὸ Φί-
 λιππον ἀναβάντα καθίσαι σὺν αὐτῷ.
 32 Ἡ δὲ θεωροῦν τὴν γραφὴν ἣν ἀνεγι-
 ωσκεν, ἣν αὕτη· Ὡς τρέβατον ὅτι
 σφαλὺν ἔχθη· καὶ ὡς ἄμυνος ἐναντίον
 τοῦ κείροντος αὐτὸν ἄφρονος, ὅπως ἔκ-
 ανοίγῃ τὸ στόμα αὐτοῦ. 33 Ἐν τῇ τα-
 πεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη· τί-
 δὲ γενεὰν αὐτοῦ τίς δηγήσει; ὅτι αἶ-
 ρετο ἀπὸ τοῦ γῆς ἡ ζωὴ αὐτοῦ. 34 Απο-
 κριθεὶς δὲ ὁ εὐνῦχος τῷ Φιλίππῳ,
 εἶπε· Δέομαι σε, περὶ τίνος ὁ προ-
 φῆτης λέγει τούτο; περὶ ἐαυτοῦ, ἢ περὶ
 ἐτέρου πρὸς; 35 Ανοίξας δὲ ὁ Φί-
 λιππος τὸ στόμα αὐτοῦ, καὶ ἀρχάμενος
 ἀπὸ τῆς γραφῆς ταύτης, ἐξηγάγετο
 αὐτῷ τὸ Ἰησοῦν. 36 Ὡς δὲ ἐπορεύοντο
 καὶ ὁ δὸν, ἦλθον ὅτι πὶ ὕδωρ· καὶ φησὶν
 ὁ εὐνῦχος· Ἰδοὺ ὕδωρ τί κωλύει με
 βαπτισθῆναι; 37 Εἶπε δὲ ὁ Φί-
 λιππος· Εἰ πιστεύεις ἅς ὅλης τῆς καρ-
 διας, ἔξεστιν. Αποκριθεὶς δὲ εἶπε· Πι-
 στῶς τὸν υἱὸν τοῦ Θεοῦ τοῦ Ἰησοῦ
 Χριστοῦ. 38 Καὶ ἐκέλευσε στῆναι
 τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι
 εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος καὶ ὁ εὐ-

to him, and heard him read
 the prophet Esaias, and said,
 Understandest thou what thou
 readest?

31 And he said, How can I,
 except some man should guide
 me? and he desir'd Philip that
 he would come up, and sit
 with him.

32 The place of the scri-
 pture which he read was this,
 He was led as a sheep to the
 slaughter, and like a lamb dumb
 before his shearer, so open'd
 he not his mouth.

33 In his humiliation his
 judgment was taken away: and
 who shall declare his genera-
 tion? for his life is taken from
 the earth.

34 And the eunuch answer'd
 Philip, and said, I pray thee,
 of whom speaketh the prophet
 this? of himself, or of some
 other man?

35 Then Philip open'd his
 mouth and began at the same
 scripture, and preach'd unto
 him Jesus.

36 And as they went on
 their way, they came unto a
 certain water: and the eunuch
 said, See here is water; what
 doth hinder me to be baptiz'd?

37 And Philip said, If thou
 believest with all thine heart,
 thou mayst. And he answer'd
 and said, I believe that Jesus
 Christ is the Son of God.

38 And he commanded the
 chariot to stand still: and they
 went down both into the wa-
 ter, both Philip and the eu-

TEXT.

TRANSLATION.

νῦχος· καὶ ἐβάπτισεν αὐτόν. 39 Ὅτε δὲ ἀνέβη ἐκ τοῦ ὕδατος, πνεῦμα Κυ-
εῖς ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν
αὐτὸν ἔτι ὁ εὐνῦχος· ἐπορεύετο γὰρ
τινὶ ὁδῷ αὐτῷ χαίρων. 40 Φίλιπ-
πος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχο-
μῶς εὐηγγελίζετο τὰς πόλεις πάσας,
ἕως ἃς ἔλθῃν αὐτὸν εἰς Καισάρειαν.

nuch; and he baptiz'd him
39 And when they were
come up out of the water, the
Spirit of the Lord caught away
Philip, that the eunuch saw
him no more: and he went
on his way rejoicing.
40 But Philip was found at
Azotus: and passing through,
he preach'd in all the cities,
till he came to Cesarea.

Κεφ. Ὶ'.

P A R A P H R A S E.

to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some Man should guide me? And he desir'd Philip, that he would come up, and sit with him. 32 The place of Scripture which he read was this, He was led as a Sheep to the slaughter, and like a Lamb dumb before the shearer, so open'd he not his mouth. 33 In his Humiliation, his Judgment was taken away: and who shall declare his Generation? For his Life is taken from the Earth. 34 And the Eunuch answer'd Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other Man? 35 Then Philip open'd his mouth, and began at the same Scripture, and preach'd unto him Jesus. 36 And as they went on their way, they came unto a certain Water: and the Eunuch said, See, here is Water, what doth hinder me to be Baptiz'd? 37 And Philip said, If thou Believest with all thine Heart, thou may'lt. And he answer'd and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the Chariot to stand still: and they went down both into the Water, both Philip and the Eunuch, and he baptiz'd him. 39 And when they were come up out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing. 40 But Philip was found at Azotus, *lying North of Gaza above-mention'd, on the Mediterranean Sea:* and passing through *that part of Judea,* he preach'd in all the Cities, till he came to Cesarea, *which lay likewise North of Azotus, and on the Mediterranean; and is* all

A N N O T A T I O N S.

V. 37. † This v. 37. is not read in Alex. and several other MSS. nor in Syr. and Ethiop. Versions; whence some think it to be Added. But it being read in the Vulgar Latin Version, and in Irenæus and Cyprian; I have judg'd it proper to retain it as the Original Reading.

TEXT.

TRANSLATION.

Κεφ. Ὶ. Ο δὲ Σαῦλ ἐπὶ ἐμ-
πιέων ἀπειλῆς καὶ φόβου εἰς τοὺς μα-
θητάς ὃ Κύνει, προσελθὼν πρὸς ἄρ-
χιερεῖ, 2 ἠτήσατο παρ' αὐτοῦ ὅτι.
τολάς εἰς Δαμασκὸν πρὸς τοὺς συνα-
γωγάς, ὅπως εἴη πᾶς εὖρη καὶ ὁδοὺ
ὄντας ἄνδρας τε καὶ γυναῖκας, δεδε-
μύους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 Ἐν
δὲ τῷ παρευθεῖ, ἐγένετο αὐτῷ ἐγγίζειν
τῇ Δαμασκῷ· καὶ ἑξαίφνης περιέσφα-
ψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ. 4 Καὶ
πεσὼν ὅτι τὸ γῆ, ἤκουσε φωνὴν λέ-
γουσαν αὐτῷ. Σαῦλ, Σαῦλ, τί με διώ-
χεις; 5 Εἶπε δὲ. Τίς εἰ, Κύριε;
Ο δὲ Κύριος εἶπεν. Εγώ εἰμι Ἰησοῦς
ὃν σὺ διώκεις· ἡ σκληρὴ σοι πρὸς κέν-
τρα λαχέειν. 6 Τρέμων τε καὶ θαμ-
βῶν εἶπεν. Κύριε, τί με θέλεις ποιῆ-
σαι; Καὶ ὁ Κύριος πρὸς αὐτόν. Ἀνά-
στη καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαλη-
θήσεαί σοι τί σε δεῖ ποιεῖν. 7 Οἱ δὲ
ἄνδρες οἱ συνοδευόντες αὐτὸν εἰσῆλ-
θαι οὐκ ἐτόλμα, ἀκούοντες μόνον τῆς φωνῆς,
μηδένα δὲ θεωροῦντες. 8 Ἠγέρθη δὲ
ὁ Σαῦλ ἀπὸ τῆς γῆς· ἀνεωγμύων
δὲ τῶν ὀφθαλμῶν αὐτοῦ, ὥσπερ ἔ-
βλεπεν· χειρὶ αὐτοῦ ἡγουμένους δὲ αὐτόν, ἐ-
σήγαγον εἰς Δαμασκόν. 9 Καὶ ἡ
ἡμέρας πρὸς μὴ βλέπων· καὶ οὐκ
ἔφαγεν, οὐδὲ ἔπιεν.

Chap. IX.

And Saul yet breathing out
threatnings and slaughter a-
gainst the disciples of the Lord,
went unto the high priest,

2 And desir'd of him letters
to Damascus to the synagogues,
that if he found any of this
way, whether they were men or
women, he might bring them
bound unto Jerusalem.

3 And as he journey'd he
came near Damascus: and sud-
denly there shin'd round about
him a light from heaven.

4 And he fell to the earth,
and heard a voice saying unto
him, Saul, Saul, why perse-
cutest thou me?

5 And he said, Who art
thou, Lord? And the Lord
said, I am Jesus whom thou
persecutest: *It is hard for thee*
to kick against the pricks.

6 And he trembling and
astonish'd said, Lord, what
wilt thou have me to do? And
the Lord said unto him, Arise
and go into the city, and it
shall be told thee what thou
must do.

7 And the men which jour-
ney'd with him stood speech-
less, hearing a voice, but see-
ing no man.

8 And Saul arose from the
earth; and when his eyes were
open'd, he saw no man: but
they led him by the hand, and
brought him into Damascus.

9 And he was three days
without sight, and neither did
eat nor drink.

PARAPHRASE.

all along simply call'd by St Luke Cesarea, as being more Eminent than Cesarea Philippi mention'd in the Gospels; and which was afterwards, if not now, the Dwelling-place of Philip, as appears from Chap. 21. 8.

SECTION III.

Containing an Account of Saul's (or St Paul's) Conversion (A. D. 35.) and his preaching at Damascus and Jerusalem, and his being sent thence to Tarsus (at the end of A. D. 38. or beginning of A. D. 39.) Which Particulars take up Chap. IX. 1 — 31.

Chap. IX. And Saul afore (Chap. 7. 58. and 8. 1, 3.) mention'd, yet breathing out Threatnings and Slaughter against the Lord, went unto the High priest, and the rest of the Great Sanhedrin, 2 and desir'd of him and the said Great Sanhedrin or Chief Court of the Jews, to which All lesser Sanhedrins or Jewish Courts in particular Cities were subject, Letters or a Commission to Damascus to the Synagogues (m) or Jewish Courts there, that if he found Any of this way, i. e. of the Christian profession in that City, whether they were Men or Women, he might bring them bound unto Jerusalem. 3 And as he Journey'd he came near Damascus: and suddenly there shin'd round about him a Light from Heaven. 4 And he fell to the Earth, and heard a Voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the Pricks, i. e. to strive and fight against God. 6 And he trembling and astonish'd said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the City, and it shall be told thee what thou must do. 7 And the Men which Journey'd with him stood speechless, hearing a Voice, but seeing no Man. 8 And Saul arose from the Earth; and when his eyes were open'd he saw no Man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink.

I.
Saul in his way
to Damascus is
converted.

10 And

ANNOTATIONS.

V. 5. † All from *ἀνατίθω* in this verse to *ἀνατίθω* in the next, is not read in Alex. and several other MSS. nor in Syr. Version and Chrysostom; whence some conjecture it has been added here from Acts 22. 10. and 26. 14. But it is obvious that All this might easily be omitted in some Copies by reason of the like Expressions, *ὁ δὲ Κῦρος* *ἐπὶ*, and *Καὶ ὁ Κῦρος* *ἐπὶ* *αὐτῶν* coming in both places.

(m) See the Discourse of the Jewish Rulers &c. before the Gospels.

TEXT.

TRANSLATION.

10 Ην δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ανανίας, ὃς εἶπε πρὸς αὐτοὶ ὁ Κύριος ἐν ὁράματι· Ανανία. Ο δὲ εἶπεν· Ἰδὺ ἐγώ, Κύριε. 11 Ο δὲ Κύριος πρὸς αὐτὸν· Αναγὰς πορεύθητι ὅτι ἔρμηνυται ἡ χαλκιδόνικη εὐθεία, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα· ἰδὺ γὰρ προσεύχεται. 12 Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ανανίαν εἰσελθόντα, καὶ ὅπτιθεν αὐτῷ χεῖρας, ὅπως ἀναβλέψῃ. 13 Απεκρίθη δὲ ὁ Ανανίας· Κύριε, ἀκήκοα ὑπὸ πολλῶν πρὸς τῷ αὐτῷ τύτῃ, ὅσα κακά ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ. 14 Καὶ ὡς ἐχρὶ ἐξουσίαν ὡς πᾶν ἀρχιερεὺς δύναιτο πάντας τῶν ὁπικαλκιδόνικων τὸ ὄνομά σου. 15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ὅτιν ἐστίν, τῷ βαπτίσαι τὸ ὄνομά μου ἐν ὕδατι, καὶ βασιλέων, καὶ τῶν υἱῶν τοῦ Ἰσραὴλ. 16 Εγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπερβῆναι ὀνόματί μου παθεῖν. 17 Απῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ὅπτιθεν ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαῦλ ἀδελφεέ, ὁ Κύριος (ἐγὼ Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἣν ἦρχου) ὅπως ἀναβλέψῃς, καὶ πλησθῇς πνεύματι ἁγίῳ.

10 And there was a certain disciple at Damascus, nam'd Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is call'd Straight, and enquire in the house of Judas, for one call'd Saul of Tarsus: for behold he prayeth,

12 And hath seen in a vision a man nam'd Ananias, coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answer'd, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a cholen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my names sake.

17 And Ananias went his way, and entred into the house; and putting his hands on him said, Brother Saul, the Lord (even Jesus that appear'd unto thee in the way as thou camest) hath sent me, that thou mightst receive thy sight, and be fill'd with the Holy Ghost.

TEXT.

TRANSLATION.

18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε ὡραχρήμα· καὶ ἀναστὰς ἐβαπτίσθη. 19 Καὶ λαβὼν τροφὴν οἰζυσεύεν.

Εγένετο δὲ ὁ Σαῦλ μετὰ τῶν οἰ δαμασκῶ μαθητῶν ἡμέρας πινύς. 20 Καὶ εὐθέως οἰ ταῖς

18 And immediately there fell from his eyes as it had been scales; and he receiv'd sight forthwith, and arose, and was baptiz'd.

19 And when he had receiv'd meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he

συναγω-

PARAPHRASE.

10 And there was a certain Disciple at Damascus, nam'd Ananias, and to him said the Lord in a Vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the Street which is call'd Straight, and enquire in the house of Judas, for one call'd Saul of Tarsus: for behold he prayeth, 12 and hath seen in a Vision a man nam'd Ananias, coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answer'd, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jerusalem: 14 and here he hath Authority from the Chief priests, to bind all that call on thy Name. 15 But the Lord said unto him, Go thy way: for he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel. 16 For I will shew him how great things he must suffer for my Names sake. 17 And Ananias went his way, and enter'd into the House; and putting his hands on him said, Brother Saul, the Lord (even Jesus that appear'd unto thee in the way as thou camest) hath sent me, that thou mightst receive thy Sight, and be fill'd with the Holy Ghost. 18 And immediately there fell from his Eyes as it had been scales; and he receiv'd Sight forthwith, and arose, and was Baptiz'd. 19 And when he had receiv'd Meat, he was strengthened.

Then Saul went into (n) Arabia, where he is judg'd by the Learned to have stay'd the remaining part of A.D. 35, and all A.D. 36; and during his stay in Arabia, he receiv'd his Instructions in the Gospel (o) by immediate Revelation from Christ himself. In A.D. 37 he return'd (n) to Damascus, and then (as St Luke here observes) was Saul certain days with the Disciples which were at Damascus. 20 And straightway he preach'd

II.
Saul coming to Damascus is restor'd to his sight and baptiz'd.

III.
Saul preaches Jesus at Damascus.

(n) Gal. I. 17, 18.

(o) Gal. I. 12.

Christ

TEXT.

TRANSLATION.

συναγωγῇς ἐκήρυσσε ὁ Χριστὸν, ὅτι ὁ
 τὸς ἐστὶ ὁ υἱὸς τοῦ Θεοῦ. 21 Εξίσταντο δὲ
 πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ ὅτι
 ἐστὶ ὁ πορνεύσας ἐν Ἱερουσαλὴμ τῆς ὀπι-
 σταλόμενης τὸ ὄνομα τῦτο· καὶ ὧδε εἰς
 τῦτο ἐληλύθη ἵνα δεδεμμένοι αὐτῆς
 ἀγάγῃ ὅτι τῆς ἀρχιερεῖς; 22 Σαῦ-
 λος δὲ μᾶλλον ἐεδυναμύετο, καὶ σινέ-
 χουε τῆς Ἰουδαίας τῆς κατοικῆντας
 ἐν Δαμασκῷ, συμβιβάζων ὅτι ὁ τὸς
 ὅστις ὁ Χριστός. 23 Ὡς δὲ ἐπληροῦ-
 το ἡμέραι ἰκομῆς, συνεβλήσαντο οἱ
 Ἰουδαῖοι ἀνελεῖν αὐτόν. 24 Εγνώσθη
 δὲ τῷ Σαύλῳ ἡ ὀπισθενὴ αὐτῶν παρε-
 στήκειν τὰς πύλας ἡμέρας τε καὶ νυκτός,
 ὅπως αὐτὸν ἀέλωσι. 25 Λαβόντες δὲ
 αὐτὸν οἱ μαθηταὶ νυκτὸς κατέθηκαν διὰ τοῦ
 τείχους, χαλάσαντες ἐν σινείδι.

26 Παραγενόμενος δὲ ὁ Σαῦλος εἰς
 Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς
 μαθηταῖς· καὶ πάντες ἐφοβῶντο αὐτόν, μὴ
 πιστεύοντες ὅτι ὅστις μαθητής. 27 Βαρ-
 νάβας δὲ ὀπιλαβόμενος αὐτόν, ἤγαγε
 αὐτὸν πρὸς τῆς ἀποστόλους, καὶ διηγήσατο αὐτοῖς
 πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλά-
 λησιν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρ-
 ῃσιάζατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.
 28 Καὶ ἰὼν μετ' αὐτῶν εἰσπαρευόμενος καὶ
 ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρη-
 σιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

preach'd Christ in the Syna-
 gogues, that he is the Son of
 God.

21 But all that heard him
 were amaz'd, and said, Is not
 this he that destroy'd them
 which call'd on this name in
 Jerusalem; and came hither for
 that intent, that he might bring
 them bound unto the chief
 priests?

22 But Saul increas'd the
 more in strength, and con-
 founded the Jews which dwelt
 at Damascus, proving that this
 is * the very Christ.

23 And after that many days
 were fulfill'd, the Jews took
 counsel to kill him:

24 But their laying await
 was known of Saul: and they
 watch'd the gates day and night
 to kill him.

25 Then the disciples took
 him by night, and let him
 down by the wall in a basket.

26 And when Saul was come
 to Jerusalem, he assay'd to joyn
 himself to the disciples: but
 they were all afraid of him,
 and believ'd not that he was a
 disciple.

27 But Barnabas took him,
 and brought him to the Apo-
 stles, and declar'd unto them
 how he had seen the Lord
 in the way, and that he had
 spoken to him, and how he had
 preach'd boldly at Damascus in
 the name of Jesus.

28 And he was with them
 coming in, and going out at
 Jerusalem.

TEXT.

TRANSLATION.

29 Ελάλει τε καὶ συνεζήτητε πρὸς τοὺς Ἑλλήνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30 Ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἔξαπέστειλαν αὐτὸν εἰς Ταρσόν.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the * Hellenists: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 † H

PARAPHRASE.

Christ in the Synagogues, that he is the Son of God. 21 But all that heard him were amaz'd, and said, Is not this he that destroy'd them which call'd on this Name in Jerusalem; and came hither for that intent, that he might bring them bound unto the Chief priests? 22 But Saul increas'd the more in Strength or Ability to confound the Jews, by the Holy Spirit's imparting to him a Right Understanding of more and more Texts of Scripture relating to Christ, and so confounded the Jews which dwelt at Damascus, proving out of the Scripture, that this Jesus whom he preach'd, is the very Christ. 23 And bereupon after that many days were fulfill'd, the Jews took counsel to kill him: 24 But their laying await was known of Saul: and they watch'd the Gates day and night to kill him. 25 Then the Disciples took him by night, and let him down by the wall in a Basket.

26 And when Saul was come from Damascus to Jerusalem, which was three (p) years after his Conversion, and so A.D. 38, he assay'd or went about to joyn himself to the Disciples: but they were all afraid of him, and believ'd not that he was a Disciple. 27 But Barnabas took him, and having had an Account of his Conversion, and what had past since, either from St Paul himself or from some Disciple, perhaps Ananias of Damascus, brought him to the Apostles, viz. Peter and James, and declar'd unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preach'd boldly at Damascus in the Name of Jesus. 28 And (q) for fifteen days, He, i. e. Saul was with them, i. e. the Apostles, coming in and going out, i. e. familiarly and intimately conversing with them, and executing his Ministry or Apostleship together with the other Apostles at Jerusalem. 29 And he spake boldly in the Name of the Lord Jesus, and disputed particularly against the (r) Hellenists: but they went about to slay him. 30 Which when the Brethren knew, they brought him down to Cesarea, and sent him forth

IV.
Saul returns to Jerusalem, and goes thence to Tarsus.

(p) Gal. i. 18, 19.

(q) Gal. i. 18.

(r) See the 2d Discourse before the Gospels.

TEXT.

TRANSLATION.

31 † Ἡ μὲν ὃν ἐκκλησία κατ' ὅλης
τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας
εἶχεν εἰρήνην, οἰκοδομημένη καὶ πορευο-
μένη τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ πρᾶ-
κλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

32 Ἐγένετο δὲ Πέτρον διερχόμενον
διὰ πάντων, κατελθεῖν καὶ πρὸς τὰς ἁ-
γίας τὰς χαλοικῶνας Λύδδαν. 33 Εὗρε
δὲ ἐκεῖ ἄνθρωπον πινά Αἰνέα ὀνόματι,
ὃς ἔτι ὡς ἔτην οκτὼ κατακείμενος ὑπὲρ κρα-
βάτος, ὃς ἦν πᾶσι παραλελυμένος. 34 Καὶ
εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέε, ἵσταί σε
Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ ὤρθου σε-
αυτῷ. Καὶ εὐθὺς ἀνέστη. 35 Καὶ εἶδον
αὐτὸν πάντες οἱ χαλοικῶνες Λύδδαν καὶ τὴν
Σάρανα, οἵτινες ἐπέστρεψαν ἐπὶ τὸ Κύριον.

36 Ἐν Ἰόππῃ δὲ πῶς ἦν μαθή-
τρια ὀνόματι Ταβιθά, ἣ διερμηνέου-
σάν τι λέγειν Δορκάς· αὕτη ἦν πλή-
ρης ἀγαθῶν ἔργων καὶ ἐλεημοσιῶν
ὧν ἐποίει. 37 Ἐγένετο δὲ ἐν ταῖς
ἡμέραις ταύταις ἀσθενήσαντι αὐτῇ
σποθαιεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν
ἐν ὑψώφῳ. 38 Ἐγγὺς δὲ οὖ-
σιν Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ
ἀκούσαντες ὅτι Πέτρος ὅστις ἐν αὐ-
τῇ, ἀπέστειλαν δύο ἀνδρας πρὸς αὐ-
τὸν, παρακαλοῦντες μὴ ὀκνηῖν διελ-
θεῖν ἕως αὐτῆς. 39 Ἀναστὰς δὲ
Πέτρος συνήλθεν αὐτοῖς· ὃν πρᾶ-

31 Then had the * church
Rest throughout all Judea, and
Galilee, and Samaria, and was
edify'd, and walking in the fear
of the Lord, and in the com-
fort of the Holy Ghost, was
multiply'd.

32 And it came to pass, as
Peter pass'd throughout all
quarters, he came down also
to the saints which dwelt at
Lydda.

33 And there he found a
certain man nam'd Eneas, which
had kept his bed eight years,
and was sick of the palsy.

34 And Peter said unto him,
Eneas, Jesus Christ maketh thee
whole: arise, and make thy
bed. And he arose immediately.

35 And all that dwelt at
Lydda and Saron saw him,
and turn'd to the Lord.

36 Now there was at Joppa
a certain disciple nam'd Tabi-
tha, which by interpretation is
call'd Dorcas: this woman was
full of good works, and alms-
deeds which she did.

37 And it came to pass in
those days, that she was sick,
and dy'd: whom when they
had wash'd, they laid her in an
upper chamber.

38 And forasmuch as Lydda
was nigh to Joppa, and the
disciples had heard that Peter
was there, they sent unto him
two men, desiring him that he
would not delay to come to
them.

39 Then Peter arose, and
went with them. When he was

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to Tarsus. 31 Then had the Church Rest throughout all Judea, and Galilee, and Samaria, and was Edify'd, *i. e. more and more confirm'd and improv'd in the Doctrine of the Gospel*; and walking in the Fear of the Lord, and in the Comfort of the Holy Ghost, was multiply'd.

S E C T I O N IV.

Containing an Account of two Miracles perform'd by St Peter, one at Lydda, and the other at Joppa; and of Cornelius sending for him by the Direction of God, and of Cornelius with his Family &c. becoming Christians &c. Which Particulars seem to have been transacted in A. D. 39 and 40; and take up Chap. IX.

32 — XI. 18.

32 And it came to pass *A. D. 39*, as Peter pass'd throughout all Quarters of the Holy Land, visiting the Christians, He came down also to the Saints, *i. e. Christians* who dwelt at Lydda. 33 And there he found a certain Man nam'd Eneas, which had kept his Bed eight years, and was sick of the Palsy. 34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise and make thy Bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turn'd to the Lord.

36 Now there was at Joppa a certain Disciple nam'd Tabitha, which by interpretation is call'd Dorcas; this Woman was full of Good works, and Alms-deeds which she did. 37 And it came to pass in those days, that she was sick, and dy'd: whom when they had wash'd, according to the Jewish Custom in order to her Burial, they laid her in an upper Chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the Disciples had heard that Peter was there, they sent unto him two Men, desiring him that he would not delay to come to them. 39 Then Peter arose, and

I.
Peter cures Eneas
at Lydda;

II.
And raises Ta-
bitha to life at
Joppa.

A N N O T A T I O N S.

V. 31. † It is read, *ἡ μὲν ἔν ὁκκλησίᾳ &c.* not *αἱ μὲν ὁκκλησίαι &c.* in Alex. and several other MSS. and in Vulg. Syr. and Ethiop. Versions. And it is not to be doubted but this is the True Original Reading; there being an obvious reason for Changing the Singular into a Plural, but not on the contrary: and this is the more Remarkable, because it serves to shew the Great Weakness of the Argument drawn by our Dissenters from the plural *ὁκκλησίαι*, as if it favour'd their Independent Congregational Churches.

TEXT.

TRANSLATION.

γινόμενον ἀνήγαγον εἰς τὸ ὑπερῶον·
καὶ πῤῥέστησαν αὐτῷ πᾶσαι αἱ χήραι
κλαύσαι, καὶ ὀπιδεικνύμεναι χιτῶνας καὶ
ἱμάτια ὅσα ἐποίησεν αὐτῶν ἔσα ἡ
Δορκάς. 40 Ἐκβαλὼν δὲ ἔξω πάν-
τας ὁ Πέτρος, θύει τὰ γόνατα προσ-
κύβαν· καὶ ὀπιστρέψας πρὸς τὸ σῶ-
μα, εἶπε· Ταβίθα, ἀνάστη. Ἡ δὲ
ἤνοιξε τὰς ὀφθαλμούς αὐτῆς· καὶ ἰδύσα
τὸ Πέτρον, ἀνεχώρησε. 41 Δὲ δὲ
αὐτῇ χεῖρα, ἀνέστησεν αὐτὴν· φωνή-
σας δὲ τὰς ἀγίας καὶ τὰς χήρας, πῤῥέ-
στησεν αὐτὴν ζῶσαν. 42 Γνωστὸν δὲ
ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολ-
λοὶ ὀπίστευσεν ὅτι τὸ Κύριον. 43 Ἐγένε-
το δὲ ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν
Ἰόππῃ παρὰ πρὸς Σίμωνι τῷ ρυσοῦ.

Κεφ. ι'. Ἀνὴρ δὲ τις ὢν ἐν Και-
σαρείᾳ ὀνόματι Κορνήλιος, ἔχοντα
τάρχης ἐκ αἰείρας τῆς χαλκιδόνικης Ἰτα-
λικῆς, 2 εὐσεβὴς καὶ φοβούμενος τὸ
θεόν, σὺν παντί τῳ οἴκῳ αὐτοῦ, ποιῶν
τε ἐλεημοσύνας πολλὰς τῳ λαῷ, καὶ
δεόμενος τῷ θεῷ διαπαντός. 3 Εἶδεν ἐν
ὄραματι φανερῶς, ὡσεὶ ὅραν ἐννάτῳ
τῇ ἡμέρᾳ, ἄγγελον τῷ θεῷ ἐκτελούντα
πρὸς αὐτόν, καὶ ἐπὶ ὅλα αὐτῷ· Κορνήλιε.
4 Ὁ δὲ ἀπνίσας αὐτῷ, καὶ ἔμφο-
δος γινόμενος, εἶπε· Τί ὅτι Κύριε;
Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ

come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneel'd down and pray'd, and turning *him* to the body, said, Tabitha, arise. And she open'd her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up; and when he had call'd the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believ'd in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Chap X.

There was a certain man in Cefarea, call'd Cornelius, a centurion of the band call'd the Italian *band*,

2 A devout *man*, and one that fear'd God with all his house, which gave much alms to the People, and pray'd to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him, Cornelius.

4 And when he look'd on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and

TEXT.

TRANSLATION.

αἱ ἐλεημοσύαι σου ἀνέβη εἰς μνημό-
συον ἐνώπιον ὧ Θεοῦ. 5 Καὶ νῦν πέμ-
ψον εἰς Ἰόππην ἄνδρα, ὃς μετόπισθε
ἦν Σίμων· ὃς ἐπικαλεῖται Πέτρος.
6 Οὗτος ξενίζει πρὸς Σίμωνι
βυρσῇ, ὃς ἐστὶν οἰκία πρὸς θάλασσαν. ὅς
λαλήσῃ σοι τί σε δεῖ ποιεῖν. 7 Ὡς δὲ
ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν πρὸς Κορνη-

thine alms are come up for a
memorial before God.

5 And now send men to
Joppa, and call for one Simon,
whose surname is Peter :

6 He lodgeth with one Si-
mon a tanner, whose house is
by the sea-side : he shall tell
thee what thou oughtest to do.

7 And when the Angel
which spake unto Corne-

λίῳ,

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and went with them. When he was come, they brought him into the
upper Chamber : and all the Widows stood by him weeping, and shew-
ing the Coats and Garments which Dorcas made while she was with
them. 40 But Peter put them all forth, and kneel'd down and pray'd,
and turning him to the Body, said, Tabitha, arise. And she open'd her
Eyes : and when she saw Peter, she sat up. 41 And he gave her his
hand, and lift her up ; and when he had call'd the Saints and Widows,
presented her alive. 42 And it was known throughout all Joppa ; and
many believ'd in the Lord. 43 And it came to pass, that he tarry'd
many days in Joppa with one Simon a Tanner.

Chap. X. There was a certain Man in Cesarea, call'd Cornelius, a
Centurion of the Band call'd the Italian Band, 2 a Devout man, and
One that fear'd God with all his House, being Proselytes to the Jewish
Religion, namely such as were call'd Proselytes (s) of the Gate, or were
not Circumcis'd ; and he was One who gave much Alms to the People,
and pray'd to God Alway at the Times of Prayer. 3 He saw in a Vi-
sion evidently, about the ninth hour of the day according to the Jewish
reckoning, which answers to our three in the Afternoon, and was One of
the stated Times of Prayer, an Angel of God coming in to him, and say-
ing unto him, Cornelius. 4 And when he look'd on him, he was afraid,
and said, What is it, Lord ? And he said unto him, Thy Prayers and
thine Alms are come up for a (t) Memorial, i. e. as an Offering or a Sa-
crifice of Sweet Savour, before God. 5 And, by way of Reward to thee,
God has sent me to thee to direct thee, that thou shouldst now send Men
to Joppa, and call for one Simon, whose surname is Peter : 6 He lodg-
eth with one Simon a Tanner, whose House is by the Seaside : he shall
tell thee what thou oughtest to do. 7 And when the Angel which

III.
Cornelius is di-
rected by an An-
gel to send for
Peter :

(s) See the 2d Discourse before the Gospels.

(t) See Levit. 2. 9. and 5. 12.

TEXT.

TRANSLATION.

λίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,
καὶ στρατιώτῃ εὐσεβῇ τῶν προσκαρ-
πευῶτων αὐτοῦ. 8 καὶ ἐξηγησά-
μενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐ-
τοὺς εἰς τὴν Ἰόππην.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέ-
βη Πέτρος ὅτι τὸ δῶμα προσεύ-
ξατο, περὶ ὥραν ἑκτὴν. 10 Ἐγένε-
το δὲ προσκυνῶν, καὶ ἤθελε γεύ-
σασθαι. παρασκευαζόντων δὲ ἐκείνων,
ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις. 11 καὶ
θεωρῶν τὸ ἕραιον ἀνεωγμένον, καὶ κα-
ταβάνον ἐπ' αὐτὸν σκεῦός τι ὡς ὀβυ-
νίου μεγάλου, τέσσαρσι ἀρχαῖς δεδε-
μμένον, καὶ καθέμενον ὅτι τῆς γῆς.
12 οὗ ᾧ ὑποῖχε πάντα τὰ τετρα-
ποδα τῆς γῆς, καὶ τὰ θηρία, καὶ
τὰ ἔρπετα, καὶ τὰ πετεινά τοῦ ἕρα-
ιου. 13 Καὶ ἐγένετο φωνὴ πρὸς
αὐτὸν. Ἀναστῆ, Πέτρε, θύσον καὶ
φάγε. 14 Ο δὲ Πέτρος εἶπε. Μη-
δαμῶς, Κύριε. ὅτι ὁδὸς ποτε ἔφαγον
πάντοι κοινὸν ἢ ἀκάθαρτον. 15 Καὶ
φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐ-
τόν. Ἀ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ
κοῖνου. 16 Τοῦτο δὲ ἐγένετο ὅτι
τρίς. καὶ πάλιν ἀνελήφθη τὸ σκεῦος
εἰς τοὺς ἑραιόν. 17 Ὡς δὲ ἐν ἑαυτῷ
διηπόρῃ ὁ Πέτρος τί αὐτὸ εἴη τὸ ὄραμα

lius, was departed, he call'd two
of his household-servants, and a
devout soldier of them that
waited on him continually:

8 And when he had declar'd
all *these* things unto them, he
sent them to Joppa.

9 On the morrow as they
went on their journey, and
drew nigh unto the city, Peter
went up upon the house-top to
pray, about the sixth hour.

10 And he became very hun-
gry, and would have eaten;
but while they made ready, he
fell into a trance,

11 And saw heaven open'd,
and a certain vessel descending
unto him, as it had been a great
sheet, knit at the four corners,
and let down to the earth:

12 Wherein were all man-
ner of four-footed beasts of the
earth, and wild beasts, and
creeping things, and fowls of
the air.

13 And there came a voice
to him, Rise, Peter; kill and
eat.

14 But Peter said, Not so,
Lord; for I have never eaten
any thing that is common or
unclean.

15 And the voice spake un-
to him again the second time,
What God hath cleans'd, that
call not thou common.

16 This was done thrice:
and the vessel was receiv'd up
again into heaven.

17 Now while Peter doubt-
ed in himself what this vision
which he had seen should

TEXT.

TRANSLATION.

ὃ εἶδε, καὶ ἶδόντες οἱ ἄνδρες οἱ ἀπεσταλ-
μένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες
τὴν οἰκίαν Σίμωνος, ἐπέστησαν ὅπρὶ τὸν
πυλῶνα· 18 καὶ φωνήσαντες ἐπυνθάν-
οντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος
ἐνθάδε ἐξενίσταται. 19 Τῷ δὲ Πέτρῳ ἐνθυ-
μηθεὶς ὡς ἴδραμαλος, εἶπεν αὐτῷ τὸ

mean; behold, the men which
were sent from Cornelius, had
made enquiry for Simon's
house, and stood before the
gate,

18 And call'd, and ask'd
whether Simon, which was sur-
nam'd Peter, were lodg'd there.

19 While Peter thought on
the vision, the Spirit said unto

πνεῦμα·

PARAPHRASE.

spake unto Cornelius was departed, he call'd two of his Household-ser-
vants, and a devout Soldier of them that waited on him continually:
8 And when he had declar'd all these things unto them, he sent them
to Joppa.

9 On the morrow as they went on their Journey, and drew nigh unto
the City, Peter went up upon the House-top to pray, about the sixth
hour; *being one of the Hours of Prayer, and which answers to our twelve
a Clock at Noon.* 10 And he became very hungry, and would have
eaten; but while they made ready, he fell into a Trance, 11 and saw
Heaven open'd, and a certain Vessel descending unto him, as it had been
a great Sheet, knit at the four corners, and let down to the Earth:
12 wherein were all manner, *i. e. Clean and Unclean*, of four-footed
Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls
of the Air. 13 And there came a voice to him, Rise Peter; kill and eat
without Distinction. 14 But Peter said, Not so, Lord; for I have ne-
ver eaten any thing that is Common or Unclean *according to the Law.*
15 And the voice spake unto him again the second time, What God, *the
giver of the Law*, has cleans'd, *by commanding Thee now to eat of the Crea-
tures before thee without Distinction*, that call not thou Common or Un-
clean any longer, *on account of the Law.* 16 This was done Thrice, *to
teach Peter the Certainty of God's taking away the Legal Distinction be-
tween Clean and Unclean Creatures, under the Gospel; and consequently
much more that Distinction the Jews made between themselves and the
Gentiles, as to Conversation one with the other.* 17 Now while Peter
doubted in himself, what this Vision which he had seen should mean;
behold, the Men which were sent from Cornelius, had made enquiry
for Simon *the Tanner's* House, and stood before the Gate, 18 and
call'd, and ask'd whether Simon, which was surnam'd Peter, were lodg'd
there. 19 While Peter thought on the Vision, the Spirit said unto him,

IV.
Which he does
accordingly.

Behold,

TEXT.

TRANSLATION.

πνεῦμα· Ἰδὺ, ἄνδρες τρεῖς ζητοῦσί σε.
 20 ΑΛΛὰ ἀναστὰς χαλάσῃσι, καὶ πορεύῃ
 σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι
 ἔχω ἀπέσταλχα αὐτούς. 21 Καταβὰς
 δὲ Πέτρος πρὸς τὰς ἀνδρας τὰς ἀπε-
 σταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτὸν,
 εἶπεν· Ἰδὺ, ἔγω εἰμι ὃν ζητεῖτε· τίς ἡ
 αἰτία δι' ἧν πάρεστε; 22 Οἱ δὲ εἶ-
 πον, Κορνήλιος ἐχαιτοντάρχης, ἀνὴρ δι-
 χαρὸς καὶ φοβούμενος τὸ Θεόν, μαρτυρού-
 μενός τε ὑπὸ ὅλης τῆς ἔθνους τῇ Ἰουδαίᾳ,
 ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μετα-
 πέμψασθαι σε εἰς τὸ οἶκον αὐτοῦ, καὶ
 ἀκοῦσαι ῥήματα παρὰ σοῦ. 23 Εἰσκα-
 λεσάμενοι οὖν αὐτοὺς ἔξενισε.

Τῇ δὲ ἐπαύριον ὁ Πέτρος ἔξῃλθε
 σὺν αὐτοῖς, καὶ πῖες τῶν ἀδελφῶν πᾶν
 ἀπὸ τῆς Ἰόππης συνῆλθον αὐτῷ. 24 Καὶ
 τῇ ἐπαύριον ἐσπῆλθον εἰς τὴν Καισάρειαν·
 ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς,
 συλχεσάμενός τε τὰς συγγενεῖς αὐτοῦ
 καὶ τὰς ἀναγχύους φίλους. 25 Ὡς δὲ
 ἐγένετο εἰσελθεῖν τὸν Πέτρον, σταντή-
 σας αὐτῷ ὁ Κορνήλιος, πεσὼν ὅτι τὰς
 πόδας, προσεκύνησεν. 26 Ὁ δὲ Πέτρος
 αὐτὸν ἤγειρε, λέγων· Ανάστη καὶ ἄγε
 αὐτὸς ἄνθρωπος εἰμι. 27 Καὶ συνημι-
 λῶν αὐτῷ, ἐσπῆλθε, καὶ εὐρίσκετε συνεληλυ-
 θότες πολλοί. 28 Εφη πρὸς αὐτούς·
 Ὑμεῖς ὁπίσθετε ὡς ἄγεμενοι εἶναι ἀνδρὶ

him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, behold, I am he whom ye seek: What is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warn'd from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then call'd he them in, and lodg'd them. And on the morrow Peter went away with them, and certain brethren from Joppa accompany'd him.

24 And the morrow after, they entred into Cesarea: and Cornelius waited for them, and had call'd together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipp'd him.

26 But Peter took him up, saying, Stand up; I my self also am a man.

27 And as he talk'd with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is

TEXT.

TRANSLATION.

Ἰουδαίῳ κολλᾶσθαι ἢ πρὸς ἑτέρου ἄλλοφυλῶ· καὶ ἐμοὶ ὁ Θεὸς ἐδείξε μηδὲνα κοινόν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. 29 Διὸ καὶ ἀναπρώχτης ἦλθον μεταπεμφθεὶς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με. 30 Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι τέτταρτης ἡμέρας ἡμέλω νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ,

a Jew, to keep company or come unto one of another nation: but God hath shew'd me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainfaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I pray'd in my house, and be-

ἀνὴρ

PARAPHRASE.

Behold, three Men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the Men which were sent unto him from Cornelius; and said, behold, I am he whom ye seek: What is the cause wherefore ye are come? 22 And they said, Cornelius the Centurion, a just Man, and one that feareth God, and of good report among all the Nation of the Jews, was warn'd from God by an holy Angel, to send for thee into his House, and to hear words of thee. 23 Then call'd he them in, and lodg'd them.

And on the morrow Peter went away with them, and certain Brethren from Joppa accompany'd him. 24 And the morrow after, they enter'd into Cesarea: and Cornelius waited for them, and had call'd together his Kinsmen and near Friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his Feet, and worshipp'd him. 26 But Peter took him up, saying, Stand up; I my self also am a Man. 27 And as he talk'd with him, he went in, and found many that were come together. 28 And he said unto them, Ye know that it is an unlawful thing for a Man that is a Jew, to keep company, or come unto one of another Nation: but God hath shew'd (u) me lately by a Vision, that I should not call any Creature, and consequently any Man Common or Unclean. 29 Therefore came I unto you without gainfaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me. 30 And Cornelius said, Four Days ago I was fasting until this hour, and at the ninth (w) hour I pray'd in my House, and behold, an Angel

V.
Peter goes to
Cornelius.

(u) See v. 11, 15.

(w) See the Paraph. of v. 3.

TEXT.

TRANSLATION.

ἀνὴρ ἔστη ἐνώπιόν μου ὃς ἐσθῆτι λαμ-
 πρῇ, 31 καὶ φησι· Κορνήλιε, εἰση-
 κέσθῃ σὺ ἡ προσευχή, καὶ αἱ ἐλεη-
 μοσύαι σὺ ἐμνήσθῃσαι ἐνώπιον τοῦ
 Θεοῦ. 32 Πέμφον οὖν εἰς Ἰόππην,
 καὶ μετακάλεσαι Σίμωνα, ὃς ἐπι-
 χαλεῖται Πέτρος· ὅτι ξενίζεται
 ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
 θάλασσαν· ὃς παραγινόμενος λαλή-
 σῃ σοι. 33 Εξ αὐτῆς οὖν ἔπεμψα
 πρὸς σε· σύ τε χαλῶς ἐποίησας πρᾶ-
 γνόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώ-
 πιοι τῷ Θεῷ πάρεσμεν, ἀκούσαι πάντα
 τὰ προτεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

34 Ανοίξας δὲ Πέτρος τὸ στόμα,
 εἶπεν· Ἐπ' ἀληθείας καταλαμβάνο-
 μεθ' ὅτι ἔκ ἐτι προσωπολήπτης ὁ Θεός·
 35 Ἀλλ' ὃς παντὶ ἔθνῳ ὁ φοβούμενος
 αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην,
 δεκτὸς αὐτῷ ἔσται. 36 Τὸν λόγον ὃν
 ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελι-
 ζόμενος εἰρλίῳ ἀπὸ Ἰησοῦ Χριστοῦ·
 ὅτις ὅστις πάντων Κύριος. 37 Ὑμεῖς
 οἴδατε τὸ γινόμενον ῥῆμα καθ' ὅλης τῆς
 Ἰουδαίας, ἀρξάμενοι ἀπὸ τῆς Γαλιλαίας,
 μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·
 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν
 αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνά-
 μεϊ, ὃς διῆλθεν ἐνεργειῶν καὶ ἰσχυρίων
 πάντα τοὺς καταδυναστευομένους ὑπὸ

hold a man stood before me in
 bright cloathing,

31 And said, Cornelius, thy
 prayer is heard, and thine alms
 are had in remembrance in the
 sight of God.

32 Send therefore to Joppa,
 and call hither Simon whose
 surname is Peter; he is lodg'd
 in the house of one Simon a
 tanner, by the sea-side; who
 when he cometh, shall speak
 unto thee.

33 Immediately therefore I
 sent to thee; and thou hast
 well done that thou art come.
 Now therefore are we all here
 present before God, to hear all
 things that are commanded thee
 of God.

34 Then Peter open'd his
 mouth, and said, Of a truth I
 perceive that God is no re-
 specter of persons:

35 But in every nation, he
 that feareth him, and worketh
 righteousness, is accepted with
 him.

36 The word which God
 sent unto the children of Is-
 rael, preaching peace by Jesus
 Christ, (he is Lord of all)

37 That word (I say) you
 know, which was publish'd
 throughout all Judea, and be-
 gan from Galilee, after the ba-
 ptism which John preach'd;

38 How God anointed Je-
 sus of Nazareth with the Holy
 Ghost, and with power; who
 went about doing good, and
 healing all that were oppress'd

TEXT.

TRANSLATION.

ὁ ἀγγελὸς, ὅτι ὁ Θεὸς μετ' αὐτοῦ.
39 Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων
ὧν ἐποίησεν ἐν τῇ τῇ γῆ τῇ Ἰουδαίᾳ
καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνείλον κρεμάσαν-
τες ἐπὶ ξύλῳ. 40 Τῷτον ὁ Θεὸς
ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν
αὐτὸν ἐμφανῶς γενέσθαι, 40 οὐ πα-
ρὰ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς ὡς
κεχειροτονημένοις ὑπὸ τῷ Θεῷ, ἡμῖν,
οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐ-
τῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hang'd on a tree:

40 Him God rais'd up the third day, and shew'd him openly,

41 Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

42 Καὶ

PARAPHRASE.

in the Appearance of a Man stood before me in Bright Cloathing, 31 and said, Cornelius, thy Prayer is heard, and thine Alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodg'd in the House of one Simon a Tanner, by the Sea-side; who when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter open'd his Mouth, and said, Of a truth I perceive that God is no respecter of Persons: 35 But in every Nation, he that feareth him, and worketh Righteousness, is accepted with him. 36 The Word, *i. e.* Gospel which God sent unto the Children of Israel, preaching or declaring unto them the Way of obtaining Peace with God, or Salvation by Jesus, who is the true Messiah or Christ; agreeably whereunto He is now exalted to the Right hand of God, being made, even in respect of his Human Nature, Lord of All, of Angels as well as Men: 37 That Word, *i. e.* Gospel (I say) you know, which was publish'd throughout all Judea, and began from Galilee, after the Baptism which John preach'd; 38 particularly ye know how God anointed Jesus of Nazareth with the Holy Ghost, and with Power to do Miracles; who accordingly went about doing Good, and healing all that were oppress'd of the Devil: for God was with him. 39 And we are Witnesses of all things which he did both in the Land of the Jews, and in Jerusalem; whom they slew, and hang'd on a Tree: 40 Him God rais'd up the third day, and shew'd him openly, 41 not to all the People, but unto Witnesses chosen before of God, even to us, who did eat and drink with him after he rose

VI.
And preaches to
Him and his
House &c.

L

from

TEXT.

TRANSLATION.

42 Καὶ πρὴς γείλει ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡριπμένοσ ἐπὶ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 Τύτῳ πάντες οἱ ὡροφῆται μαρτυροῦσιν, ἅφρισι ἀμαρπῶν λαβεῖν ἀπὸ τοῦ ὀνόματος αὐτοῦ πάντες ἃ πιστεύουσι εἰς αὐτόν.

44 Ἐπὶ λαλῶντος ἔτι Πέτρος τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούσαντας τὸ λόγον.

45 Καὶ ἐξέστη οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον πρὸς Πέτρον, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. 46 Ἡκούοντες αὐτῶν λαλῶντων γλώσσαις, καὶ μεγαλυνόντων τὸ Θεόν.

Τότε ἀπεκρίθη ὁ Πέτρος. 47 Μή τι τὸ ὕδωρ καλυῖται δύναμις τοῦ ἁγίου βαπτισμοῦ τούτου, οἵπινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς;

48 Προσέταξε τοὺς αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησεν αὐτοὺς ὅπως μεῖναι ἡμέρας τινάς.

Κεφ. ια'. Ἡκούσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ἐν τῇ Ἰερουσαλῇ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἐδόξαζον τὸ ῥήμα τοῦ Θεοῦ. 2 Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, 2 λέγοντες. Ὅτι πρὸς ἀνδρας ἀκροβυτίας ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordain'd of God to be the judge of quick and dead.

43 To him give all the prophets witness, that thro' his name, whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision, which believ'd, were astonish'd, as many as came with Peter, because that on the Gentiles also was pour'd out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answer'd Peter,

47 Can any man forbid water, that these should not be baptiz'd, which have receiv'd the Holy Ghost, as well as we?

48 And he commanded them to be baptiz'd in the name of the Lord. Then pray'd they him to tarry certain days.

Chap. XI.

And the Apostles and brethren that were in Judea, heard that the Gentiles had also receiv'd the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcis'd, and didst eat with them.

T E X T.

T R A N S L A T I O N.

4 Ἀρξάμενος δὲ ὁ Πέτρος, ἤξε-
πῆτο ἀπὸς καθέξης, λέγων· 5 Εἰς
ἡμῶν οὐ πόλει Ἰόππῃ προσβύχο-
μενος· καὶ εἶδον οὐ ἐκτασε ὄραμα,
καταβαῖνον σκεῦός τι ὡς ὀρόνιον με-
γάλῳ, τέσσαρσιν ἄρχασι κατεμύον
ἐκ τῶ ἑσπέρου· καὶ ἦλθεν ἄχρως ἐμῷ.

4 But Peter rehears'd *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Jop-
pa, praying; and in a trance I
saw a vision, A certain vessel
descend, as it had been a great
sheet, let down from heaven
by four corners; and it came
even to me.

6 Eἰς

P A R A P H R A S E.

from the Dead. 42 And he commanded us to preach unto the People, and to testify, that it is he which was, *from all Eternity*, ordain'd of God to be the Judge of Quick and Dead. 43 To him give all the Prophets Witness, that through his Name whosoever believeth in him shall receive Remission of Sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. 45 And they of the Circumcision, which Believ'd, were astonish'd, as many as came with Peter, because that on the Gentiles also was pour'd out the gift of the Holy Ghost. 46 For they heard them speak with Tongues, and magnify God. Then answer'd Peter, 47 Can any man forbid Water, that these should not be baptiz'd, which have receiv'd the Holy Ghost, as well as we? 48 And he commanded them to be baptiz'd in the Name of the Lord. Then pray'd they him to tarry certain days.

VII.
Cornelius, &c.
receive the Holy
Ghost, and are ba-
ptiz'd.

Chap. XI. And the Apostles and Brethren that were in Judea, heard that the Gentiles, viz. *Cornelius, and his House, and Kindred, and near Friends*, had also, as well as several Jews, receiv'd the Word of God by the Ministry of Peter. 2 And when Peter was come up to Jerusalem, they that were of the Circumcision, and who, tho' converted to Christianity, yet retain'd their Zeal for the Law, and consequently the Observation of Circumcision, of not eating any thing Unclean according to the Law, and also of not conversing or eating with any Gentile or Uncircumcis'd Person: these contended or found fault with Him, i.e. Peter, 3 saying, Thou wentest in to Men Uncircumcis'd, and didst eat with them. 4 But Peter rehears'd the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the City of Joppa, praying; and in a trance I saw a Vision, A certain Vessel descend, as it had been a great Sheet, let down from Heaven by four corners; and it came even to me.

VIII.
Peter justifies his
going to Corne-
lius.

TEXT.

TRANSLATION.

6 Εἰς ἣν ἀτενίσας χατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἔρπεντα, καὶ τὰ πετεινὰ τῷ ὕδατι. 7 Ἦκουσα δὲ φωνῆς λεγούσης μοι· Ἀναστὰς Πέτρε, θύσον καὶ φάγε. 8 Εἶπον δὲ· Μηδὲ μὴ Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον ὕδρευετο εἰσὶν ἡμῶν εἰς τὸ σῶμα μὲν. 9 Ἀπεκρίθη δὲ μοι φωνὴ ἐκ τοῦ οὐρανοῦ· ὅτι τῷ ὕδατι. Ἀ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνῃς. 10 Τῷ τὸ δὲ ἐγένετο ὅτι τρεῖς· καὶ πάλιν ἀνεσώθη ἅπαντα εἰς τὸν οὐρανόν. 11 Καὶ ἰδὼν, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ὅτι τὴν οἰκίαν ἐν ἣ ἡμεῖς, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. 12 Εἶπε δὲ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν ἀμφισβητούμενοι. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ ὅτι, καὶ εἰσῆλθον εἰς τὸν οἶκον τῶν ἀνδρῶν. 13 Ἀπὸ γὰρ ἐπὶ τῇ ἡμῶν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτῶν φαίνετα καὶ εἰπόντα αὐτῶν· Ἀποστείλον εἰς Ἰόππην ἄνδρας, καὶ μετὰπεμψαὶ Σίμωνα τὸν ὀπίσθεν ἀνδρῶν Πέτρον, 14 ὅς λαλήσῃ ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 Ἐν δὲ τῷ ἀρξασθαι με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὡς περ καὶ ἐπ' ἡμᾶς ἐν ἀρχῇ. 16 Ἐμνήσθην δὲ

6 Upon the which when I had fastned mine eyes, I consider'd, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answer'd me again from heaven, What God hath cleans'd, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bad me go with them, nothing doubting. Moreover, these six brethren accompany'd me, and we entred into the man's house:

13 And he shew'd us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be sav'd.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembred I the

TEXT.

TRANSLATION.

τὸ ῥῆμα τοῦ Κυρίου, ὡς ἔλεγεν· Ἰω-
άννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

17 Εἰ οὖν τίω ἴσθι δωρεὰν ἔδωκεν
αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύ-
σασι· ὅτι τὸν Κύριον Ἰησοῦν Χριστόν,
ἐγὼ δὲ τίς ἡμῶν δυνατὸς καὶ λῦσαι
τὸ Θεόν; 18 Ἀκούσαντες δὲ ταῦτα

ἡσύχασαν, καὶ ἐδόξαζον τὸ Θεόν, λέγον-
τες· Ἀγαθὴ καὶ τοῖς ἔθνεσιν ὁ Θεὸς ὅτι
μετανοοῖα ἔδωκεν εἰς ζωὴν.

word of the Lord, how that
he said, John indeed baptiz'd
with water; but ye shall be
baptiz'd with the Holy Ghost.

17 Forasmuch then as God
gave them the like gift as *he*
did unto us, who believ'd on
the Lord Jesus Christ, what
was I that I could withstand
God?

18 When they heard these
things, they held their peace,
and glorify'd God, saying,
Then hath God also to the
Gentiles granted repentance
unto life.

19 Οἱ

PARAPHRASE.

6 Upon the which when I had fastned mine Eyes, I consider'd, and
saw four-footed Beasts of the Earth, and wild Beasts, and creeping things,
and Fowls of the Air. 7 And I heard a Voice saying unto me, Arise,
Peter; slay, and eat. 8 But I said, Not so, Lord: for nothing com-
mon or unclean hath at any time entred into my mouth. 9 But
the Voice answer'd me again from Heaven, What God hath cleans'd,
that call not thou common. 10 And this was done three times: and
were drawn up again into Heaven. 11 And behold, immediately there
were three Men already come unto the House where I was, sent from
Cesarea unto me. 12 And the Spirit bad me go with them, nothing
doubting. Moreover, these six Brethren accompany'd me, and we entred
into the Man's House: 13 And he shew'd us how he had seen an An-
gel in his House, which stood and said unto him, Send Men to Joppa,
and call for Simon, whose surname is Peter: 14 who shall tell thee
Words, whereby thou and all thy House shall be Sav'd. 15 And as I
began to speak, the Holy Ghost fell on them, as on us at the beginning.
16 Then remembred I the Word of the Lord, how that he said, John
indeed baptiz'd with Water; but ye shall be baptiz'd with the Holy
Ghost. 17 Forasmuch then as God gave them the like Gift as he did
unto us, who believ'd on the Lord Lord Jesus Christ, what was I that
I could withstand God? 18 When they *that had contended with Pe-*
ter heard these things, they held their peace, *contending no more with*
him about his going to Cornelius &c. but were satisfy'd, and glorify'd
God, saying, Then has God also to the Gentiles, *as well as to Us Jews,*
granted *Salvation on the Terms of the Gospel, viz. that by Repentance*
and

TEXT.

TRANSLATION.

19 Οἱ μὲν οὖν ἀσσυμένους ἀπὸ
τῆς θλίψεως τῆς γενόμενης ἐπὶ Στε-
φάνῳ, διήλθον ἕως Φοινίκης καὶ Κύ-
πρου καὶ Αἰποχέας, μηδενὶ λαλοῦν-
τες τὸν λόγον εἰ μὴ μόνοις Ἰουδαίοις.

20 Ἦσαν δὲ πῖες ἐξ αὐτῶν ἄν-
δρες Κύπριοι καὶ Κυρήναιοι, οἵτινες
εἰσελθόντες εἰς Αἰπόχειαν, ἐλάλουν
πρὸς τοὺς ἑταίρους, εὐαγγελιζό-
μενοι τῷ Κύριον Ἰησοῦν.

21 Καὶ ἡ
χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε
ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν
Κύριον.

22 Ἠκούσθη δὲ ὁ λόγος εἰς
τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱερου-
σολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν
Βαρνάβαν διελθεῖν ἕως Αἰποχέας.

23 Ὃς ὡς γενόμενος καὶ ἰδὼν πλὴν
χάρειν τοῦ Θεοῦ, ἐχάρη, καὶ παρεχάλει
πάντας τῇ προθέσει τῆς καρδίας
προσμενέειν τῷ Κυρίῳ. 24 Ὃτι ἦν
ἄνθρωπος ἀγαθὸς καὶ πλήρης πνεύματος
ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος
ἰσχυρὸς τῷ Κυρίῳ.

25 Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρ-
νάβας ἀναζητῆσαι Σαῦλον· καὶ εὕρων
αὐτὸν ἤγαγεν αὐτὸν εἰς Αἰπόχειαν.

19 Now they which were
scatter'd abroad upon the per-
secution that arose about Ste-
phen, travell'd as far as Phe-
nice, and Cyprus, and Antioch,
preaching the word to none
but unto the Jews only.

20 And some of them were
men of Cyprus and Cyrene,
which when they were come
to Antioch spake unto the
*Gentiles, preaching the Lord
Jesus.

21 And the hand of the
Lord was with them: and a
great number believ'd, and
turn'd unto the Lord.

22 Then tidings of these
things came unto the ears of the
church which was in Jerusa-
lem: and they sent forth Bar-
nabas, that he should go as far
as Antioch.

23 Who when he came, and
had seen the grace of God, was
glad, and exhorted them all,
that with purpose of heart
they would cleave unto the
Lord.

24 For he was a good man,
and full of the Holy Ghost,
and of faith. And much people
was added unto the Lord.

25 Then departed Barnabas
to Tarsus, for to seek Saul.
And when he had found him,
he brought him unto Antioch.

26 Ἐγένετο

ANNOTATIONS.

V. 20. † So it is read, and not ἑταίρους in Alex. MS; and it was also in the
Copies us'd by Vulgar Latin, Syr. Arab. and Ethiop. Interpreters. It has been
chang'd into ἑταίρους by some injudicious Person, who did not discern that St Luke
plainly

PARAPHRASE.

and Faith in, and Obedience to Christ, they shall be accepted unto Life eternal.

SECTION V.

Containing an Account of Particulars transacted from the First preaching (A. D. 41.) of the Gospel at Antioch in Syria (call'd all along by St Luke simply Antioch by way of its Eminency above other Cities of that Name) to Barnabas's and Paul's Return from Jerusalem to Antioch A. D. 44. Which Particulars take up Chap. XI. 19 — XII. ult.

19 Now they who were scatter'd abroad upon the Persecution that arose about Stephen, travell'd as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only. 20 And some of them were Men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the (x) Gentiles, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believ'd, and turn'd unto the Lord. 22 Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas (A. D. 41.) that he should go as far as Antioch. 23 Who when he came thither, and had seen the Happy effects of the Grace of God in converting so many there to Christianity, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good Man, and full of the Holy Ghost, and of Faith. And much people was added unto the Lord.

I.
The Gospel is preach'd in Phenicia, Cyprus, and Antioch.

25 Then (A. D. 42.) departed Barnabas to Tarsus, for to seek Saul And when he had found him, he brought him to Antioch. 26 And it came

II.
Barnabas and Saul come to Antioch.

ANNOTATIONS.

plainly opposes the *Expositors* in this verse to the *Interpreters* in the foregoing; and designs to take notice of the First Conversion of the Gentiles at Antioch, on which Account so great Disputes afterwards arose, as Chap. 15. And it is probable, that these Teachers were encourag'd to preach now to the *Gentiles*, by having heard before this time of the Conversion of Cornelius. That these Gentiles were *Profelytes of the Gate*, at least some or most of them, is very probable, or not to be doubted.

(x) See the Note foregoing on the Various Reading here.

(y) They

TEXT.

TRANSLATION.

26 Εγένετο δὲ αὐτὸς ἐνιαυτὸν ὅλον συναθροῖναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάσκει ὄχλοι ἱκανόν· χρηματίζοντες αὐτὸν ἐν Αἰποχείᾳ τῆς μαθητῶν Χριστιανῶν.

27 Εἰς ταύτας δὲ ταῖς ἡμέρας κατήλθον ἀπὸ Ἱερουσαλὺς οἱ προφῆται εἰς Αἰποχείαν. 28 Αναστὰς δὲ εἰς εἰς αὐτῶν ὀνόματι Ἀγαβὸς, ἐσήμανε ἀφ' οὗ τοῦ πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅτις καὶ ἐγένετο ὑπὸ Κλαυδίου Καίσαρος. 29 Τῶν δὲ μαθητῶν, καθὼς ἕκαστος ἠύπορετό τις, ὥριζ' ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. 30 Οὗ καὶ ἐποίησεν, ἀποστέλλαντες αὐτοὺς τῆς προεσβυτέρων ἀφ' ἑαυτῶν Βαρνάβαν καὶ Σαῦλον.

Κεφ. ιβ'. Κατ' ἐκεῖνον δὲ τὸ καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τῶν χεῖρας χακῶσαι πᾶσι τοῖς ἀπὸ τῆς ἐκκλησίας. 2 Ἀνέειλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου, μαχάρα. 3 Καὶ ἰδὼν ὅτι ἀρετὴν ὄντι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ ἡμέραι τῆς Ἀζύμῃ) 4 Οἱ καὶ πιάσας ἔθηκεν εἰς φυλακὴν, παρέδδ' ὅς τιναροὶ πετραδίοις σπρωπὼντες φυλάσσειν αὐτόν· βυλόμενοι μὲν τὸ πάρος ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 Οὗ μὲν οὖν Πέτρος

26 And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were call'd Christians first in Antioch.

27 And in those days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them nam'd Agabus, and signify'd by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determin'd to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Chap. XII.

Now about that time, Herod the king stretch'd forth his hands to vex certain of the Church.

2 And he kill'd James the brother of John with the sword.

3 And because he saw it pleas'd the Jews, he proceeded further, to take Peter also. (Then were the days of unleaven'd bread.)

4 And when he had apprehended him, he put him in prison, and deliver'd him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept

ἐν τῇ φυλακῇ

T E X T.

T R A N S L A T I O N.

ἐτιρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ
 ᾧ ἐκτενὲς γινομένη ὑπὸ τῆ ἐκκλησίας
 πρὸς τὸ Θεὸν ὑπὲρ αὐτοῦ. 6 Ὅτε δὲ
 ἐμελλεν αὐτὸν ἐξαλγεῖν ὁ Ἡρώδης, τῇ

in prison; but prayer was made
 without ceasing of the church
 unto God for him.

6 And when Herod would
 have brought him forth, the

Ἰουκπ

P A R A P H R A S E.

came to pass, that a whole year, *suppos'd to fall in chiefly with A. D. 43,*
 they assembled themselves with the Church, and taught much People;
Luke the Writer of this Treatise being thought by the Learned to have
become now One of the Disciples, by the ministry more especially of Saul
(or Paul,) which was the Grounds of his Attending upon St Paul after-
wards so much as he did: and the Disciples were call'd (y) Christians
 first in Antioch.

27 And in those days, (*viz. A. D. 43.*) came Prophets, *i. e. Men who*
besides their being of the Ministry, and so having Power to officiate in the
Christian Assemblies, were endu'd also with the Gift of Prophecy; some
of which came now from Jerusalem unto Antioch. 28 And there stood up
 one of them nam'd Agabus, and signify'd by the Spirit, that there should
 be great dearth throughout all the *Roman World or Empire: which*
 came to pass in the days of Claudius Cefar, *particularly in Judea.*
 29 Then the Disciples, every Man according to his Ability, determin'd
 to send relief unto the Brethren, *i. e. Christians, which dwelt in Judea:*
 30 Which also they did *the next year after, viz. A. D. 44, when the*
Dearth or Famine foretold by Agabus was now actually begun; and sent
it to the Elders by the hands of Barnabas and Saul: where by the Elders
are Certainly to be understood at least the Principal men among the Bre-
thren (mention'd v. 29.) i. e. Christians.

III.
 A Famine fore-
 told, and the Cha-
 rity of the Chri-
 stians at Antioch
 thereupon, sent
 to Jerusalem by
 Barnabas and
 Saul.

Chap. XII. Now about that time, *viz. at the Passover in A. D. 44.*
 Herod (z) Agrippa the King stretch'd forth his hands to vex certain of
 the Church. 2 And he kill'd James the brother of John with the Sword.
 3 And because he saw it pleas'd the Jews, he proceeded further, to take
 Peter also. Then were the days of Unleaven'd Bread, *i. e. of the Feast*
of the Passover. 4 And when he had apprehended him, he put him in
 Prison, and deliver'd him to four quaternions of, *i. e. sixteen Soldiers*
 to keep him; intending after *the Passover-time, answering to our Easter,* to
 bring him forth to the People, *to be put to Death before them.* 5 Peter
 therefore was kept in Prison; but Prayer was made without ceasing of
 the Church unto God for him. 6 And when Herod would have brought

IV.
 Herod kills
 James, and im-
 prisons Peter.

(y) They were afore generally call'd by the name of *Nazarenes*, at least among
 Unbelievers.

(z) Concerning the several *Herods* mention'd in the New T. see the 2d Di-
 scourse before the Gospels.

M

him

TEXT.

TRANSLATION.

νυκτὶ ἐκείνῃ ὡς ὁ Πέτρος κοιμά-
 μεν μεταξύ δύο στρατιωτῶν, δεδε-
 μένος ἀλύσει διπλῇ, φύλακές τε πρὸ
 τῆς θύρας ἐτήρηον τὸν φυλακίον.
 7 Καὶ ἰδὼς ὁ ἄγγελος Κυρίου ἐπέστη,
 καὶ ὥς ἔλαμψεν αὐτῷ τὸ οἰκήματι·
 πατάσας δὲ τὴν πλευρὰν τοῦ Πέτρος,
 ἤγειρεν αὐτόν, λέγων· Ἀνάστα ἐν τά-
 χῃ. Καὶ ἔξέπεσον αὐτῷ αἱ ἀλύσεις
 ἐκ τῶν χειρῶν. 8 Εἰπέ τε ὁ ἄγγε-
 λος πρὸς αὐτόν· Περιζώσασθαι, καὶ
 ὑπόδησαι τὰ σαנדάλιά σου· Εποίησε
 δὲ ὅσα. Καὶ λέγει αὐτῷ· Περιβαλοῦ
 τὸ ἱμάτιόν σου, καὶ ἀκολούθησέ μοι.
 9 Καὶ ἐξελθὼν ἠκολούθη αὐτῷ, καὶ
 οὐκ ᾔδει ὅτι ἀληθὴς ὅτι τὸ γινόμενον
 ἦν τῷ ἁγγέλῳ· ἐδόκει δὲ ὄραμα
 βλέπειν. 10 Διελθόντες δὲ πρὸς
 τὴν φυλακὴν καὶ διδούμενοι, ἦλθον ὅπου
 τὸ πύλιον τὴν σιδνεῶν, καὶ φέρουσιν εἰς
 τὸ πύλιν, ἥτις αὐτομάτῃ ἠνοίχθη αὐ-
 τοῖς· καὶ ἐξελθόντες πρὸς ἡλθον ῥύμνι
 μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπὸ
 αὐτοῦ. 11 Καὶ ὁ Πέτρος γινόμενος
 αὐτῷ, εἶπε· Νῦν οἶδα ἀληθῶς
 ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον
 αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς
 Ἡρώδου, καὶ πάσης τῆς πρὸς τοὺς
 Ἰουδαίους. 12 Συνιδὼν τε
 ἦλθεν ὅπου τὸ οἶκος Μαρίας τῆς μητρὸς

same night Peter was sleeping
 between two foldiers, bound
 with two chains; and the
 keepers before the door kept
 the prison.

7 And behold, the angel of
 the Lord came upon him, and
 a light shin'd in the prison:
 and he smote Peter on the side,
 and rais'd him up, saying, Arise
 up quickly. And his chains
 fell off from his hands.

8 And the angel said unto
 him, Gird thy self, and bind
 on thy sandals: and so he did.
 And he saith unto him, Cast
 thy garment about thee, and
 follow me.

9 And he went out and fol-
 low'd him, and *knew not that
 it was true which was done by
 the angel: but thought he saw
 a vision.

10 When they were past
 the first and the second ward,
 they came unto the iron gate
 that leadeth unto the city,
 which open'd to them of its
 own accord: and they went
 out, and pass'd on through one
 street, and forthwith the angel
 departed from him.

11 And when Peter was
 come to himself, he said, Now
 I know of a surety, that the
 Lord hath sent his angel, and
 hath deliver'd me out of the
 hand of Herod, and from all
 the expectation of the people
 of the Jews.

12 And when he had con-
 sider'd the thing, he came to
 the house of Mary the mother

TEXT.	TRANSLATION.
Ἰωάννης, τῷ ὀπικαλῶν Μάρκῳ, ὃς ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. 13 Κρύσαντος δὲ τοῦ Πέτρου καὶ θύσαν τοῦ πυλῶνος, προσῆλθε παρθένῃ ὑπακῶσαι, ὀνόματι Ῥόδῃ. 14 Καὶ ὀπιγνώσα τὴν φωνὴν τοῦ Πέτρου, ὅτι τῆς χαρᾶς οὐκ ἠνοιξε τὸν πυλῶνα, εἰσδραμύσα δὲ ἀπήγγειλεν ἐξάντα τὸ Πέτρον ὡς ἐπὶ πυλῶνος. 15 Οἱ δὲ ὡς αὐτῷ εἶπον· Μῶνῃ. Ἡ δὲ διόχου-	of John, whose surname was Mark, where many were gathered together, praying. 13 And as Peter knock'd at the door of the gate, a damsel came to *ask who was there, nam'd Rhoda. 14 And when she knew Peter's voice, she open'd not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she con-

είζετο

PARAPHRASE.

him forth, the same night Peter was sleeping between two Soldiers, bound with two chains; and the Keepers before the door kept the Prison. 7 And behold, the Angel of the Lord came upon him, and a Light shin'd in the Prison: and he smote Peter on the side, and rais'd him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the Angel said unto him, Gird thy self, and bind on thy Sandals: and so he did. And he saith unto him, Cast thy Garment about thee, and follow me. 9 And he went out and follow'd him, and knew not that it was true which was done by the Angel: but thought he saw a Vision. 10 When they were past the first and the second *Company that kept Watch and Ward in the Suburbs where the Prison was*, they came unto the Iron gate that leadeth unto the City, which open'd to them of its own accord: and they went out, and pass'd on thro' one Street, and forthwith the Angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliver'd me out of the hand of Herod, and from all the expectation of the People of the Jews. 12 And when he had consider'd the thing, *or what was best to be done by him*, he came to the House of Mary the Mother of John, whose surname was Mark, where many were gathered together, praying. 13 And as Peter knock'd at the door of the Gate, a Damsel came to (a) ask who was there, nam'd Rhoda. 14 And when she knew Peter's Voice, she open'd not the Gate for gladness, but ran in, and told how Peter stood before the Gate. 15 And they said unto her, Thou art mad. But she constantly affirm'd that it was

(a) So the Greek word is us'd to signify, as Dr Hammond observes; and so it is put in the Margin of our great Bibles, but had better been put into the Text.

TEXT.

TRANSLATION.

εἶπετο ὅπως ἔχειν. Οἱ δ' ἔλεγον·
 Ο ἄγγελος αὐτοῦ ὅστις. 16 Ο
 δὲ Πέτρος ἐπέμνε κρούων· ἀνοί-
 ξοντες δὲ εἶδον αὐτὸν, καὶ ἔξήση-
 σαν. 17 Κατασείσας δὲ αὐτοῖς τῇ
 χειρὶ σιγᾶν, διηγέσατο αὐτοῖς πῶς
 ὁ Κύριος αὐτὸν ἔξήγαγεν ἐκ τῆς
 φυλακῆς· εἶπε δέ· Απαγγείλατε Ια-
 κώβω καὶ τοῖς ἀδελφοῖς ταῦτα.
 Καὶ ἔξελθὼν ἐπορεύθη εἰς ἕτερον
 τόπον.

18 Γενομένης δὲ ἡμέρας κυ τὰ-
 ραχὸς οὐκ ὀλίγου ἐν τοῖς στρα-
 τώταις, τί ἄρα ὁ Πέτρος ἐγένετο.
 19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ
 μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας,
 ἐκέλευσεν ἀπαχθῆναι καὶ κατελ-
 θὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καί-
 σάρειαν, διέτριβεν. 20 Ἦν δὲ ὁ
 Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σι-
 δωνίοις· ὁμοθυμαδὸν δὲ πᾶσαι πόλεις
 αὐτὸν, καὶ πλείονες Βλάστον τὸν
 ἐπὶ τοῦ κοιτῶνος τῷ βασιλέως, ἡ-
 ποῦτο εἰρήναι· ἅμα τὸ τρέφειν
 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλι-
 κῆς. 21 Ταχὺ δὲ ἡμέρα ὁ Ἡρώ-
 δης ἐδυσάμηνος ἐσθῆτα βασιλικήν,
 καὶ καθίσας ἐπὶ τῷ βήματι, ἐδημηγόρει
 πρὸς αὐτούς. 22 Ο δὲ δῆμος ἐπε-
 φώνη· Θεὸς φωνή, καὶ οὐκ ἀνθρώπος.

stantly affirm'd that it was even
 so. Then said they, It is his
 angel.

16 But Peter continu'd
 knocking: and when they had
 open'd *the door*, and saw him,
 they were astonish'd.

17 But he beckning unto
 them with the hand to hold
 their peace, declar'd unto them,
 how the Lord had brought
 him out of the prison. And he
 said, Go shew these things unto
 James, and to the brethren.
 And he departed, and went into
 another place.

18 Now as soon as it was
 day, there was no small stir
 among the soldiers, what was
 become of Peter.

19 And when Herod had
 sought for him, and found him
 not, he examin'd the keepers,
 and commanded that *they*
 should be put to death. And
 he went down from Judea to
 to Cesarea, and *there* abode.

20 And Herod was highly
 displeas'd with them of Tyre
 and Sidon: but they came
 with one accord to him, and
 having made Blastus the king's
 chamberlain their friend, de-
 fir'd peace; because their coun-
 try was nourish'd by the king's
 country.

21 And upon a set day, He-
 rod array'd in royal apparel,
 sat upon his throne, and made
 an oration unto them.

22 And the people gave a
 shout, saying, *It is the voice*
 of a god, and not of a man.

TEXT.

TRANSLATION.

23 Παράκλημα δὲ ἐπάταξεν αὐ-
τὸν ἄγγελος Κυρίου, ὅτι ὡς οὐκ
ἔδωκε τιτὸν δόξαν τῷ Θεῷ· καὶ γινώ-
μην σκωληκόφωτος ἐξέφυξεν.

23 And immediately the
Angel of the Lord smote him,
because he gave not God the
glory: and he was eaten of
worms, and gave up the ghost.

24 O

PARAPHRASE.

even so. Then said they according to the receiv'd Opinion among the Jews, that Good men had their Guardian Angels, It is his Angel. 16 But Peter continu'd knocking: and when they had open'd the Door, and saw him, they were astonish'd. 17 But he beckning unto them with the hand to hold their peace, declar'd unto them how the Lord had brought him out of the Prison. And he said, Go shew these things unto James the Son of Alphaeus and Brother of our Lord, who was now made (b) Bishop of Jerusalem, and to the Brethren. And he departed, and went into another place of more safety from Herod and the Unbelieving Jews.

18 Now alfoon as it was day, there was no small stir among the Soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examin'd the Keepers, and commanded that they should be put to death. And he, i. e. Herod went down from Judea to Cesarea to celebrate the Solemnity there kept in Honour of Cesar, and there abode during the Solemnity. 20 And Herod was highly displeas'd with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the King's Chamberlain their Friend, desir'd Peace; because their Country was in great measure nourish'd by the Corn, and the like, which they had leave to buy or traffick for in the King's Country, (c) viz. Galilee, Trachonitis, Batanea, &c. 21 And upon a Set day, the Second day of the Solemnity aforesaid, Herod array'd in Royal Apparel, which appear'd with a Glorious Lustre by means of the Sun's shining upon it, sat on his Throne, and made an Oration unto them that were there, specially the Nobles and Governors which were come out of the whole Province to that Solemnity. 22 And the People gave a Shout, saying in Flattery, It is the Voice of a God that speaks, and not of a Man. 23 And immediately the Angel of the Lord smote him with a miserable Disease, because he reprehended not the People for such their Blasphemous Flattery, and so gave not God the Glory due to him, by Disowning that he ought to be compar'd to God: and he was (d) eaten of Worms, and gave up the Ghost.

V.
Herod is smote
by God with a
Disease, which
causes his Death.

24 But

ANNOTATIONS.

(b) In this year A. D. 44. was Euodius made the First Bishop of Antioch in Syria, according to Eusebius.

(c) See the 2d Discourse before the Gospels.

(d) To go about to describe the particular manner of this Disease, seems injudicious;

TEXT.

TRANSLATION.

24 Ο δὲ λόγος τοῦ Θεοῦ ἤρξαντο καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ὀπικληθέντα Μάρκον.

Κεφ. ιγ'. Ἦσαν δὲ πινες ἐν Ἀντιοχείᾳ καὶ τὸ ὄνομα ἐκκλησίαι προφῆται καὶ διδάσκαλοι, οἱ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λύκιος ὁ Κυρηνεὺς, Μανᾶν τε Ἡρώδου τοῦ τετραρχοῦ σὺν Σαῦλ.

2 Λειτουργοῦντες δὲ αὐτοῖς τὸ Κυρίον καὶ νηστεύοντες, εἶπε τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃν ἐπεκλήθημα αὐτούς.

3 Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ὀπίθεντες ταῖς χεῖρας αὐτοῖς, ἀπέλυζ'. 4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

5 Καὶ γινόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· ἔχον δὲ καὶ Ἰωάννην ὑπηρέτην.

6 Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον πῖνα μάντιν ψευδοπροφήτην Ἰδδαῖον, ὃν ὄνομα Βαρῆσους.

7 Ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ· ἔταρον οὖν καλεσάμενον Βαρνάβαν καὶ Σαῦλον,

24 But the word of God grew and multiply'd.

25 And Barnabas and Saul return'd from Jerusalem, when they had fulfill'd *their* ministry, and took with them John whose surname was Mark.

Chap. XIII.

Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was call'd Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrach, and Saul.

2 As they ministred to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have call'd them.

3 And when they had fasted and pray'd, and laid their hands on them, they sent *them* away.

4 So they being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sail'd to Cyprus.

5 And when they were at Salamis, they preach'd the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone thro' the isle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the Deputy of the country, Sergius Paulus, a prudent man; who call'd for Barnabas and Saul,

P A R A P H R A S E.

24 But notwithstanding the Opposition made to Christianity in Judea, yet by the preaching of the Word of God or Gospel, the Christian Church grew and multiply'd. 25 And Barnabas and Saul return'd from Jerusalem, when they had fulfill'd their Ministry, i. e. deliver'd the Contribution of the Christians at Antioch to the Elders of the Christians at Jerusalem, and took with them John whose Surname was Mark.

VI.
Christianity in-
creases; and Bar-
nabas and Saul re-
turn to Antioch.

S E C T I O N VI.

Containing an Account of the Planting Christianity by St Paul and Barnabas, From their First setting forth on that Design from Antioch in Syria, A. D. 34. ending, or 35. beginning, To their Return thither A. D. 47. Which Particulars take up Chap. XIII. and XIV.

Chap. XIII. Now there were in the Church, that was at Antioch, certain Prophets and Teachers; as Barnabas, and Simeon that was call'd Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the (e) Tetrarch, and Saul. 2 As they Minister'd to the Lord, and Fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the peculiar work whereunto I have call'd them. 3 And when they had Fasted and Pray'd, and laid their hands on them, they sent them away. 4 So they being sent forth by the Holy Ghost, departed from Antioch in Syria unto Seleucia, lying on the Sea-coast of Syria over against the Isle of Cyprus; and from thence they sail'd to Cyprus. 5 And when they were at Salamis, they preach'd the Word of God in the Synagogues of the Jews: and they had also John (f) surnam'd Mark, to their Minister or Attendant. 6 And when they had gone thro' the Isle unto Paphos, they found a certain Sorcerer, a false Prophet, a Jew, whose name was Barjesus: 7 which was with the Deputy-governor of the Country, Sergius Paulus, a Prudent man; who call'd for

I.
Paul and Barna-
bas go from An-
tioch to Cyprus.

A N N O T A T I O N S.

judicious; since there is no room but for meer Conjecture, and it might be effected several ways. 'Tis true that Josephus the Jewish Historian says he was taken with Terrible Gripes and Torments of the Guts; but this might be only a part of his Punishment.

(e) See the 24 Discourse before the Gospels.

(f) See Chap. 12. 12.

TEXT.

TRANSLATION.

ἐπεζηήτησεν ἀκοῦσαι τὸν λόγον τοῦ
 Θεοῦ. 8 Αἰγίστατο δὲ αὐτοῖς Ελύ-
 μας ὁ μάγος, (ὅτι γὰρ μετερ-
 μικεύετο τὸ ὄνομα αὐτοῦ) ζητῶν
 ἀφαιρεῖν τὸν ἀνθύπατον ἀπὸ τῆς
 πίστεως. 9 Σαῦλος δὲ (ὁ καὶ Παῦ-
 λος) πληθεὺς πνεύματος ἁγίου,
 καὶ ἀπεισῶς εἰς αὐτὸν, 10 εἶπεν·
 ὦ πλήρης σαρκὸς δόλος καὶ πάσης
 ῥαδιουργίας, καὶ ἐχθρὸς πά-
 σης δικαιοσύνης, καὶ παύσῃ ἀφαιρε-
 φων τὰς ὁδούς Κυρίου τὰς εὐθείας;
 11 Καὶ νῦν ἰδὲ, χεὶρ τοῦ Κυρίου ἐπὶ σε
 καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥ-
 λιον ἄχρι καιρῶ. Παρεσχηρῆμα δὲ
 ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκό-
 τος· καὶ θεύων ἐζήτησεν χειραγω-
 γέας. 12 Τότε ἰδὼν ὁ ἀνθύπατος τὸ
 γεγονός, ἐπίστευσεν, ὡς πληθύνοντος
 ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

13 Αναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ
 θεὸς τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς
 Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας
 ἀπ' αὐτῶν, ἐπέστρεψεν εἰς Ἱεροσόλυμα.

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς
 Πέργης, ᾤκνησαν εἰς Ἀντιόχειαν τῆς
 Πισιδίας, καὶ ἐσελθόντες εἰς τὴν συναγω-
 γὴν τῇ ἡμέρᾳ τῆς σαββάτου, ἐκάθισαν.

15 Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν
 προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι

and desir'd to hear the word
 of God.

8 But Elymas the forcerer
 (for so is his name by interpre-
 tation) withstood them, seek-
 ing to turn away the Deputy
 from the faith.

9 Then Saul (who also is
 call'd Paul) fill'd with the
 Holy Ghost, set his eyes on
 him,

10 And said, O full of all
 subtilty and all mischief, thou
 child of the devil, thou enemy
 of all righteousness, wilt thou
 not cease to pervert the right
 ways of the Lord?

11 And now behold, the
 hand of the Lord is upon thee,
 and thou shalt be blind, not
 seeing the sun for a season. And
 immediately there fell on him
 a mist and a darkness; and he
 went about seeking some to
 lead him by the hand.

12 Then the Deputy, when
 he saw what was done, believ'd,
 being astonish'd at the
 doctrine of the Lord.

13 Now when Paul and his
 company loos'd from Paphos,
 they came to Perga in Pam-
 phylia; and John departing
 from them, return'd to Jerusa-
 lem.

14 But when they departed
 from Perga, they came to An-
 tioch in Pisidia, and went into
 the synagogue on the sabbath-
 day, and sat down.

15 And after the reading of
 the law and the prophets, the
 rulers of the synagogue sent

TEXT.

TRANSLATION.

πρὸς αὐτούς, λέγοντες· Ἄνδρες ἀδελ-
φοί, εἰ ἔτι λόγος ἐν ὑμῖν ᾧ διακλή-
σεως πρὸς τὸ λαόν, λέγετε. 16 Ἀνα-
στὰς δὲ Παῦλος, καὶ κατασείσας τῇ
χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ
φοβούμενοι τὸ Θεόν, ἀκούσατε. 17 Ὁ
Θεὸς ὁ λαὸν τούτον Ἰσραὴλ ἐξελέξα-
το τῶν πατέρων ἡμῶν, καὶ τὸν λαόν

unto them, saying, Ye men and
brethren, if ye have any word
of exhortation for the People,
say on.

16 Then Paul stood up, and
beckning with his hand said,
Men of Israel, and ye that fear
God, give audience.

17 The God of this people
of Israel chose our fathers,
and exalted the people when

ὑψώσεν

PARAPHRASE.

for Barnabas and Saul, and desir'd to hear the Word of God. 8 But
Elymas, *i. e.* the Sorcerer (for so is his name *Elymas* by interpretation)
withstood them. 9 Then Saul, (who, *besides the foresaid Hebrew name*,
also is call'd *by a Roman name* Paul) fill'd with the Holy Ghost, *by the*
Suggestion of the said Holy Ghost let his eyes on him, 10 and said, O
Full of all Subtilty and all Michief, Thou *who artest* as a Child of the
Devil, *in that* thou art an Enemy of all Righteousness, wilt thou not
cease to pervert the right way of the Lord? 11 And now behold, the
hand of the Lord is upon thee, and thou shalt be Blind, not seeing the
Sun for a season. And immediately there fell on him a Mist and a Dark-
ness; and he went about seeking some to lead him by the hand. 12 Then
the Deputy, when he saw what was done, Believ'd, being astonish'd at
the miraculous Power which Paul was thus invested with, who preach'd
the Doctrine of the Lord.

13 Now when Paul and his Company, *Barnabas and John Surnam'd* ^{II.}
Mark, loos'd, *i. e.* Sail'd from Paphos in Cyprus, they crossing the Sea to ^{Thence to Perga}
the Northward came to Perga in Pamphylia, a Province of the Lesser ^{in Pamphylia.}
Asia largely so call'd: and there John departing from them return'd to
Jerusalem.

14 But when they, *i. e.* Paul and Barnabas, departed from Perga, they ^{III.}
came to Antioch in Pisidia, and went into the Synagogue on the Sab- ^{Thence to An-}
bath-day, and sat down. 15 And after the reading of the Law and ^{tiach in Pisidia:}
the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye ^{where Paul}
Men and Brethren, if ye have any word of Exhortation for the People, ^{preaches in the Sy-}
say on. 16 Then Paul stood up, and beckning with his hand said, ^{nagogue.}
Men of Israel, and ye *who are not Israelites but Gentiles by Birth, yet*
are Profelytes to the Jewish Religion, and so are such that profess to fear
the true God, give audience to what I am about to say. 17 The God
of this People of Israel chose our Fathers, and exalted the said People

N

from

TEXT.

ὑφωσιν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίον^Θ ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.
 18 Καὶ ὡς πεσαρακονταετῇ ἡρώ-
 νον † ἐτεροφώρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. 19 Καὶ καθελὼν ἔθνη ἐπὶ
 ἐν γῇ Χαναάν, † κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῆς. 20 Καὶ μετὰ ταῦτα ὡς ἑπὶ πεσαρακοσίοις καὶ πεντήκοντα ἔδωκε κρατας ἕως Σαμουὴλ τῷ προφῆτῃ. 21 Καὶ κεῖθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαῦλ υἱὸν Κίς, ἀνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη πεσαρακοντα. 22 Καὶ μεταθήσας αὐτὸν, ἠγείρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα. ὃ καὶ εἶπε μαρτυρήσας· Εὗρον Δαβὶδ τὸν τῷ Ἰεσσαί, ἀνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23 Τότε ὁ Θεὸς ὥπτι τῷ σπέρματι^Θ κατ' ἐπαγγελίαν ἠγείρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρύξας^Θ Ἰωάννην πρὸ πρῶ-
 πος τῆς εἰσόδου αὐτοῦ βάπτισμα με-
 τανοίας πᾶσι τῷ λαῷ Ἰσραὴλ.
 25 Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖ-
 τε εἶναι; Ὁὐκ εἰμὶ ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, ὃ ἔκ εἰμὶ ἄξιος^Θ

TRANSLATION.

they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years he * carry'd them as a nurse *do's her child*, in the wilderness.

19 And when he had destroy'd seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had remov'd him, he rais'd up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to his promise, rais'd unto Israel a Saviour Jesus:

24 When John had first preach'd before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfill'd his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of his

TEXT.

TRANSLATION.

τὸ ὑπόδημα ᾧ ποδῶν λῦσαι. 26 Ἀν-
δρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ,
καὶ οἱ ὅτι ὑμῖν φορέσμενοι τὸν Θεόν,
ὑμῖν ὁ λόγος τῆ σωτηρίας ταύτης ἀπέ-
στάλη. 27 Οἱ γὰρ κατοικοῦντες ὅτι

feet I am not worthy to loose.
26 Men *and* brethren, child-
ren of the stock of Abraham,
and whosoever among you fear-
eth God, to you is the word
of this salvation sent.
27 For they that dwell at

Ier8-

PARAPHRASE.

from that miserable Condition they liv'd in for a considerable time, when they dwelt as Strangers in the Land of Egypt, and with an high arm brought he them out of it. 18 And about the time of Forty years he carry'd them as a Nurse do's her Child in her Arms, feeding them miraculously and otherwise providing for them in the Wildernels. 19 And when he had destroy'd seven Nations in the Land of Chanaan, he divided their Land to them by lot. 20 And after that, he gave unto them Judges, about the space of Four hundred and fifty Years, until Samuel the Prophet. 21 And afterward they desir'd a King: and God gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the space of Forty Years. 22 And when he had remov'd him, he rais'd up unto them David to be their King; to whom also he gave Testimony, and said, I have found David the Son of Jesse, a Man after mine own Heart, which shall fulfil all my Will. 23 Of this Man's Seed hath God, according to his Promise, rais'd unto Israel a Saviour Jesus: 24 when John Baptist had first preach'd before his coming the Baptism of Repentance to all the People of Israel. 25 And as John fulfill'd his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose Shoes of his Feet I am not worthy to loose. 26 Men and Brethren, Children of the Stock of Abraham, and whosoever among you, *tho' he be not of the Stock of Abraham, yet* fears God, to you is the Word of this Salvation sent. 27 For they that dwell

ANNOTATIONS.

V. 18. † It is read *ἐξοφορήσθαι*, and not *ἐξοποφρῆσθαι*, in Alex. Cant. and some other MSS. as also in Hesychius: And so likewise it was in the Copies us'd by Vulg. Latin, Syr. Arab. and Ethiop. Interpreters; and so it is in the LXX. Version *Deut. i. 31.* to which St Paul or Luke here doubtless refers. Besides, the other Reading is not so agreeable to Matter of Fact; God not *suffering* but *punishing* their Evil manners frequently in the Wildernels, and that in an Exemplary manner.

V. 19. † It is read *κατακληροδόμησεν*, not *κατακληρομήσεν*, in Alex. Cant. and many other MSS. and in Chrysostom and Occumenius; and lastly in LXX. Version *Deut. i. 38.* to which St Paul or Luke here refers.

TEXT.

TRANSLATION.

Ιερουσαλήμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτοι ἀγνοήσαντες, καὶ τὰς φωνὰς πᾶν περρητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κείναντες, ἐπλήρωσαν. 28 Καὶ μηδεμίαν αὐτῶν θανάτου εὐρίσκοντες, ἤτις σταντο Πιλάτον ἀνακεφαλῶσαι αὐτόν. 29 Ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, κατελόντες ὑπὸ τῷ ξύλῳ ἔθηκαν εἰς μνημεῖον. 30 Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἔκ νεκρῶν. 31 Ὃς ὥρθη ὅτι ἡμέρας πλείους τοῖς συναγαγῶσιν αὐτὸς ὑπὸ τῆς Γαλιλαίας εἰς Ιερουσαλήμ, οἵτινες εἰσι μάρτυρες αὐτῷ πρὸς τὸ λαόν. 32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα ὅτι ὁ Θεὸς τὰς πατέρας ἐπαγγελίας γενόμενος, ὅτι ταύτῃ ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτοῦ ἡμῖν, ἀναστήσας Ἰησοῦν. 33 ὥς καὶ οἱ περὶ ψαλμῶν περὶ δούτερον γεγραπται· Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γενένηκά σε. 34 Ὅτι δὲ ἀνέστησεν αὐτὸν ἔκ νεκρῶν, μηκέτι μέλλοντα ὑποφέρειν εἰς ἀφθοράν, οὕτως εἶρηκεν. Ὅτι δώσω ὑμῖν τὰ ὅσα Δαβὶδ τὰ πύλα. 35 Διὸ καὶ οἱ ἐτέρω λέγει· Οὐ δώσεις τὸν ὅσιόν σου εἰδέναι ἀφθοράν. 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑποκρίθησας τῇ

Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfill'd *them* in condemning *him*.

28 And tho' they found no cause of death *in him*, yet desir'd they Pilate that he should be slain.

29 And when they had fulfill'd all that was written of him, they took *him* down from the tree, and laid him in a sepulchre.

30 But God rais'd him from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem; who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfill'd the same unto us their children, in that he hath rais'd up Jesus again:

33 As it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he rais'd him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David after he had serv'd his own generation by

T E X T.	TRANSLATION.
τῷ Θεῷ βελῆ κοιμῆσθαι, καὶ ὡσεύ- τέσθαι ὡς πατέρας αὐτοῦ, καὶ εἶ- δε διαφθοράν. 37 Οὐ δὲ ὁ Θεὸς ἤγειρεν, ἕκ εἰς διαφθοράν. 38 Γνω- ρὸν οὖν οὗτω ὑμῖν, ἄνδρες ἀδελφοί,	the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : 37 But he whom God rais'd again, saw no corruption. 38 Be it known unto you therefore, men and brethren,

ὅτι

P A R A P H R A S E.

dwell at Jerusalem, and their Rulers, because they knew him not, *i. e.*
knew or acknowledg'd not Jesus to be Christ, nor yet knew the True
meaning of the Voices, i. e. Writings of the Prophets which are read
every Sabbath-day, they have fulfill'd them in condemning him. 28 And
tho' they found no just cause of Death in him, yet desir'd they Pilate that
he should be slain. 29 And when they had fulfill'd all that was writ-
 ten of him, they took him down from the Tree, and laid him in a Se-
 pulchre. 30 But God rais'd him from the Dead. 31 And he was
 seen many days of them which came up with him from Galilee to Jeru-
 salem; who are his Witnesses unto the People. 32 And we declare
 unto you glad Tidings, *viz. how that the Promise which was made unto*
the Fathers, viz. Abraham, &c. that in his Seed should All the Nations of
the Earth be blessed, and the like; God hath fulfill'd the same unto us
their Children in that he hath rais'd up Jesus again from the Dead,
whereby he has given us unexceptionable Proofs of Jesus being the Mes-
sias, in whom all the Nations of the Earth should be bless'd; or which
comes to the same, that the said Jesus is in an eminent manner the Son of
 God: 33 As it is also written in the second Psalm, Thou art my Son, this
 day have I begotten thee; *which words, tho' applicable to David in one*
sense, yet were principally intended as a Prophecy of Jesus being the Son
of God in a much more eminent manner than David, and that He should
be declar'd to be such by his Resurrection. 34 And as concerning that
 he rais'd him up from the Dead, now no more to dye again, and so re-
 turn to Corruption (*as several (g) others rais'd from the Dead have done*
or shall do,) he said on this wise (*b*) I will give you the Sure, or Never-
 ceasing Mercies of David, *i. e. promis'd to David, viz. that Christ de-*
scended from David should Reign for ever and ever. 35 Wherefore he
 says also in another (*i*) Psalm, Thou shalt not suffer thine Holy One to
 see Corruption. 36 For David after he had serv'd his own Generation
 by the will of God, fell on sleep, and was laid unto his Fathers, and
 saw Corruption: 37 But he whom God rais'd again, saw no Cor-
 ruption. 38 Be it known unto you therefore, Men and Brethren, that

(g) Lazarus, the Widows Son of Nain, Tabitha of Joppa, &c.

(b) *Isai.* 55. 3. (i) *Psal.* 16. 10.

thro'

TEXT.

TRANSLATION.

ὅτι διὰ τοῦτο ὑμῖν ἄφεσις ἀμαρ-
τιῶν χαταγράφεται. 39 Καὶ διὰ
πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ
νόμῳ Μωσέως δικαιοσύνας, ἐν τῷ-
τῷ πᾶσι ὁ πιστεύων δικαιούται.
40 Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑ-
μᾶς τὸ εἰρημῶν ἐν τοῖς προφήταις.
41 Ἰδετε οἱ καταφρονεῖται, καὶ θαυ-
μάσατε καὶ ἀφανίσθητε· ὅτι ἔργον
ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν,
ἔργον ᾧ ἂν μὴ πιστεύσητε ἵνα τις ἐκ-
δηγήται ὑμῖν.

42 Εξιόντων δὲ ἐκ τῆ συναγωγῆς
τῶν Ἰουδαίων, προσέειπεν τὰ ἔθνη εἰς
τὸ μεταξὺ σάββατον λαλῆναι αὐ-
τοῖς τὰ ῥήματα ταῦτα. 43 Αὐθι-
σας δὲ τῆ συναγωγῆς ἠκολούθησεν πολ-
λοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προση-
λύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵ-
πινες προσλαλῶντες αὐτοῖς, ἔπειθον
αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.
44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν
πᾶσα ἡ πόλις συνήχθη ἀκούσαι τὸν
λόγον τοῦ Θεοῦ. 45 Ἰδόντες δὲ οἱ Ἰου-
δαῖοι τὸν ὄχλον, ἐπλήσθησαν ζήλου,
καὶ ἀντίλεγον τοῖς ὑπὸ τοῦ Παύλου λέ-
γομένοις, ἀνιπλόροντες καὶ βλασφημῶν-
τες. 46 Παρόρσησάμενοι δὲ ὁ Παῦ-
λος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῖν ἰού
ἀναγκαῖον πρῶτον λαλῆναι καὶ λόγον

that thro' this man is preach'd
unto you the forgiveness of
sins:

39 And by him all that be-
lieve are justify'd from all
things, from which ye could
not be justify'd by the law of
Moses.

40 Beware therefore, lest
that come upon you, which is
spoken of in the prophets,

41 Behold, ye despisers, and
wonder, and perish: for I work
a work in your days, a work
which you *will in no wise
believe, tho' a man declare it
unto you.

42 And when the Jews were
gone out of the synagogue, the
Gentiles besought that these
words might be preach'd to
them the next sabbath.

43 Now when the congre-
gation was broken up, many of
the Jews, and religious profe-
lytes follow'd Paul and Barna-
bas; who speaking to them,
persuaded them to continue in
the grace of God.

44 And the next sabbath-day
came almost the whole city to-
gether to hear the word of
God.

45 But when the Jews saw
the multitudes, they were fill'd
with envy, and spake against
those things which were spoken
by Paul, contradicting and
blaspheming.

46 Then Paul and Barnabas
wax'd bold, and said, It was
necessary that the word of God
should first have been spoken

TEXT.

TRANSLATION.

τῷ Θεοῦ· ἐπειδὴ δὲ ἀπαθεῖσθε αὐ-
τὸν, καὶ ὅτι ἀξίους κείνετε ἑαυ-
τοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, σπερό-
μεθα εἰς τὰ ἔθνη. 47 Οὕτω γὰρ
ἐπέταλται ἡμῖν ὁ Κύριος· Τέ-
λειξά σε εἰς φῶς ἐθνῶν, τῷ εὐαγ-
λίῳ σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

to you: but seeing ye put it
from you, and judge your
selves unworthy of everlasting
life, lo, we turn to the Gentiles.
47 For so hath the Lord
commanded us, saying, I have
set thee to be a light of the
Gentiles, that thou shouldst be
for salvation unto the ends of
the earth.

48 Ἀκούοντα

P A R A P H R A S E.

thro' this Man is preach'd unto you the *perfect or full* Forgiveness of
Sins; viz. *not only as to this World, but also as to the next*: 39 and con-
sequently by him All that believe, and live conformably to their Belief of the
Gospel, are justify'd from all things, i. e. Sins, from which ye could not be
justify'd by the Law of Moses (*k*) taken in Contradiction to the Gospel.
40 Beware therefore, lest, thro' your Unbelief, that (*l*) come upon you,
which is spoken of in the Prophets, 41 Behold, ye despisers, and won-
der, and perish: for I work a work in your days, a work which you will
in no wise believe, tho' a man declare it unto you.

42 And when the Jews were gone out of the Synagogue, the Gen-
tiles besought that these words might be preach'd to them the next Sab-
bath. 43 Now when the Congregation was broken up, many of the
Jews and religious Profelytes, being become Converts to Christianity,
follow'd Paul and Barnabas for to be further instructed in private; who
speaking to them by way of further Instruction, withall perswaded them
to continue in the Grace of God, i. e. Profession of Christianity, notwith-
standing all the Opposition and Persecution they might meet with on that
account. 44 And the next Sabbath-day came almost the whole City to-
gether to hear the Word of God. 45 But when the Jews saw the mul-
titudes, they were fill'd with envy, and spake against those things which
were spoken by Paul, Contradicting and Blaspheming. 46 Then Paul
and Barnabas wax'd bold, and said to the Unbelieving Jews (mention'd v.
45.) It was necessary (*m*) in Obedience to the Command of Christ, that the
Word of God should first have been spoken to you: but seeing ye put
it from you, and judge your selves unworthy of everlasting Life, lo,
we turn to the Gentiles. 47 For so has the Lord commanded us, say-
ing of Christ, (*n*) I have set Thee to be a Light of the Gentiles, that
thou shouldst be for Salvation unto the ends of the Earth. 48 And

IV.
Paul preaches a-
gain the next Sab-
bath; and then
He and Barnabas
go to Iconium.

(k) See my Discourse before the Epistle to the Romans.

(l) Isai. 29. 14. Hab. 1. 5.

(m) Matt. 10. 6. Ch. 3. 26. Rom. 1. 16.

(n) Isai. 49. 6. Luke 2. 32.

when

TEXT.

TRANSLATION.

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαρον, καὶ
ἐδοξάζον τὸν λόγον τοῦ Κυρίου· καὶ
ὅτις εὐσαν ὅσοι ἦσαν τεταγμένοι εἰς
ζωὴν αἰώνιον. 49 Διεφέρετο δὲ ὁ
λόγος τοῦ Κυρίου δι' ὅλης τῆς χώ-
ρας. 50 Οἱ δὲ Ἰουδαῖοι πρῶτρυναν
τὰς σεβομένας γυναῖκας καὶ τὰς εὐ-
χήμονας, καὶ τὴς πρώτους τῆς πό-
λεως, καὶ ἐπήγειραν διωγμὸν ὅτι τὸ
Παῦλον καὶ τὸ Βαρνάβαν, καὶ ἐξέβαλον
αὐτὸς ἀπὸ τῆς πόλεως αὐτῶν. 51 Οἱ
δὲ ἐκπιναζόμενοι τὸ κονιορτὸν τῆς ποδῶν
αὐτῶν ἐπ' αὐτὸς, ἦλθον εἰς Ἰκόνιον.
52 Οἱ δὲ μαθηταὶ ἐπληρύντο χαρὰς
καὶ πνεύματος ἁγίου.

Κεφ. ιδ'. Εγένετο δὲ ὅτε Ἰκο-
νίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐ-
τοὺς εἰς τὴν συναγωγὴν τῶν Ιου-
δαίων, καὶ λαλῆσαι ὅπως ὥστε πι-
στεῦσαι Ἰουδαῖοι τε καὶ Ἑλλήνων πο-
λὺ πλῆθος. 2 Οἱ δὲ ἀπειθοῦ-
τες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκω-
σαν τοὺς ψυχὰς τῶν ἐθνῶν κατὰ τῶν
ἀδελφῶν. 3 Ἰκανὸν μὲν οὖν χρό-
νον διέτεσαν παρρησιαζόμενοι ὅτι
τῷ Κυρίῳ τῷ μαρτυροῦσι τῷ λό-
γῳ τῆς χάριτος αὐτοῦ, καὶ διδόν-
τι σημεῖα καὶ τέρατα γίνεσθαι διὰ
τῶν χειρῶν αὐτῶν. 4 Ἐσχίσθη δὲ τὸ
πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν

48 And when the Gentiles
heard this, they were glad, and
glorify'd the word of the Lord:
and as many as were ordain'd
to eternal life, believ'd.

49 And the word of the
Lord was publish'd throughout
all the region.

50 But the Jews stir'd up
the * women of quality of *their*
religion, and the chief men of
the city, and rais'd persecution
against Paul and Barnabas, and
expell'd them out of their
coasts.

51 But they shook off the
dust of their feet against them,
and came unto Iconium.

52 And the disciples were
fill'd with joy, and with the
Holy Ghost.

Chap. XIV.

And it came to pass in Ico-
nium, that they went both to-
gether into the synagogue of
the Jews, and so spake, that a
great multitude both of the
Jews, and also of the * Gen-
tiles believ'd.

2 But the unbelieving Jews
stirr'd up the Gentiles, and
made their minds evil-affected
against the brethren.

3 Long time therefore a-
bode they speaking boldly in
the Lord, which gave Testi-
mony unto the word of his
grace, and granted signs and
wonders to be done by their
hands.

4 But the multitude of the
city was divided: and part held

TEXT.

TRANSLATION.

συνὸ τοῖς Ἰουδαίοις, οἱ δὲ συνὸ τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων συνὸ τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, 6 σιωπῶντες κατέφυγον εἰς τοὺς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν

with the Jews, and part with the Apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the

δε.

P A R A P H R A S E.

when the Gentiles heard this, they were glad, and Glorify'd the Word of the Lord: and as many as were *sincerely and religiously dispos'd to receive the Truth and obey it, and so to become such as are, by the Terms of the Gospel*, ordain'd to Eternal Life, *accordingly* believ'd. 49 And the Word of the Lord was publish'd throughout all the Region. 50 But the Unbelieving Jews stirr'd up the Women of Quality of their Religion, and the Chief Men of the City, and rais'd persecution against Paul and Barnabas, and expell'd them out of their Coasts. 51 But they shook off the Dust of their Feet against them, *according to our (o) Lord's Direction*, and came to Iconium. 52 And *such of the Inhabitants of that place and Country, viz. Antioch and Pisidia, as were become Disciples*, were fill'd with Joy, *at the Happiness of their being enlighten'd with the Truth of the Gospel*, and with the Holy Ghost.

Chap. XIV. And it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Gentiles believ'd. 2 But the Unbelieving Jews stirr'd up the Gentiles, and made their Minds Evil-affected against the Brethren. 3 Long time therefore abode they speaking boldly in the Lord, who gave Testimony to the Word of his Grace, *i. e. to the Gospel, the Knowledge whereof was thus vouchsaf'd unto them out of his Grace or Mercy, and the Belief whereof was accompany'd with the Graces and Gifts of the Holy Ghost; and to this his Gospel the Lord gave Testimony, in that he granted Signs and Wonders to be done by their hands.* 4 But the multitude of the City was divided: and part held with the Jews, and part with the Apostles. 5 And when there was an Assault made both of the Gentiles, and also of the Jews, with their Rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, Cities of Lycaonia, and

V.
Many at Iconium
become Christians:
whence the Apo-
stles go to Lystra
and Derbe.

(o) Matt. 10. 14.

TEXT.

TRANSLATION.

ᾧείχωσιν· 7 καὶ ἐκ ἧσαν εὐαγ-
γελίζόμενοι.

8 Καὶ τις ἀνὴρ ἐκ Λύστρας ἀ-
δύατος τοῖς ποσὶ ἐκείνου, καλὸς
ἐκ κοιλίας μητρὸς αὐτοῦ ὡσάρχων,
ὃς οὐδέποτε ᾤκειπατήκει.

9 Οὗ-
τος ἤκουε τοῦ Παύλου λαλοῦντος·
ὃς ἀπεισας αὐτῷ, καὶ ἰδὼν ὅτι πίπιν
ἐκ τῆ σωφιλίας, 10 εἶπε μεγάλη
τῇ φωνῇ· Ανάστη ὅτι τὰς πόδας
σου ὀρθός. Καὶ ἤλκετο καὶ ᾤκειπατῆ.

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ
Παῦλος, ἐπήραν τὴ φωνὴν αὐτῶν, Λυ-
καονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

12 Ε-
κέλευεν τε τὸν Βαρνάβαν, Δία· τὸν δὲ
Παῦλον, Ἑρμῆν· ἐπειδὴ αὐτὸς ἦν ὁ
ἡγούμενος τῷ λόγῳ.

13 Ο δὲ ἱερεὺς τῷ
Διὸς τῷ ὄντος πρὸς τὴ πόλεως αὐτῶν,
ταύρους καὶ τέμματα ὅτι τὰς πυλῶνας
ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.

14 Ακούσαντες δὲ οἱ ἀπόστολοι Βαρ-
νάβας καὶ Παῦλος, ἀφῆρξάντες τὰ
ἱμάτια αὐτῶν εἰσέπηδον εἰς τὸν ὄχ-
λον, κράζοντες, 15 καὶ λέγοντες· Ἀν-
δρες, τί θῶτα ποιῆτε; καὶ ἡμεῖς ὁμοιο-
παθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελι-
ζόμενοι ὑμᾶς ἀπὸ τῶν τύπων τῶν ματαίων
ὅτι σφίρειν ὅτι τὸν Θεὸν τὸν ζῶντα,

ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν

region that lieth round about:
7 And there they preach'd
the gospel.

8 And there sat a certain
man at Lystra, impotent in his
feet, being a cripple from his
mothers womb, who never had
walk'd.

9 The same heard Paul
speak: who stedfastly behold-
ing him, and perceiving that
he had faith to be heal'd,

10 Said with a loud voice,
Stand upright on thy feet. And
he leap'd and walk'd.

11 And when the people
saw what Paul had done, they
lift up their voices, saying in
the speech of Lycaonia, The
gods are come down to us in
the likeness of men.

12 And they call'd Barna-
bas, Jupiter; and Paul, Mercu-
ry, because he was the chief
speaker.

13 Then the priest of Ju-
piter, which was before the
city, brought oxen and gar-
lands unto the gates, and would
have done sacrifice with the
people.

14 Which when the Apo-
stles, Barnabas and Paul, heard
of, they rent their cloaths, and
ran in among the people, cry-
ing out,

15 And saying, Sirs, why do
ye these things? We also are
men of like passions with you,
and preach unto you, that ye
should turn from these vani-
ties unto the living God, which
made heaven, and earth, and

TEXT.

TRANSLATION.

θάλασσαν, ἔνθα πάντα τὰ ἐν αὐτοῖς.
16 Ὅς ἐν ταῖς παρωχημέναις γε-
νεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι
ταῖς ὁδοῖς αὐτῶν. 17 Καὶ τοὶ γε-
νὲς ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγα-
θοποιῶν, ἐξαίρετον ἡμῖν ὑετὸς διδύς
ἔνθα καρπὸς καρποφόρος, ἐμπληρῶν κο-
φῆς ἔνθα εὐφροσύνης ταῖς καρδίαις ἡμῶν.

the sea, and all things that are therein:

16 Who in times past suf-fer'd all * the Gentiles to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful sea-sons, filling our hearts with food and gladness.

18 Καὶ

PARAPHRASE.

unto the Region that lieth round about: 7 and there they preach'd the Gospel.

8 And there sat a certain Man at Lystra, impotent in his Feet, being a cripple from his Mothers womb, who never had walk'd. 9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had Faith to be heal'd, 10 said with a loud voice, Stand upright on thy Feet. And he leap'd and walk'd. 11 And when the People saw what Paul had done, they lift up their Voices, saying in the Speech of Lycaonia, The Gods are come down to us in the likeness of Men. 12 And they call'd Barnabas, Jupiter; and Paul, Mercury, because he was the chief Speaker. 13 Then the Priest of Jupiter, which was before the City, *i. e. whose Temple, with his Idol or Image therein, was without the City,* brought Oxen, and Garlands to put on the Oxen that were to be Sacrific'd, according to their Religious Rites; these they brought to the Gates of the House where Paul and Barnabas were, and would have done Sacrifice, together with the People, unto the Apostles as Gods. 14 Which when the Apostles, Barnabas and Paul, heard of, they rent their Cloaths in Detestation of what was going to be done, and ran in among the People, crying out, 15 and saying, Sirs, why do ye these things? We also are Men of like Passions with you, and preach unto you, that ye should turn from these Vanities, *i. e. Idol-false-Gods, Jupiter and Mercury and the like,* unto the living God, which made Heaven, and Earth, and the Sea, and all things that are therein: 16 Who in times past suffer'd all the Gentiles to walk in their own ways, *without making known his Will to them by Revelation, as he did afore to the Jews, and does now to the Gentiles also by the preaching of the Gospel.* 17 Nevertheless, he left (p) not himself without witness among the Gen-tilies hitherto, in that he did Good, and gave us Rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness; whence the

VI.
Paul cures a lame man at Lystra.

TEXT.

TRANSLATION.

18 Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαι τοὺς ὄχλους τῷ μὴ θύειν αὐτοῖς.

19 Ἐπῆλθον δὲ ἄπ' Ἀντιοχείας καὶ Ἰκονίῃς Ἰσδαῶοι, καὶ πείσαντες τοὺς ὄχλους, καὶ ληθάναντες τὸ Πάῤῥων, ἔσυρον ἔξω τὴν πόλεως, νομίσαντες αὐτὸν τεθνήσκειν.

20 Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἑπαύριον ἔξῃσθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

21 Εὐαγγελισάμενοί τε πρὸς πόλιν ἐκείνῃ, καὶ μαθητεύσαντες ἰσχυροὺς, ὑπέστρεψαν εἰς πρὸς Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν.

22 Ἐπιστήζοντες τοὺς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι ἄρα πολλῶν θλίψεων δὲ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

23 Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους καὶ ἐκκλησίαν, πρεσβευτάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

24 Καὶ διελθόντες πρὸς Πισιδίαν, ἦλθον εἰς Παμφυλίαν.

25 Καὶ λαλήσαντες οἱ Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. 25 καὶ κῆρυξεν ἀπέπλευσαν εἰς Ἀντιόχειαν· ὅθεν ἦσαν

18 And with these sayings scarce restrain'd they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having ston'd Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 And when they had preach'd the gospel to that city, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must thro' much tribulation enter into the kingdom of God.

23 And when they had ordain'd them elders in every church, and had pray'd with fasting, they commended them to the Lord, on whom they believ'd.

24 And after they had pass'd throughout Pisidia, they came to Pamphylia.

25 And when they had preach'd the word in Perga, they went down unto Attalia:

26 And thence sail'd to Antioch, from whence they had

παρεδεδωμένοι

TEXT.

TRANSLATION.

παραδεδομένοι τῇ χάριτι τοῦ
Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.
27 Παραγεύομενοι δὲ καὶ συνα-
γαγόντες πῶς ἐκκλησίαν, ἀνήγγει-
λαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐ-
τῶν,

been recommended to the grace
of God, for the work which
they fulfill'd.

27 And when they were
come, and had gather'd the
church together, they rehears'd
all that God had done with

PARAPHRASE.

Gentiles, by the Light of Natural Reason, might have inferr'd, that there was a God, who made and preserv'd and govern'd the World; and also that the said God was Good and Gracious; and therefore that all their Religious Worship ought to have been directed to him. 18 And with these sayings scarce restrain'd they the People, that they had not done Sacrifice unto them.

19 And *some time after*, there came thither certain Jews from Antioch in Pisidia, and Iconium, who perswaded the People to fall upon the Apostles, and having (9) ston'd Paul, drew him out of the City, supposing he had been dead. 20 Howbeit, as the Disciples stood round about him, he rose up, and came into the City; and the next day he departed with Barnabas to Derbe.

VII.
Where he is at length ston'd; but reviving goes to Derbe.

21 And when they had preach'd the Gospel to that City, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch, 22 confirming the Souls of the Disciples, and exhorting them to continue in the Faith, and telling them that we Christians must thro' much Tribulation, by reason of the Wickedness of Men, enter into the Kingdom of God. 23 And when they had ordain'd them Elders in every Church, and had pray'd with fasting, they commended them to the Protection and Grace of the Lord Jesus, on whom they now believ'd. 24 And after they had pass'd throughout Pisidia, they came to Pamphylia. 25 And when they had preach'd the Word in Perga, they went down unto Attalia: 26 And thence sail'd to Antioch in Syria, from whence they first set out, and had been recommended to the Grace, i. e. Protection and Assistance of God, by the Prayers of the Church there, for to enable them to perform the Work they were sent about, and which they had accordingly now fulfill'd. 27 And when they were come, and had gather'd the Church together, they rehears'd all that God had done

VIII.
From Derbe, Paul and Barnabas return to Lystra &c. and so to Antioch in Syria.

ANNOTATIONS.

(9) It seems very rightly observ'd by Expositors, that God permitted Paul to be here ston'd; for a Punishment of his consenting to, and having a part in the stoning of Stephen.

with

TEXT.

TRANSLATION.

18 Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τῷ μὴ θύειν αὐτοῖς.

19 Ἐπὶ ἦλθον δὲ ἄπὸ Ἀντιοχείας καὶ Ἰκονίῃς Ἰσδαῖοι, καὶ πείσαντες τὴν ὄχλην, καὶ ληθάντες τὸν Παῦλον, ἔσυρον ἔξω τὴν πόλεως, νομίσαντες αὐτὸν τεθνήσκειν. 20 Κυκλωσάντων δὲ αὐτὸν οἱ μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἑπαύριον ἔξῃσθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

21 Εὐαγγελιστάμενοι τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἰσχυροὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν. 22 Ἐπισημίζοντες πᾶς ψυχᾷ τῇς μαθητῆς, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι πολλῶν θλίψεων δὲ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23 Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους καὶ ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. 25 Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. 25 καὶ κῆρυξεν ἀπέπλευσαν εἰς Ἀντιόχειαν. ὅθεν ἦσαν

18 And with these sayings scarce restrain'd they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having ston'd Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 And when they had preach'd the gospel to that city, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must thro' much tribulation enter into the kingdom of God.

23 And when they had ordain'd them elders in every church, and had pray'd with fasting, they commended them to the Lord, on whom they believ'd.

24 And after they had pass'd throughout Pisidia, they came to Pamphylia.

25 And when they had preach'd the word in Perga, they went down unto Attalia:

26 And thence sail'd to Antioch, from whence they had

παρὰ δὲ δοκίμοι

TEXT.

TRANSLATION.

παρεδεδωμένοι τῇ χάριτι τοῦ
Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

been recommended to the grace
of God, for the work which
they fulfill'd.

27 Παραγερόμενοι δὲ καὶ συνα-
γαγόντες πρὸ ἐκκλησίας, ἀνήγγει-
λαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐ-

27 And when they were
come, and had gather'd the
church together, they rehears'd
all that God had done with

τῶν,

PARAPHRASE.

Gentiles, by the Light of Natural Reason, might have inferr'd, that there was a God, who made and preserv'd and govern'd the World; and also that the said God was Good and Gracious; and therefore that all their Religious Worship ought to have been directed to him. 18 And with these sayings scarce restrain'd they the People, that they had not done Sacrifice unto them.

19 And *some time after*, there came thither certain Jews from Antioch in Pisidia, and Iconium, who perswaded the People *to fall upon the Apostles*, and having (q) ston'd Paul, drew him out of the City, supposing he had been dead. 20 Howbeit, as the Disciples stood round about him, he rose up, and came into the City; and the next day he departed with Barnabas to Derbe.

VII.
Where he is at length ston'd; but reviving goes to Derbe.

21 And when they had preach'd the Gospel to that City, and had taught many, they return'd again to Lystra, and to Iconium, and Antioch, 22 confirming the Souls of the Disciples, and exhorting them to continue in the Faith, and *telling them that we Christians must thro' much Tribulation, by reason of the Wickedness of Men, enter into the Kingdom of God.* 23 And when they had ordain'd them Elders in every Church, and had pray'd with fasting, they commended them to the *Protection and Grace of the Lord Jesus*, on whom they now believ'd. 24 And after they had pass'd throughout Pisidia, they came to Pamphylia. 25 And when they had preach'd the Word in Perga, they went down unto Attalia: 26 And thence sail'd to Antioch in Syria, from whence they *first set out*, and had been recommended to the Grace, *i. e. Protection and Assistance of God, by the Prayers of the Church there, for to enable them to perform the Work they were sent about, and which they had accordingly now fulfill'd.* 27 And when they were come, and had gather'd the Church together, they rehears'd all that God had done

VIII.
From Derbe, Paul and Barnabas return to Lystra &c. and so to Antioch in Syria.

ANNOTATIONS.

(q) It seems very rightly observ'd by Expositors, that God permitted Paul to be here ston'd; for a Punishment of his consenting to, and having a part in the stoning of Stephen.

with

TEXT.

TRANSLATION.

ταῖς, καὶ ὅπῃ ἤνοιξε τοῖς ἔθνεσι θύ-
ραι πίστεως. 28 Διέτριβον δὲ ὡς
χρόνον ὅσον ὀλίγον σὺν τοῖς μαθη-
ταῖς.

them, and how he had open'd
the door of faith unto the Gen-
tiles.

28 And there they abode
long time with the disciples.

Chap. XV.

Κεφ. ιε'. Καὶ πινες κατελθόντες
ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τὰς ἀδελ-
φούς· Ὅτι ἐὰν μὴ περιτέμνησθε κατὰ
τὸν Μωϋσέως, ἔσονται ἀπορριψόμενοι.

And certain men which
came down from Judea, taught
the brethren, *and said*, Except
ye be circumcis'd after the man-
ner of Moses, ye cannot be sav'd.

2 Γενομένης οὖν ταραχῆς καὶ συζητήσεως
ἐκ ὀλίγου καὶ Παύλου καὶ καὶ Βαρνάβου
πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παύ-
λου καὶ Βαρνάβου καὶ πινας ἄλλους ἐκ
αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυ-
τέρους εἰς Ἱερουσαλὴμ, περὶ τῆς ζητή-
ματις τούτης. 3 Οἱ μὲν οὖν προ-
πεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρ-
χοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδι-
γύμνοι ἐπιπροφύων τῇ ἐθελῶν καὶ ἐποίουν
χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.

2 When therefore Paul and
Barnabas had no small dissen-
sion and disputation with them,
they determin'd that Paul and
Barnabas, and certain other of
them, should go up to Jerusa-
lem unto the Apostles and el-
ders about this question.

4 Παραγινόμενοι δὲ εἰς Ἱερουσαλὴμ,
ἀπεδέχθη ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀπο-
στόλων καὶ τῶν πρεσβυτέρων, ἀκηγέειν
πᾶσι ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν.

3 And being brought on
their way by the church, they
pass'd thro' Phenice and Sama-
ria, declaring the conversion of
the Gentiles: and they caus'd
great joy unto all the bre-
thren.

5 Εξαέστη δὲ πινες τῆς ἀπὸ τῆς αἵρεσεως
τῆς Φαρισαϊκῆς πεπιστευκότες, λέγοντες·
Ὅτι δεῖ περιτέμνειν αὐτούς, ὡς καὶ ἡ γα-
λῶν τε τηρεῖν τὸν νόμον Μωϋσέως.

4 And when they were
come to Jerusalem, they were
receiv'd of the Church, and of
the Apostles and elders, and
they declar'd all things that
God had done with them.

6 Συνήχθησαν δὲ οἱ ἀπόστολοι
καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τῆς λόγου
τούτου. 7 Πολλῆς δὲ συζητήσεως

5 But there rose up certain
of the sect of the Pharisees
which believ'd, saying, That
it was needful to circumcise
them, and to command *them* to
keep the law of Moses.

6 And the Apostles and el-
ders came together to consider
of this matter.

7 And when there had been

TEXT.

TRANSLATION.

γενόμενης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀπὸ ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν	much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made
--	---

PARAPHRASE.

with them, and how he had open'd the door of Faith unto the Gentiles. 28 And there they abode long time with the Disciples.

SECTION VII.

Containing an Account of the Rise and Synodical Decision of the Question concerning the Necessity of Circumcision, and of observing the Law. Which Particulars were transacted A. D. 49, and take up Chap. XV. 1 — 35.

Chap. XV. And after Paul and Barnabas had abode long time, viz. about Two years, at Antioch, certain Men, who came down thither from Judea, taught the Brethren, and said, Except ye *Gentile Converts* be Circumcis'd, and observe other Rites of Religion, after the manner prescrib'd in the Law of Moses, ye cannot be Sav'd only by the Belief of, and Obedience to the Gospel. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determin'd that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this Question. 3 And being brought on their way by the Church, they pass'd thro' Phenice and Samaria, declaring the Conversion of the Gentiles: and they caus'd great joy unto the Brethren. 4 And when they were come to Jerusalem, they were receiv'd of the Church, and of the Apostles and Elders, and they declar'd all things that God had done with, i. e. by them among the Gentiles. 5 But there rose up certain of the Sect of the Pharisees which believ'd, that were as Zealous at Jerusalem for the Law, as they (v. 1.) that came down to Antioch, saying, That it was needful to circumcise them, i. e. the Gentile Converts, and to command them to keep the Law of Moses.

6 And the Apostles and Elders came together for to consider of this matter. 7 And when there had been much Disputing, Peter rose up and said unto them, Men and Brethren, ye know how that a good while ago, viz. about ten or eleven years afore, in A. D. 38 or 39, which may be esteem'd in the Former part or Beginning of our Ministry after Christ's Ascension and the Descent of the Holy Ghost, God made choice among

I.
Paul and Barnabas go up to Jerusalem about the Question concerning the Necessity of Circumcision, &c.

II.
Peter's Speech hereupon.

TEXT.

TRANSLATION.

ἡμῖν ἐξελέξατο διὰ τῷ σώματός μου
ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελί-
ου, καὶ πιστεῦσαι. 8 Καὶ ὁ καρδιογνώ-
στης Θεὸς ἐμαρτύρησεν αὐτοῖς, δὲς αὐ-
τοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ
ἡμῖν. 9 Καὶ οὐδὲν διέκρινε μεταξὺ
ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας
τὰς καρδίας αὐτῶν. 10 Νῦν οὖν τί
πειράζετε τὸν Θεόν, ὅτι θέλουσιν ζυγὸν
ἔπι τὸ τεράχλιον τῶν μαθητῶν, ὃν ἔτε
οἱ πατέρες ἡμῶν ἔτε ἡμεῖς ἰχύσαμεν
βαστάσαι; 11 Ἀλλὰ διὰ τὸ χάριτος
Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆ-
ναι, καθὼς ὃν πρόπον καὶ κεῖνοι.

12 Εὐλόγησε δὲ πάν τὸ πλῆθος, καὶ
ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγούμενον
ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα
ἐν τοῖς ἔθνεσι δι' αὐτῶν.

13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς,
ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες
ἀδελφοί, ἀκούσατέ μου. 14 Συ-
μμεν ἐξηγήσατο καθὼς πρῶτον ὁ
Θεὸς ἐπισκέψατο λαβεῖν ἐξ ἐθνῶν
λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 Καὶ
τῷ συμφωνοῦσιν οἱ λόγοι τῶν προ-
φητῶν καθὼς γέγραπται· 16 Με-
τὰ ταῦτα ἀναστέψω, καὶ ἀνοικοδο-
μήσω τὴν σκηνὴν Δαβὶδ ἣν πεπλω-

choice among us, that the Gen-
tiles by my mouth should hear
the word of the gospel, and be-
lieve.

8 And God which knoweth
the hearts bare them witness,
giving them the Holy Ghost,
even as *he did* unto us:

9 And put no difference be-
tween us and them, purifying
their hearts by faith.

10 Now therefore why
tempt ye God, to put a yoke
upon the neck of the disciples,
which neither our fathers nor
we were able to bear?

11 But we believe that thro'
the grace of the Lord Jesus
Christ, we shall be sav'd,* after
the same manner as they.

12 Then all the multitude
kept silence, and gave audience
to Barnabas and Paul, declaring
what miracles and wonders
God had wrought among the
Gentiles by them.

13 And after they had held
their peace, James answer'd,
saying, Men *and* brethren,
hearken unto me.

14 Simeon hath declar'd
how God at the first did visit
the Gentiles, to take out of
them a people for his name.

15 And to this agree the
words of the prophets; as it is
written,

16 After this I will return,
and will build again the taber-
nacle of David, which is fallen

(r) This is the last place that mention is made of St Peter in the Acts.

(s) *Amos* 9. 11, 12.

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among us, that the Gentiles, viz. *Cornelius, and his Family, and Kinsmen, and Friends*, by my mouth should hear the Word of the Gospel, and believe. 8 And God, who knows the Hearts of *Men*, bare them witness that he accepted them unto Salvation thro' *Christ*, as well as he did us Jews that believe, giving them the Holy Ghost, even as he did unto us; 9 and he put no Difference between us and them, shewing that the purifying of their Hearts (so as to be acceptable to him unto Salvation) was sufficiently wrought by Faith in *Christ*, without Circumcision or any other Legal Rite. 10 Now therefore why tempt ye God, i. e. distrust the Goodness of God, as if he would not accept the Gentile Converts without Circumcision (&c.) and by so distrusting him go about to provoke him to Displeasure against you, while ye endeavour to put a Yoke, viz. that of the Ritual Law, on the Neck of the Gentile Disciples, which neither our Fathers nor we were able to bear, without being sensible of the Uneasiness and Heaviness of it; especially in this, that after *All*, the Law, as consider'd in contradistinction to the Gospel, could not give us *Eternal Life*? 11 But therefore I must intimate to you, that ye believe very erroneously in this point; and that, on the contrary, We the Apostles of *Christ*, who should Best know the Will of God, believe, that it is only thro' the Grace, i. e. the Gracious Terms of the Gospel of the Lord Jesus Christ, and not by Virtue of Circumcision in our Flesh, or the Observance of the Law contradistinguish'd to the Gospel, that we Jews shall be sav'd; and consequently that we shall be sav'd after the same manner or by the same means even as they, viz. by the Grace of the Gospel, and not by the Observance of the Law.

12 Then all the Multitude of the Christians, assembled together about this Point, kept silence, and gave audience to Barnabas and Paul, declaring what Miracles and Wonders God had wrought among the Gentiles by them, viz. more particularly in sending the Holy Ghost upon the said Gentiles, in like manner as he did on *Cornelius &c.* which was a Confirming of what Peter had before inferr'd from thence, viz. that it was not needfull to circumcise the Jewish Converts, in order to their being made capable of Salvation.

III.
Paul and Barnabas confirm what Peter had said, by relating how God had done the like among the Gentiles by them.

13 And after they, i. e. Barnabas and Paul (as v. 12.) had held their peace, James, as being now sometime since constituted Bishop of Jerusalem, and so the President of the Council then assembled, and as such He who was to speak Last, answer'd, saying, Men and Brethren, hearken unto me. 14 Simeon (r) or Peter has declar'd (viz. v. 7 — 9.) how God at the First, i. e. in the Former part of our Ministry, did by him visit the Gentiles, viz. *Cornelius &c.* thereby testifying his Intention to take out of them a People for his Name, i. e. the most considerable part of the Christian Church. 15 And to this agree the Words of the Prophets; as it is written, 16 After this, i. e. in the times of the Gospel (f) I will return, and will build again the Tabernacle of David, which

IV.
St James's Sentence and Determination.

TEXT.

TRANSLATION.

κῆαν, καὶ τὰ κατεσκαμμένα αὐτῆς
ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν.

17 Ὅπως ἀν' ἐκζητήσωσιν οἱ κατὰ-
λοιποι τῷ ἀνθρώπῳ τῷ Κυρίῳ, καὶ πάν-
τα τὰ ἔθνη ἐφ' ὧν ὀπικέκληται τὸ
ὄνομα μὴ ἐπ' αὐτῶν· λέγει Κύριος ὁ
ποῶν τὰῦτα πάντα. 18 Γνωστὰ ἀπ'

αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

19 Διὸ ἐγὼ κρίνω μὴ πρηνολογεῖν τοῖς
ἀπὸ τοῦ ἔθνους ὀπιστρέφουσιν ὅτι τῷ Θεῷ.

20 Ἀλλὰ ὀπιστρέψαι αὐτοῖς τῶ ἀπέ-
χεσθαι ἀπὸ τοῦ ἀλισθημάτων τοῦ εἰδώλου
καὶ τοῦ πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ ἀ-
μαρτίας. 21 Μωσῆς γὰρ ὅς ἐκ γενεῶν

ἀρχαίον ἐστὶ πόλιν τῆς κυριεύουσας
αὐτῶν ἔχει, ὃς τὰς συναγωγαῖς ἐστὶ
πάντα σάββατον ἀναγινωσκόμενος.

22 Τότε ἔδωκε τοῖς ἀποστόλοις καὶ
τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλη-
σίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύ-
λῳ καὶ Βαρνάβᾳ· Ἰούδαν δὲ ὀπιτελέ-
μενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας

ἡγουμένους ἐν τοῖς ἀδελφοῖς. 23 Γρά-
ψαντες ἁπλὰς χεῖρας αὐτῶν ταύτας· Οἱ
ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελ-
φοί, τοῖς ἐστὶ τῇ Ἀντιόχειᾳ καὶ Συρίᾳ
καὶ Κιλικίᾳ ἀδελφοῖς τοῖς ἐξ ἔθνους,
χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι τι-
νὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς

down; and I will build again
the ruins thereof, and I will
set it up:

17 That the residue of men
might seek after the Lord, and
all the Gentiles, upon whom
my Name is call'd, faith the
Lord, who doth all these
things.

18 Known unto God are all
his works from the beginning
of the world.

19 Wherefore my sentence
is, that we trouble not them
which from among the Gen-
tiles are turn'd to God:

20 But that we write unto
them, that they abstain from
pollutions of idols, and from
fornication, and from things
strangled, and from blood.

21 For Moses of old time
hath in every city them that
preach him, being read in the
synagogues every Sabbath-day.

22 Then pleas'd it the Ap-
ostles and elders, with the
whole Church, to send chosen
men of their own company to
Antioch, with Paul and Bar-
nabas: *namely* Judas surnam'd
Barfabas, and Silas, chief men
among the brethren,

23 And wrote letters by
them after this manner, The
Apostles, and elders, and bre-
thren send greeting unto the
brethren which are of the Gen-
tiles in Antioch, and Syria,
and Cilicia.

24 Forasmuch as we have
heard, that certain which went
out from us have troubled you

λόγοις,

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is fallen down; and I will build again the Ruins thereof, and I will set it up, *i. e.* I will set up the Christian Church, in which my Religious Worship shall be restor'd to the greatest Perfection Men are capable of: 17 And this I will do, that the Residue of Men, *i. e.* that the comparatively small Remnant as it were, or Number of the Jews which shall be sincerely dispos'd to embrace the Truth, might seek after the True Will of the Lord, and find it by embracing the Gospel; and also all the Gentiles, upon whom my Name is call'd, *i. e.* shall be call'd, (whereby is denoted that such Alone, Jews and Gentiles, as embrace the Gospel, should be esteem'd by God his True People: Thus) says the Lord, who does all these things in relation to the bringing of the Gentiles as well as Jews into the Christian Church, which at present is thought so strange by some. 18 But known unto God are all his Designs and Works from the Beginning of the World; and accordingly, in the forecited Prophecy, he plainly foretels his Calling the Gentiles as well as Jews to be Heirs of Salvation thro' Christ, or by the Terms of the Gospel, without the Observance of the Law. 19 Wherefore my Sentence is, that we trouble not them which from among the Gentiles are turn'd to God, with the Unnecessary Observance of the Law; 20 But that we write unto them that they observe these necessary things even to Christians, *viz.* that they abstain from the Pollutions of themselves by eating Meats which they know to be offer'd unto Idols, and from Fornication, and from eating things strangled, *i. e.* put to Death, or other ways dying, without letting the Blood out of their Bodies, and much more from eating Blood it self, this being as it were appropriated to the Service of God (of which see more v. 29.) inasmuch as by Blood, *viz.* that of Christ, were expiated the Sins of the World. 21 Nor is there any reason to fear, lest hereby there should not be continu'd the Regard due to Moses; for as Moses of or from old time has in every City, where are Jews, them that preach him, *i. e.* expound the Law, being read in the Synagogues every Sabbath-day: so this Reading of the Law will be continu'd in the Christian Church, and thereby the Regard due to Moses or his Law, even among the Gentile Converts who do not observe the Rites of the Law, as now Antiquated or Out-dated, and so Unnecessary.

22 Then pleas'd it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch, with Paul and Barnabas: *namely* Judas surnam'd Barsabas, and Silas, chief Men among the Brethren, 23 and wrote Letters by them after this manner, The Apostles, and Elders, and Brethren send greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. 24 Forasmuch as we have heard, that certain which went out from us, *i. e.* from the Church at Jerusalem, have troubled you with Words, subvert-

V.
The Synodical
Letter writ by the
Council and Synod
to the
Churches, about
this Point.

TEXT.

TRANSLATION.

λόγοις, ἀνασκευάζοντες τὰς ψυχὰς
ὑμῶν, λέγοντες ὡς ἐπέμενυσθα, καὶ
τηρεῖν τὸν νόμον, οἷς ἔδιδετο ἡμεῖς.

25 Ἐδοξεν ἡμῖν γενομένοις ὁμοθυ-
μαδὸν, ἐκλεξαμένους ἄνδρας πέμ-
ψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς
ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26 ἀν-
θρώποις ὡς ἐδεδώκασι τὰς ψυχὰς αὐ-
τῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27 Ἀπε-
στάλαξαν οὖν Ἰδαν καὶ Σίλαν, καὶ
αὐτοὺς ἀφ' ὧν λόγων ἀπαγγέλλοιτε τὰ
αὐτά. 28 Ἐδοξε δὲ τῷ ἁγίῳ πνεύ-
ματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθε-
σθαι ὑμῖν βάρους πλὴν τῶν ἐπιναγ-
κῶν τούτων. 29 Ἀπέχεσθαι εἰδωλοθύ-
των καὶ αἵματος καὶ πνικτῶν καὶ πορνείας·
ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ ὑπάξε-
τε. Ἐρρόωσθε.

30 Οἱ μὲν οὖν ἀπελυθέντες ἦλ-
θον εἰς Ἀντιόχειαν, καὶ συναγαγόν-
τες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπι-
τολίαν. 31 Ἀναγνόντες δὲ, ἐχάρη-
σαν ὅτι τῇ ὁδοκλήσει. 32 Ἰού-
δας δὲ καὶ Σίλας, καὶ αὐτοὶ ὡς
φῆται ὅτι, ἀφ' ὧν λόγων πολλὰ πα-
ρεκέλευσαν τοὺς ἀδελφοὺς, καὶ ἐπε-
σείξαν. 33 Ποιήσαντες δὲ χρό-
νον, ἀπελύθησαν μετ' ἐπιλήσεως ἀπὸ
τῶν

with words, subverting your
souls, saying, *Ye must* be cir-
cumcis'd, and keep the law;
to whom we gave no *such* com-
mandment:

25 It seem'd good unto us,
being assembled with one ac-
cord, to send chosen men unto
you, with our beloved Barna-
bas and Paul;

26 Men that have hazarded
their lives, for the name of our
Lord Jesus Christ.

27 We have sent therefore
Judas and Silas, who shall also
tell *you* the same things by
mouth.

28 For it seem'd good to the
Holy Ghost, and to us, to lay
upon you no greater burden
than these necessary things;

29 That ye abstain from
meats offer'd to Idols, and from
blood, and from things stran-
gled, and from fornication:
from which if ye keep your
selves, ye shall do well. Fare
ye well.

30 So when they were dis-
miss'd, they came to Antioch:
and when they had gather'd
the multitude together, they
deliver'd the * letter.

31 Which when they had
read, they rejoyc'd for the con-
solation.

32 And Judas and Silas, be-
ing prophets also themselves,
exhorted the brethren with
many words, and confirm'd
them.

33 And after they had tarry'd
there a space, they were let go

PARAPHRASE.

ing your Souls, saying, Ye must be circumcis'd, and keep the Law; to whom we gave no such Commandment: 25 It seem'd good unto us, being assembled with one accord, to send chosen Men unto you, with our beloved Barnabas and Paul; 26 Men that have hazarded their lives, for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seem'd good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things, *which were therefore commanded by God to Noah and his Posterity, and so to All Mankind, long before the Law, or even Circumcision:* 29 *Viz.* That ye abstain from meats offer'd to Idols; *this being necessary at all times, by reason of the Relation which such meats have to the Devil, insomuch that to partake of them is to partake of the Devil's (t) Table, and to worship him:* and from Blood; *this likewise being Necessary at all times, by reason of the Relation (u) it has to God, or the Great Use to which it has been consecrated or set aside and appropriated by God, ever since the Fall of Man, namely, as That by which was to be made the Expiation for the Sins of Mankind; and therefore, as Before Christ (u) no one was to eat thereof, because it was by his Blood, that Christ was then to expiate the Sins of the World; so by parity of Reason no one is to eat of Blood since Christ, or under the Gospel, because it was by his Blood that Christ has now Actually expiated the Sins of the World:* And on the same account ye are to abstain from things strangled, or out of which the Blood is not let run: and lastly, from Fornication, as being Immoral in its own Nature. These particulars ye are to abstain from, now ye are become Christians, as well as ye did before while ye were Jewish Proselytes: from which if ye keep yourselves accordingly, ye shall do well, or need not observe any of the Legal Rites, or even Circumcision it self. Fare ye well.

30 So when they, *viz. Paul and Barnabas, together with Judas and Silas,* were dismiss'd from Jerusalem, they came to Antioch; and when they had gather'd the Multitude together, they deliver'd the Letter.

31 Which when they had read, they, *i. e. the Gentile Converts at Antioch,* rejoyc'd for the Consolation the Letter afforded them, in that they were satisfy'd thereby that they were eas'd from the Burden of observing the Rites of the Jewish Law. 32 And Judas and Silas being Prophets also themselves, *i. e. having the Gift of expounding Scripture, more particularly the Prophecies thereof, as also of foretelling what was to come when there was Occasion,* exhorted the Brethren with many words, and confirm'd them in the Truth of Christianity, by shewing them how the Prophecies of the Old Testament did relate to Christ and the Times of his Gospel. 33 And after they had tarry'd there a space, they were let go,

VI.
Paul and Barnabas return to Antioch with the Synodical Letter or Decision.

(t) 1 Cor. 10. 20, 21.

(u) Gen. 9. 4. Levit. 17. 10, 11, 12.

TEXT.

TRANSLATION.

τῶν ἀδελφῶν πρὸς τὰς ἀποτάλους.

34 Ἐδοξε δὲ τῷ Σίλῳ ὅτι μῦναι αὐ-
τῷ. 35 Παῦλος δὲ καὶ Βαρνάβας
διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες
καὶ εὐαγγελίζοντες, μετὰ καὶ ἑτέροις πολ-
λῶν, καὶ λόγον τῷ Κυρίῳ.

36 Μετὰ δὲ πῶς ἡμέρας ἔπει-
τα Παῦλος πρὸς Βαρνάβαν· Ἐπιτρέ-
ψαντες δὲ ἐπισκεψόμεθα τὰς ἀδελ-
φὰς ἡμῶν ὅτι πάσαι πόλιν, ἐν αἷς κα-
τηγγέλσαμεν καὶ λόγον τῷ Κυρίῳ, πῶς
ἔχουσιν. 37 Βαρνάβας δὲ ἐβουλεύσατο
συμπαλαβεῖν τὸν Ἰωάννην καὶ χαλ-
κῶνον Μάρκον. 38 Παῦλος δὲ ἠξίῳ,
καὶ ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυ-
λίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς
τὸ ἔργον, μὴ συμπαλαβεῖν τῷ τῷ.
39 Ἐγένετο ὅτι ἄρξουσιν, ὅτι ἀπο-
χωρισθῆναι αὐτὰς ἀπ' ἀλλήλων· τότε
Βαρνάβας πᾶλαβόντα τὸν Μάρκον ἐκ-
πέμψεν εἰς Κύπρον. 40 Παῦλος δὲ
ἐπιλεξάμενος Σίλαν ἐξῆλθε, προα-
γεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.

41 Διήρχετο δὲ διὰ Συρίαν καὶ
Κιλικίαν, ὅτις κηρύττειν τὰς ἐκκλη-
σίας. Κεφ. ιε'. Κατίωτησι δὲ εἰς
Δέρβην καὶ Λύστραν καὶ ἰδοὺ, μα-
θητὴς τις τῷ ἑκείνῳ ὀνόματι Τιμό-
θεος, υἱὸς ἰουδαϊκῶς πίστεως Ἰουδαίας

in peace from the brethren un-
to the apostles.

34 *But it pleas'd Silas to
abide there still.

35 Paul also and Barnabas
continu'd in Antioch, teach-
ing and preaching the word of
the Lord, with many others
also.

36 And some days after, Paul
said unto Barnabas, Let us go
again and visit our brethren
in every city where we have
preach'd the word of the Lord,
and see how they do.

37 And Barnabas determin'd
to take with them John, whose
surname was Mark:

38 But Paul thought not
good to take him with them,
who departed from them from
Pamphylia, and went not with
them to the work.

39 And the contention was
so sharp between them, that
they departed asunder one from
the other: and so Barnabas
took Mark, and sail'd unto Cy-
prus;

40 And Paul chose Silas,
and departed, being recom-
mended by the brethren unto
the grace of God.

41 And he went through
Syria and Cilicia, confirming
the Churches.

Chap. XVI.

Then came he to Derbe and
Lystra: and behold, a certain
disciple was there, nam'd *Ti-
mothy, the son of a certain
woman, which was a Jewess,

πιστῆς,

TEXT.	TRANSLATION.
πῆς, πατὴρ δὲ Ἕλληνας· 2 Ὅς	and believ'd; but his Father was a * Gentile:
ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστρῃς καὶ Ἰκονίῳ ἀδελφῶν. 3 Τῶτον ἡγή-	2 Which was well reported of by the brethren that were at Lystra and Iconium.
λησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· 3	3 Him would Paul have to go forth with him; and took
καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τὸς	and circumcis'd him, because of
	Ἰσδαίρς

PARAPHRASE.

or dismiss'd, in Peace, i. e. having receiv'd great Thanks for their Pains, and had the Wishes or Prayers of the Brethren for their Welfare, they took their Leaves, in order to depart from the Brethren at Antioch unto the Apostles at Jerusalem. 34 But it so fell out, that after they had both, viz. Judas and Silas, took their Leaves, upon some weighty considerations it pleas'd Silas to abide there still. 35 Paul also and Barnabas continu'd in Antioch, teaching and preaching the Word of the Lord, with many others also.

SECTION VIII.

Containing an Account of St Paul's Planting or Preaching the Gospel, From his Second Departure on that Design from Antioch A. D. 50, To his Return to Antioch A. D. 54. Which Particulars take up Chap. XV. 36 — XVIII. 22.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our Brethren in every City where we have preach'd the word of the Lord, and see how they do. 37 And Barnabas determin'd to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who (w) departed from them in their former Journey from Pamphylia, and went not with them throughout, to the end of the Work which he began with them. 39 And the Contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sail'd unto Cyprus; 40 And Paul chose Silas to travel with him, and departed from Antioch; being recommended by the Brethren to the Grace of God, i. e. to God's Protection in his Travels, and God's Blessing on his Ministry.

I.
Paul and Barnabas part Company.

41 And he went thro' Syria and Cilicia, confirming the Churches. Chap. XVI. Then came he to Derbe and Lystra: and behold, a certain Disciple was there, nam'd Timothy, the Son of a certain Woman, which was a Jewess, and believ'd; but his Father was a Gentile: 2 Which Timothy was well reported of by the Brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him

H.
St Paul circumcises Timothy, and takes him along with him to the Ministry.

(w) Chap. 13. 13.

10

TEXT.

TRANSLATION.

Ἰουδαίους τὴν ὄντα ἐν τοῖς τόποις ἐκεί-
νοις· ἠδὲ καὶ ὅτι πάντες τὸ πατέρα αὐτοῦ
ὅτι Ἕλληνα ὑπερχεν. 4 Ὡς δὲ διεπο-
ρεύοντο τὰς πόλεις, παρεδίδου αὐτοῖς
φυλάσσειν τὰ δόγματα τὰ κεκριμένα
ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν
ἐν Ἱερουσαλὴμ. 5 Αἱ μὲν οὖν ἐκκλησίαι
ἐστερεῖον τῇ πίστει, καὶ ἐπερίσσευον τῷ
ἀριθμῷ κατ' ἡμέραν. 6 Διελθόντες
δὲ καὶ Φρυγίαν καὶ Γαλατικὴν χώραν,
καλυπνύμενοι ὑπὸ τοῦ ἁγίου πνεύματος
λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλ-
θόντες καὶ τὴν Μυσίαν, ἐπέεραζον καὶ
τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν
αὐτοὺς τὸ πνεῦμα.

8 Παρελθόντες δὲ πρὸς Μυσίαν,
κατέβησαν εἰς Τρωάδα. 9 Καὶ ὄρα-
μα εἶδεν τῆς νυκτὸς ὥφθη Παύλῳ·
ἄνθρωπος ὢν Μακεδὼν ἐστὼς, προσ-
καλῶν αὐτὸν, καὶ λέγων· Διαβὰς εἰς
Μακεδονίαν βοήθησον ἡμῖν. 10 Ὡς
δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητή-
σαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν,
συμβιβάζοντες ὅτι προσκέκληται ἡ-
μᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.
11 Αναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐ-
θυδρομήσαμεν εἰς Σαμοθράκην, τῇ
τε ἐπὶ ἔσση εἰς Νεάπολιν. 12 Ἐκεῖ-
νι περὶ εἰς Φιλίππους, ἥτις ὅτι πρω-
τη τῆς μερίδος τῆς Μακεδονίας πόλις,

the Jews which were in those
quarters: for they knew all
that his father was a *Gen-
tile.

4 And as they went thro'
the cities, they deliver'd them
the decrees for to keep, that
were ordain'd of the apostles
and elders which were at Je-
rusalem.

5 And so were the churches
establish'd in the faith, and in-
creas'd in number daily.

6 Now when they had gone
throughout Phrygia, and the
region of Galatia, and were
forbidden of the holy Ghost to
preach the word in Asia,

7 After they were come to
Mysia, they assay'd to go into
Bithynia: but the Spirit suf-
fer'd them not.

8 And they passing by My-
sia, came down to Troas.

9 And a vision appear'd to
Paul in the night: There stood
a man of Macedonia, and
pray'd him, saying, Come o-
ver into Macedonia, and help
us.

10 And after he had seen
the vision, immediately we en-
deavour'd to go into Macedo-
nia, assuredly gathering, that
the Lord had call'd us for to
preach the gospel unto them.

11 Therefore loosing from
Troas, we came with a straight
course to Samothracia, and the
next day to Neapolis;

12 And from thence to Phi-
lippi, which is the chief city
of that part of Macedonia, and

κολώνια.

TEXT.

TRANSLATION.

κολώνια. ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας πιάς.

a colony: and we were in that city abiding certain days.

13 Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως πρὸς ποταμόν, ὃ οἰομίζετο ὡσεὺς ἐκκλησίαν· καὶ καθίσαντες ἐλάλῃμεν ταῖς συνεληλυθούσαις γυναῖξιν. 14 Καὶ τις γυνὴ ὀνό-

13 And on the sabbath we went out of the city by a river-side, where *was allow'd to be a place for prayer; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman

ματι

PARAPHRASE.

to the Ministry of the Gospel; and therefore not only Ordain'd him then (as seems probable) but also took and Circumcis'd him, because of the Jews who were in those Quarters: for they knew All that his Father was a Gentile, and that Timothy therefore had not been Circumcis'd; and while he continu'd so, the said Jews would not have convers'd with him, or at least would not have hearken'd to, or benefited by his Preaching; so Zealous were they for Circumcision and the Law, and consequently such an Aversion had they to persons Uncircumcis'd. 4 And as they went thro' the Cities, they deliver'd them (x) the Decrees for to keep, that were ordain'd of the Apostles and Elders which were at Jerusalem. 5 And so were the Churches establish'd in the Faith, and increas'd in number daily. 6 Now when they had gone throughout Phrygia, and the Region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia, 7 after they were come to Mysia, they assay'd to go into Bithynia: but the Spirit suffer'd them not.

8 And they passing by Mysia, came down to Troas. 9 And a Vision appear'd to Paul in the Night: There stood a Man of Macedonia, and pray'd him, saying, Come over into Macedonia, and help us. 10 And after he had seen the Vision, immediately we (whence it appears that Luke join'd himself to Paul and his Company at Troas) endeavour'd to go into Macedonia; assuredly gathering, that the Lord had call'd us for to preach the Gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 and from thence to Philippi, which is the Chief, or First City of that part of Macedonia, and a Colony: and we were in that City abiding certain days.

13 And on the Sabbath we went out of the City by a River-side, where was allow'd to be an Oratory, or place for Prayer, viz. for the use of the Jews and Jewish Proselytes: and we sat down, and spake unto the Women which resorted thither. 14 And a certain Woman, nam'd

III.

Paul comes to Troas, where Luke joins him; and thence to Philippi.

IV.

Lydia is converted, and her Household.

TEXT.

TRANSLATION.

μαπ Λυδία, πορφυρέπαις πόλεως
Θυατείρων, σεβομένη τὸν Θεόν, ἡ-
κουεν· ἥς ὁ Κύριος διένοιξε τὴν
καρδίαν, ὥστε χεῖν τοῖς λαλῆμένοις
ὑπὸ τῷ Παύλῳ. 15 Ὡς δὲ ἐβα-
πτίσθη, καὶ ὁ οἶκος αὐτῆς, παρε-
χάλεσε λέγασα· Εἰ κεεῖνά τέ με
πιστὴν τῷ Κυρίῳ εἴ), εἰσελθόντες εἰς
τὸν οἶκόν μου, μένατε. Καὶ ᾤρεσά-
σατο ἡμᾶς.

16 Ἐγένετο δὲ πορευομένων ἡμῶν
εἰς ὠροσευχήν, παιδίον τιὰ ἔχουσαν
πνεῦμα Πύθιος, ἀπαντῆσαι ἡμῖν, ἥτις
ἐργασίας πολλὰ παρέχε τοῖς κυρίοις
αὐτῆς, μανίευομένη. 17 Αὕτη χα-
τακολοθῆσασα τῷ Παύλῳ καὶ ἡμῖν,
ἔκραζε λέγασα· Οὗτοι οἱ ἄνθρωποι
δούλοι τῷ Θεῷ ὃ ὑψίστος εἰσίν, οἵτινες χα-
ταγέλλουσιν ἡμῖν ὁδοὺ σωτηρίας. 18 Τῷ-
το δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπο-
νηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ
πνεύματι εἶπε· Παραγέλλω σοι ἐν τῷ
ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐ-
τῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19 Ἰ-
δόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ
ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι
τὸν Παῦλον καὶ τὸν Σίλαν, ἔλκυσαν εἰς τὴν
ἀγορὰν ὅπου τὰς ἀρχοντας. 20 Καὶ
ᾤρουσάντων αὐτὰς τοῖς στρατηγοῖς,
εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκλιθάσκειν.

nam'd Lydia, a seller of purple,
of the city of Thyatira, which
worshipp'd God, heard us:
whose heart the Lord open'd,
that she attended unto the
things which were spoken * by
Paul.

15 And when she was bap-
tiz'd, and her household, she be-
sought us, saying, If ye have
judg'd me to be faithful to the
Lord, come into my house, and
abide there. And she constrain'd
us.

16 And it came to pass, as
we went to * the place of
prayer, a certain damsel, pos-
sessed with a spirit of divina-
tion, met us, which brought
her masters much gain by sooth-
saying:

17 The same follow'd Paul
and us, and cry'd, saying, These
men are the servants of the
most high God, which shew
unto us the way of salva-
tion.

18 And this did she many
days. But Paul being griev'd,
turn'd and said to the spirit,
I command thee in the name
of Jesus Christ to come out of
her. And he came out the same
hour.

19 And when her masters
saw that the hope of their
gains was gone, they caught
Paul and Silas, and drew them
into the market-place, unto the
rulers.

20 And brought them to
the * officers of the soldiery,
saying, These men, being

TEXT.

TRANSLATION.

σιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρ-
χοντες· 21 καὶ καταγγέλλουσιν
εἶη ἂν οὐκ ἔξεστιν ἡμῖν ἀδεύχα-
σαι, εὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.
22 Καὶ συνεπέστη ὁ ὄχλος κατ'
αὐτῶν, καὶ οἱ στρατηγεὶ περιρρήξαν-
τες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβ-
δίζειν. 23 Πολλὰς τε ἐπιθέντες αὐ-

Jews, do exceedingly trouble
our city,

21 And teach customs which
are not lawful for us to receive,
neither to observe, being Ro-
mans.

22 And the multitude rose
up together against them: and
the * officers of the soldiery
rent off their cloaths, and com-
manded to beat *them*.

23 And when they had laid

τοῖς

P A R A P H R A S E.

Lydia, a Seller of Purple, *Originally* of the City of Thyatira, who, *being*
a Jewish Profelyte, worshipp'd the true God, heard us: whose Heart the
Lord open'd, that she attended unto the things which were spoken by
Paul, *inasmuch that she became a Convert*. 15 And when she was ba-
ptiz'd, and her Household, she besought us, saying, If ye have judg'd
me to be faithful to the Lord, come into my House and abide there.
And she constrain'd us.

16 And it came to pass *one day*, as we went to the Place of Prayer, a
certain Damsel possess'd with a Spirit of Divination, *i. e. with a Devil*
by whom she was enabled to tell strange things, whether to come or other-
wise, met us, which brought her Masters much Gain by Soothsaying, or
thus Divining: 17 The same follow'd Paul and us, and cry'd, say-
ing, These Men are the Servants of the Most High God, which shew
unto us the way of Salvation. 18 And this did she many days. But
Paul being griev'd, turn'd and said to the Spirit, I command thee in the
Name of Jesus Christ to come out of her. And he came out the same
hour. 19 And when her Masters saw that the hope of their Gains was
gone, they caught Paul and Silas, and drew them into the Market-place,
or Court of Judicature, unto the Civil Rulers of the City. 20 And these, as
it seems, not thinking fit to concern themselves with the matter, brought
them to the Officers of the Roman Soldiery that was there, saying, These
Men, being Jews, do exceedingly trouble our City, 21 and teach Cu-
stoms which are not lawful for us to receive, neither to observe, being a
Colony of the Romans, and invested with the Privilege of Roman Citi-
zens. 22 And the Multitude rose up together against them: and the
Officers of the Soldiery commanded the proper Under-officers of the Place
to rent off their cloaths, *i. e. the cloaths of Paul and Silas*, and com-
manded to beat them, *viz. with Rods*. 23 And when they had laid

V.
Paul and Silas
are put into pri-
son.

TEXT.

TRANSLATION.

τοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγέλλοντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. 24 Ος πρᾶρχελίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτούς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τῶς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τῷ Θεῷ ἐπικροῶντο διὰ αὐτῶν οἱ δεσμίαι.

26 Ἀφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τῶν δεσμωντήριον· ἀνεώχθησαν τε πρᾶρχῆμα αἱ θύραι πάνται, καὶ πάντων τὰ δεσμὰ ἀνέστη.

27 Ἐξυπνῶν δὲ γειόμενον ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆ φυλακῆς, σπασάμενος μάχηρας, ἔμελλε ἑαυτὸν ἀναρεῖν, νομίζων ἐκπεφύγῃαι τῶς δεσμύδας. 28 Εφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων· Μηδὲν πρᾶξῃς σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα εἰσῆλθον, καὶ ἐντρομέον γειόμενον προσέειπε τῷ Παύλῳ καὶ τῷ Σίλᾳ.

30 Καὶ παραγαγὼν αὐτούς ἔξω, ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; 31 Οἱ δὲ εἶπον· Πίσθυσον ὅτι τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τῷ Κυρίῳ, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely.

24 Who having receiv'd such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas pray'd, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were open'd, and every one's bands were loos'd.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have kill'd himself, supposing that the prisoners had been fled.

28 But Paul cry'd with a loud voice, saying, Do thy self no harm; for we are all here.

29 Then he call'd for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be sav'd?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be sav'd, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

TEXT.

TRANSLATION.

33 Καὶ πῤαλαβὼν αὐτοὺς ἐν ὁκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλασεν ὁπὸ τῶν πληγῶν· καὶ ἔβαπτίσθη αὐτοὺς καὶ οἱ αὐτοὶ πάντες πῤαχρῆμα. 34 Αναλαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε ψάπεζαν, καὶ ἡγαλιάσατο πανοικί· πεπισθικῶς τῷ Θεῷ.

33 And he took them the same hour of the night, and wash'd *their* stripes; and was baptiz'd, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoyc'd, believing in God with all his house.

35 Ημέ-

P A R A P H R A S E.

many stripes upon them, they cast them into Prison, charging the Jaylor to keep them safely. 24 Who having receiv'd such a charge, thrust them into the inner Prison, and made their Feet fast in the Stocks.

25 And at midnight Paul and Silas pray'd, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great Earthquake, so that the foundations of the Prison were shaken: and immediately all the doors were open'd, and every one's bands were loos'd. 27 And the Keeper of the Prison awaking out of his sleep, and seeing the Prison-doors open, he drew out his sword, and would have kill'd himself, supposing that the prisoners had been fled. 28 But Paul cry'd with a loud voice, saying, Do thy self no harm; for we are all here. 29 Then he call'd for a light, and sprang in, and came trembling, and fell down before Paul and Silas; 30 and brought them out of the Inner prison, and said, Sirs, *I am convinc'd by what has been done here, viz. the Earthquake, Opening of the Doors without hands, Loosning of the Bands without hands, &c. that ye are the Servants of the Great and True God, and that ye are sent to shew us the way of Salvation, as the (y) Soothsaying Maid has said: Therefore what must I do to be Sav'd?* 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be Sav'd, and thy House. 32 And they spake unto him the Word of the Lord, and to all that were in his House. 33 And he, *hereupon becoming a Convert*, took them the same hour of the night, and wash'd their Stripes *with what was proper to allay the Pain of them, and to cure them*; and was baptiz'd, he and all his, straightway. 34 And when he had brought them into his House, he set meat before them, and rejoyc'd, believing in God with all his House.

VI.
The Jaylor is converted.

(y) See v. 17.

35 And

TEXT.

TRANSLATION.

35 Ημέρας δὲ γινομένης ἀπέστειλαν οἱ στρατηγοὶ τὰς ῥαβδύχους, λέγοντες· Ἀπάλυσον τὰς ἀνθρώπους ἐκείνας.

36 Ἀπήγειλε δὲ ὁ δεσμοφύλαξ τὰς λέγους τούτας πρὸς τὸ Παῦλον· Ὅτι ἀπεστάλχασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἔξελθόντες, πορεύεσθε εἰς εἰρήνην.

37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντάς, ἔβαλον εἰς φυλακὴν, καὶ νῦν λήθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· Ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἔξαγαγάτωσαν.

38 Ἀνήγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδύχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθη ἀκύναιτες ὅτι Ῥωμαῖοί εἰσι. 39 Καὶ ἐλθόντες παρεχάλεξ αὐτούς, καὶ ἔξαγαγόντες ἡρώτων ἔξελθῆναι τὴν πόλιν. 40 Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τὰς ἀδελφούς, παρεχάλεσαν αὐτούς, καὶ ἔξηλθον.

Κεφ. ιζ'. Διοδεύσαντες δὲ πρὸς Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἰὼ ἡ συναγωγὴ τῆς Ἰουδαίων. 2 Κατὰ δὲ τὸ εἰωθὸς πρὸς Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ὅτι σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν.

35 And when it was day, the *officers of the soldiery sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The *officers of the soldiery have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemn'd, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily, but let them come themselves, and fetch us out.

38 And the sergeants told these words unto the *officers of the soldiery: and they fear'd when they heard that they were Romans.

39 And they came and befought them, and brought *them* out, and desir'd *them* to depart out of the city.

40 And they went out of the prison, and entred into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

Chap. XVII.

Now when they had pass'd thro' Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reason'd with them out of the scriptures;

TEXT.

TRANSLATION.

3 Διανοίγων ἡ ἀπαγγέλλων ὅτι ὁ Χριστὸν ἔδει παθεῖν ἡ ἀναστῆναι ἐκ νεκρῶν, ἡ ὅτι ἐστὶς ὁ Χεῖρτος Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ πινες ἔξ αὐτῶν ἐπέαυθη, ἡ προσεκληρώθησαν τῷ Παύλῳ ἡ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων ἐκ ὀλίγων.

3 Opening and alledging, that Christ must needs have suffer'd, and risen again from the dead: and that this Jesus whom I preach unto you is Christ.

4 And some of them believ'd, and comforted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 Ζηλώ-

PARAPHRASE.

35 And when it was day, the Officers of the Soldiery sent the Sergeants, saying, Let those men go. 36 And the Keeper of the Prison told this saying to Paul, The Officers of the Soldiery have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us Openly, *and that Uncondemn'd, or without a fair previous Hearing, which is Contrary to the Equity of the Roman Law, especially toward Persons being Romans (z) as we are,* and have cast us into Prison; and now do they go to thrust us out privily? nay verily, but let them come themselves, and fetch us out. 38 And the Sergeants told these words unto the Officers of the Soldiery: and they fear'd when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desir'd them to depart out of the City. 40 And they went out of the Prison, and entered into the House of Lydia: and when they had seen the Brethren, they comforted them, and departed *from Philippi.*

VII.
Paul &c. being let out of prison, departs from Philippi.

Chap. XVII. Now when (a) they had pass'd thro' Amphipolis and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews. 2 And Paul, as his manner was, went in unto them, and three Sabbath-days reason'd with them out of the Scriptures; 3 opening and alledging, that Christ must needs have Suffer'd, and risen again from the Dead: and that this Jesus whom I preach unto you is Christ. 4 And some of them, *i. e. the Jews,* believ'd, and comforted with Paul and Silas; and of the devout Greeks, *i. e. of the Greeks that were Profelytes to the Jewish Religion,* a Great multitude, and of the Chief women not a few.

VIII.
They come to Thessalonica.

ANNOTATIONS.

(z) St Paul was a *Roman*, as being a Native of *Tarsus*, which had the Privilege of the Roman Freedom conferr'd upon it. See Chap. 22. 28. How Silas was a *Roman*, do's not appear from History, as I know of.

(a) From Luke's here using the word *They*, it appears that he went not with Paul from Philippi, but probably staid there.

5 But

TEXT.

TRANSLATION.

5 Ζηλώσαντες δὲ οἱ ἀπειθεῖς Ἰουδαῖοι, καὶ πρὸς λαβόμενοι τῶν ἀρρεαίων πῶς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ὁπισθάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6 Μὴ εὗροντες δὲ αὐτοὺς, ἔσυσαν τὴν Ἰάσονα καὶ πῶς ἀδελφὸς ὅτι τῆς πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκὸν ἀναστατώντες, ὅτι καὶ σήμερον παρέεισι. 7 Οὓς ὑποδέχεται Ἰάσων· καὶ ὅτι πάντες ἀπέναντι τῶν δογμάτων Κούσαρτος πρῶτος, βασιλέα λέγοντες ἑτέρῳ (εἰ), Ἰησοῦ. 8 Ἐτάραξαν δὲ τὸ ὄχλον καὶ τῆς πολιτάρχας ἀκούοντες ταῦτα. 9 Καὶ λαβόντες τὸ ἱκανὸν ὥστε τῷ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυε αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τὴν νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροian· οἵτινες ὡς ἐλθόντες, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήγε. 11 Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μὴ πάσης περὶ θυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες ταῖς γραφαῖς, εἰ ἔχοι ταῦτα ὅπως. 12 Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευον, καὶ τῶν Ἑλληνίδων γυναικῶν καὶ ἀνδρῶν οὐκ ὀλίγοι.

5 But the Jews which believ'd not, mov'd with envy, took unto them certain lewd fellows of the baser sort, and gather'd a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turn'd the world upside down, are come hither also;

7 Whom Jason hath receiv'd: and these all do contrary to the decrees of Cesar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11 These were more *ingenuous than those in Thessalonica, in that they receiv'd the word with all readiness of mind, and search'd the scriptures daily, whether those things were so.

12 Therefore many of them believ'd: also of honourable women which were Greeks, and of men not a few.

TEXT.

TRANSLATION.

13 Ως δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ καθήγγατο ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον καὶ αὐτοὶ, σαλεύοντες τὰς ὄχλους.

14 Εὐθέως δὲ τότε τὸ Παῦλον ἔξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ὅτι ἐπὶ τὴν θάλασσαν· ὑπέμεινον δὲ οὗτοι, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15 Οἱ δὲ κατήγοντες τὸ Παῦλον ἤγαγον αὐτὸν ἕως

13 But when the Jews of Thessalonica had knowledge that the word of God was preach'd of Paul at Berea, they came thither also, and stirr'd up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and * Timothy abode there still.

15 And they that conducted Paul brought him unto A-

θημένον.

PARAPHRASE.

5 But the Jews which believ'd not, mov'd with envy, took unto them certain lewd Fellows of the baser sort, and gather'd a company, and set all the City on an uproar, and assaulted the house of Jason, and sought to bring them out to the People. 6 And when they found them not, they drew Jason, and certain Brethren, unto the Rulers of the City, crying, These that have *as it were* turn'd the World upside down, *by unsettling the minds of men as to Religion*, are come hither also; 7 whom Jason has receiv'd; and these All do contrary to the Decrees and Authority of Cesar, saying, That there is another King, one Jesus. 8 And they troubled the People, and the Rulers of the City, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go.

10 And the Brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the Synagogue of the Jews.

11 These were more ingenuous, *or of a better Disposition*, than those in Thessalonica, in that they receiv'd the Word with all readiness of mind, and search'd the Scriptures daily, whether those things *which Paul taught* were so agreeable to the Scripture as he said. 12 Therefore many of them, *i. e. the Jews*, believ'd: also of honourable women which were Greeks, and of men not a few. 13 But when the Jews of Thessalonica had knowledge that the Word of God was preach'd of Paul at Berea, they came thither also, and stirr'd up the People. 14 And then immediately the Brethren sent away Paul, to go as it were to the Sea: but Silas and Timothy abode there still. 15 And they that conducted Paul

IX.
And thence to
Berea.

R brought

MOITATEXET

TRANSLATION.

Αθηνῶν· ἡ λαβόντες ἐν πολλῇ ᾠρῇ ἔ-
 Σίλαν ἡ Τιμόθεον, ἵνα ὡς τάχιστα ἔλ-
 θωσι πρὸς αὐτὸν, ἤλθον.

16 Ἐν δὲ ταῖς Αθήναις ἐκδεχόμενος
 αὐτὸς ὁ Παῦλος, πρῶτον ἐκείνην τὴν πνεῦ-
 μα αὐτῷ ἐν αὐτῷ, θεωρῶντι κατείδωλον
 εἶναι τὴν πόλιν. 17 Διελέγετο μὲν οὖν
 ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις ἡ τοῖς
 σινομένοις, ἡ ἐν τῇ ἀγορᾷ καὶ πᾶσαι
 ἡμέραι πρὸς τοὺς φιλοσοφούντας.

18 Τινὲς δὲ τῶν Ἐπικουρείων ἡ Στωϊ-
 κῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ
 πρὸς αὐτὸν ἔλεγον· Τί ἀνθρώποι οὗτοι
 λέγουσιν; Οἱ δὲ· Ξένων δαιμο-
 νίων δοκῶν καὶ ἀνθρώπων εἶναι· ὅτι ἡ Ἰησοῦς
 καὶ τὴν ἀνάστασιν αὐτοῖς ἐκηρύττει.

19 Ἐπιλαβόμενοι τε αὐτῷ, ὅτι τὸν Ἀρειον
 παρὸν ἤγαγον, λέγοντες· Δυνάμεθα γνῶ-
 ναι τίς ἡ κατὰ αὐτὴν ἡ ὑπὸ σοῦ λαλο-
 μένη διδασκαλία; 20 Ξενίζοντα γάρ πῃ
 εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βυλό-
 μεθα ὅτι γινώσκουμεν τί ἀνθρώποι ταῦτα εἶναι.

21 (Ἀθηναῖοι δὲ πάντες ἡ οἱ ἐπιδημούν-
 τες ἕτεροι εἰς ἕτερον εὐχάριστον, ἡ
 λέγειν πῃ ἡ ἀκούειν κατιότερον.)

22 Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ
 τοῦ Ἀρείου παγῶ, ἔφη· Ἄνδρες Ἀθηναῖοι,
 καὶ πάντα ὡς δεισιδαιμονεστέρους ὑμῶν
 θεωρῶ. 23 Περιχόμενος γὰρ καὶ ἀνα-
 θεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον

thens: and receiving a com-
 mandment unto Silas and * Ti-
 mothy, for to come to him with
 all speed, they departed.

16 Now while Paul waited
 for them at Athens, his spirit
 was stirr'd in him, when he saw
 the city * full of Idols.

17 Therefore disputed he in
 the synagogue with the Jews,
 and with the devout persons;
 and in the market daily with
 them that met with him.

18 Then certain philoso-
 phers of the Epicureans, and of
 the Stoicks, encountred him:
 and some said, What will this
 babler say? other some, He
 seemeth to be a setter forth
 of strange gods: because he
 preach'd unto them Jesus, and
 the resurrection.

19 And they took him, and
 brought him unto Areopagus,
 saying, May we know what
 this new doctrine, whereof
 thou speakest, is?

20 For thou bringest cer-
 tain strange things to our ears:
 we would know therefore
 what these things mean.

21 (For all the Athenians
 and strangers which * sojourn
 there, spent their time in no-
 thing else, but either to tell or
 to hear some new thing.)

22 Then Paul stood in the
 midst of * Areopagus, and said,
 Ye men of Athens, I perceive
 that in all things ye are * very
 superstitious.

23 For as I pass'd by, and
 beheld your devotions, I found

καὶ

TEXT.

TRANSLATION.

καὶ βωμὸν, ἐν ᾧ ἐπιγέγραπτο· Α-
γνώστῳ Θεῷ. Οἱ οὖν ἀγνοῦντες εὐσε-
βεῖτε, τῷτον ἐγὼ καταγγέλλω ὑμῖν.
24 Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον
καὶ πάντα τὰ ἐν αὐτῷ, ὅτι οὐ ἔρα-
νῖ καὶ τῆς Κύριος ὑπάρχων, ἐκ ἐν
χειροποιήτοις ναοῖς κατοικεῖ. 25 Οὐ-
δὲ ὑπὸ χειρῶν ἀνθρώπων θεα-
πύεται προσδοκίμεός πινθη, αὐτὸς

an altar with this inscription,
TO THE UNKNOWN
GOD. Whom therefore ye
* worship and know not, him
declare I unto you.

24 God that made the world,
and all things therein, seeing
that he is Lord of heaven and
earth, dwelleth not in temples
made with hands,

25 Neither is worshipp'd
with mens hands, as tho' he
needed any thing, seeing he

δίδυς

P A R A P H R A S E.

brought him unto Athens; and receiving a commandment unto Silas and Timothy, for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his Spirit was stirr'd in him, when he saw the City full of Idols. 17 Therefore disputed he in the Synagogue with the Jews, and with the devout Persons, *i. e. the Greeks that were Profelytes to the Jewish Religion*; and also in the Market daily with them that met with him, *being Heathens or Idolaters*. 18 Then certain Philosophers of the Epicureans, and of the Stoicks, encountred him: and some said, What will this Babler say? other some, He seemeth to be a setter forth of strange Gods; because he preach'd unto them Jesus, and the Resurrection. 19 And they took him, and brought him unto Areopagus, *or Mars-hill, where was their place of Judicature*, saying, May we know what this new Doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our Ears: we would know therefore what these things mean. 21 (For all the Athenians and Strangers which sojourn there, spent their time in nothing else, but either to tell or to hear some new thing.)

X.
And thence to
Athens.

22 Then Paul stood in the midst of Areopagus, and said, Ye men of Athens, I perceive that in all things ye are very Superstitious, *or much given to the Worship of Gods*. 23 For as I pass'd by, and beheld your Devotions *or Deities*, I found an Altar with this Inscription, TO THE UNKNOWN GOD. Whom therefore ye Worship and know not, him declare I unto you. 24 God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, *as if he stood in need of them, or could be confin'd to them by Images, or any other Human means*; 25 neither is Worshipp'd with any thing made or offer'd to him by mens hands, as tho' he needed any thing offer'd to him, seeing he gives to

XI.
Paul's Discourse
before the Athe-
nian Judicature.

TEXT.

TRANSLATION.

διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ πάντα. 26 Εποίησέ τι ἕξ ἐνὸς αἱματός· πᾶν ἔστιν ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρὸς ὥπον τῆς γῆς, εἰσας ὡς τεταγμένους χρόνους, καὶ τὰς ἐσθλότητας τῆς κατοικίας αὐτῶν. 27 Ζητεῖν τὸ Κύριον, εἰ ἄρα γε ψηλαφήσεται αὐτὸν καὶ εὕρει· καὶ τοι γὰρ ὅ μακρὰν ἀπὸ ἐνὸς ἐχάσθαι ἡμῶν ὑπάρχοντα. 28 Εἰ αὐτῷ ᾧ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν· ὥς καὶ πινες τῶν κατ' ὑμᾶς ποιητῶν εἰρήχασι. Τῷ γὰρ καὶ γινώσκοντες ἐσμεν. 29 Γεῖον οὖν ὑπάρχοντες ὁ Θεὸς, ὅτι οὐ φείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χειρὸς τέχνης καὶ ἐκφυμύσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τὸς μὲν ὅν χρόνους τῆς αἰωνιότητος ὑπερδιδόν ὁ Θεός, ταῦν πανταχοῦ γέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. 31 Διότι ἔφησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκομένην ἐν δικαιο-

giveth to all life, and breath, and all things ;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determin'd the times before appointed, and the bounds of their habitation :

27 That they should seek the Lord, if haply they should feel after him, and find him, tho' he be not far from every one of us :

28 For in him we live, and move, and have our being : as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God * overlooking, now commandeth all men every where to repent :

31 Because he hath appointed a day in the which he will judge the world in righteous-

ANNOTATIONS.

(aa) See my Account of the *Plantation of the World* by the *Posterity of Noah*, in the first Volume of my *Historical Geogr. of the O. T.*

(b) St Paul in the following Verse evidently refers to the Poet *Aratus*, τῷ γὰρ ὡς ἡμεῖς ἐσμεν, being the former part of the fifth Verse of *Aratus's Phænomena* : and no wonder St Paul should chiefly cite *Aratus*, he being his Countryman or a *Cilician*.

PARAPHRASE.

All life, and breath, and all things. 26 And whereas you have wrong Notions concerning the Rise of Mankind, as if the different Nations thereof had different Originals, and were not descended All of One and the same Stock, which seems to have been one cause of Polytheism; I inform you to the contrary, that there is but One God, who, as he made the World and all things therein, so has made of One Blood, i. e. of Adam, all Nations of Men, for to dwell on all the face of the Earth; and has determin'd the several Times, or remarkable Revolutions of Affairs in the World; which have not hapned, nor shall happen by Chance, but exactly as they are Before appointed by the Wisdom of the said Divine Providence. And whereas you have among you many erroneous and wild Stories (aa) concerning the Plantation of the World, ye are to know that the same was not done without the Disposal of the same hand of Providence, which determin'd also the Bounds of their Habitation, i. e. of the Countries inhabited by the several Nations of Men. 27 And the End of God's Works of Creation and Providence is this, that they, i. e. Men should seek after the Knowledge of the Lord, who thus made, and still governs them, if haply they should take the pains to seek after the Knowledge of him in that Darknes of Ignorance, which they should involve themselves in by their Wickedness; and on account of which gross Darknes, such of them as seek after God, may be said as it were to feel after him, as Men in the Dark do after any thing they would find: The End I say, of God's Works of Creation and Providence is this, that Men should seek after him, and find him; and tho' there is some Difficulty as things stand with the Gentile World in thus seeking and finding him, yet the Difficulty is almost wholly owing to Mens own Wickedness which has blinded them; for as for God himself, He is not (b) far from every one of Us: 28 For in him we live, and move, and have our being; as certain also of your own Poets have said, For we are also his Offspring. 29 Forasmuch then as we are the Offspring of God, we ought not to think that the Godhead is like unto Images of Gold, or Silver, or Stone, graven by Art and man's Device. 30 And the Times of this gross Idolatrous Ignorance of the Gentile World, God graciously as it were overlooking, so as not to punish the Gentiles for the same, as he justly might, by wholly forsaking them, and giving them over to follow their own Vain and Sinful Imaginations, now by the preaching and light of the Gospel makes known Himself, and his Will, and true Religion, or way of Worship to All men, to the Gentiles as well as to the Jews; and in order to the Gentiles being Accepted by him unto Salvation, notwithstanding their long Continuance for many Ages in Idolatry and all other Sins, only commands All men every where to repent of their former Idolatry and Sins, and to embrace and live for the future according to the Gospel of Jesus Christ. 31 Which is indispensably necessary unto Salvation, because he has appointed a day in the which he will Judge the World in Righteousness,

TEXT.

TRANSLATION.

συνή, ὃς ἀνδρὶ ᾧ ὤρισεν, πίνειν πα-
ραχρὴν πάντων, ἀναστήσας αὐτὸν ἐκ
νεκρῶν.

32 Ακούσαντες δὲ ἀιάσασιν νε-
κρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶ-
πον· Ακουσόμεθα σε πάλιν ὅτι τέ-
τα. 33 Καὶ ἕτως ὁ Παῦλος ἐξηλ-
θεν ἐκ μέσθ' αὐτῶν. 34 Τινες δὲ
ἄνδρες κολληθέντες αὐτῷ, ὅτι πείσθουσιν
ὅτι οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης,
καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἑτε-
ροι σὺν αὐτοῖς.

Κεφ. ιη'. Μετὰ δὲ ταῦτα χει-
ραίς ὁ Παῦλος ἐκ τῆς Ἀθηνῶν, ἤλ-
θεν εἰς Κόρινθον· 2 καὶ εὗρον Πινα-
ρῖον ὀνόματι Ἀκύλαν, Ποιπικὸν τῷ
γυνεὶ, ὡς σφάτως ἐληλυθότα ἐκ τῆς
Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα
αὐτοῦ, (ἧς τὸ διατεταχέναι Κλαύ-
διον χωρίζεσθαι πάντας τοὺς Ἰουδαίους
ἐκ τῆς Ῥώμης) προσήλθον αὐτοῖς· 3 Καὶ
διὰ τὸ ὁμότεχον εἶναι, ἔμενε παρ' αὐ-
τοῖς, καὶ ἐργάζετο· ἦσαν γὰρ σκηνοποιοὶ
καὶ τέχνη. 4 Διελέγετο δὲ ὡς τῇ
συναγωγῇ καὶ πᾶσι σάββατον, ἐπειγέ-
τε Ἰουδαίους καὶ Ἑλλήνας· 5 Ὡς δὲ
κατήλθον ἐκ τῆς Μακεδονίας, καὶ
Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ
πνεύματι ὁ Παῦλος, μαρτυροῦ-
μεν τοῖς Ἰουδαίοις καὶ Χριστὸν Ἰησοῦν.

ness, by *that* man whom he
hath ordain'd; whereof he hath
given assurance unto all men,
in that he hath rais'd him from
the dead.

32 And when they heard of
the resurrection of the dead,
some mock'd: and others said,
We will hear thee again of
this matter.

33 So Paul departed from
among them.

34 Howbeit certain men
clave unto him, and believ'd:
among * whom *was* Dionysius
the Areopagite, and a woman
nam'd Damaris, and others with
them.

Chap. XVIII.

After these things, Paul de-
parted from Athens, and came
to Corinth;

2 And found a certain Jew
nam'd Aquila, born in Pon-
tus, lately come from Italy,
with his wife Priscilla (because
that Claudius had commanded
all Jews to depart from Rome)
and came unto them.

3 And because he was of the
same * trade, he abode with
them, and wrought (for by
their * trade they were tent-
makers)

4 And he reason'd in the
synagogue every sabbath, and
persuaded the Jews, and the
Greeks.

5 And when Silas and * Ti-
mothy were come from Mace-
donia, Paul was press'd in spi-
rit, and testify'd to the Jews,
that Jesus was Christ.

TEXT.

TRANSLATION.

6 Αντιπασομένων δὲ αὐτῶν καὶ βλασφημοῦντων, ἐκπναζόμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τῇ κεφαλῇ ὑμῶν· καθαρὸς ἐγὼ, ἀπὸ τῆς νῦν εἰς τὰ ἔθνη πορεύσομαι.

6 And when they oppos'd themselves, and blasphem'd, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 Καὶ

PARAPHRASE.

ness, by that Man *Jesus*, whom he hath ordain'd to be Judge of *All men at that day*; whereof he hath given assurance unto all Men, in that he hath rais'd him from the Dead.

32 And when they heard of the Resurrection of the Dead, some mock'd *at it, as an absurd and impossible thing*: and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit *his Discourse was not wholly ineffectual*: for certain men clave unto him, and believ'd; among whom was Dionysius the Areopagite, *i. e. One of the Judges of the Court on the Areopagus or Mars-hill*, and a woman, or (*as the word may be render'd*) *his Wife*, nam'd Damaris, and others with them.

XII.
The Event of St Paul's Discourse.

Chap. XVIII. After these things Paul departed from Athens, and came to Corinth; 2 and found a certain Jew nam'd Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome, *which was in the beginning of A. D. 52. according to the Bp. of Worcester*) and came unto them. 3 And because he was of the same Trade, he abode with them, and wrought (for by their Trade they were Tent-makers) 4 And he reason'd in the Synagogue every Sabbath, and perswaded, *i. e. us'd proper Arguments to perswade the Jews, and such of the Greeks as, being Proselytes to the Jewish Religion, came to the Synagogue.* 5 And when Silas and Timothy were come from Macedonia, Paul was press'd, or urg'd in Spirit, *i. e. either by his Own or by the Holy Spirit, to try once more what Good he could do upon the Jews*; and accordingly he testify'd again to the Jews that Jesus was Christ. 6 And when they oppos'd themselves, and blasphem'd, or spoke Evil of Christ and his Doctrine, he shook his Raiment, *in token of their Unworthiness to have the Gospel preach'd any more to them*, and said unto them, (c) Your Blood be upon your Own heads; I am Clean or Guiltless in that respect, *i. e. Your Destruction must be at your own doors; I am no ways Blamable for it, having discharg'd my Duty in reference to you*: from henceforth I will go and preach the Gospel unto the Gentiles only, *that are in this City.* 7 And

XIII.
Paul comes to Corinth.

(c) Compare Ezek. 3. 18, 19. and 18. 13.

he

TEXT.

TRANSLATION.

7 Καὶ μεταβὰς ἐκῆθεν, ἦλθεν εἰς οἰκίαν πρὸς ὀνόματι Ἰύστου, σεβομένου τὸ θεόν, ὃ ἡ οἰκία κυν συνομοθεῖσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ἀρχισυνάγωγος ὁπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ὁπίσθουν, καὶ ἐβαπτίζοντο. 9 Εἶπε δὲ ὁ Κύριος δι' ὀράματός· Ὁ νυκτὶ τῷ Παύλῳ· Μὴ φοβού, ἀλλὰ λαλεῖ, καὶ μὴ σιωπήσῃς. 10 Διότι ἐγώ ε�μι μετ' σέ, καὶ οὐδεὶς ἐπιθήσει ἀσιν σου· ὅτι κακῶσά σε· διότι λαὸς ὅς μοι πολὺς ἐστὶν τῇ πόλει ταύτῃ. 11 Ἐσχίσσετέ με ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸ λόγον τοῦ Θεοῦ.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῷ Ἀχαΐας, κατεπέστηξεν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες· Οὐκ ὡς τὸ νόμον ἔπος ἀναπαύει τὰς ἀνθρώπους σέβειν τὸ θεόν. 14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τὰς Ἰουδαίους· Εἰ μὲν ἐν κυν ἀδίκημά τι ἢ ῥαδιουργία πονηρὴν, ὧς Ἰουδαῖοι, καὶ λόγον ἀντιθέμενον ὑμῶν. 15 Εἰ δὲ ζήτημά ἐστι πρὸς λόγον καὶ ὀνομάζων καὶ νόμον καὶ κατ' ὑμᾶς, ὅπως αὐτοί· κριτὴς ὃ ἐγὼ τέπων ἐβόλομαι (εἰ). 16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

7 And he departed thence, and entred into a certain man's house, nam'd Justus, one that worshipp'd God, whose house joyn'd hard to the synagogue.

8 And Crispus *a chief ruler of the synagogue, believ'd on the Lord with all his house: and many of the Corinthians, hearing, believ'd, and were baptiz'd.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.

11 And he continu'd there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow perswadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

TEXT.

TRANSLATION.

17 Επιλαβόμενοι δὲ πάντες οἱ ἑλ-
λῆνες Σωθένην τὸν ἀρχισυνάγωγον,
ἐτυπὸν ἐμπαροῦν τῷ βήματι· καὶ
οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

18 Ὁ δὲ Παῦλος ἐπὶ παρο-
μένας ἡμέρας ἰχθυῖς, τοῖς ἀδελ-
φοῖς σποταζάμενος, ἐξέπλει εἰς
τὴν Συρίαν· καὶ σὺν αὐτῷ Πρίσκιλλα

17 Then all the Greeks took
Sosthenes, * a chief ruler of the
synagogue, and beat him be-
fore the judgment-seat: and
Gallio car'd for none of those
things.

18 And Paul *after this* tar-
ry'd *there* yet a good while,
and then took his leave of the
brethren, and sail'd thence in-
to Syria, and with him Priscilla

καὶ

PARAPHRASE.

he departed thence, and entred into a certain Man's house, nam'd Justus,
one that Worthipp'd *the True God, being a Jewish Profelyte*, whose
house joyn'd hard to the Synagogue. 8 And Crispus, a chief Ruler
of the Synagogue, believ'd on the Lord with all his House: and many
of the Corinthians, hearing, believ'd, and were baptiz'd. 9 Then spake
the Lord to Paul in the night by a Vision, Be not afraid, but speak, and
hold not thy peace: 10 for I am with thee, and no man shall set on
thee, to hurt thee: for I have much People in this City. 11 And he
continu'd there a Year and six Months, teaching the Word of God
among them.

12 And when (d) Gallio was the *Proconsul*, or Deputy-governor of
Achaia, the Jews made Insurrection with one accord against Paul, and
brought him to the Judgment-seat, 13 saying, This fellow perswadeth
men to worship God contrary to the Law of us Jews. 14 And when
Paul was now about to open his mouth, Gallio said unto the Jews, If it
were a matter of wrong, or wicked lewdness, O ye Jews, reason would
that I should bear with you: 15 But if it be a question of Words
and Names, viz. *whether one Jesus be the Messiah or Christ, (Ἰησ.)* and
of your Law, look ye to it; for I will be no Judge of such matters.
16 And he drave them from the Judgment-seat. 17 Then all the
Greeks *there present* took Sosthenes, a chief Ruler of the Synagogue, as
Crispus was, *but one who believ'd not, and so appear'd a chief manager
against Paul*, and beat him before the Judgment-seat; and Gallio car'd
for none, *i. e. took no notice* of those things.

XIV.
Gallio refuses to
take notice of the
Accusation of St
Paul by the Jews.

18 And Paul after this tarry'd there yet a good while, and then took his
leave of the Brethren, and Sail'd thence into Syria, and with him Priscilla

XV.
Paul departing
from Corinth, re-
turns into Syria.

(d) This Gallio was elder Brother of the famous *Annaeus Seneca*, and was Pro-
consul of Achaia in A. D. 53. according to the Bishop of Worcester.

S

and

TEXT.

TRANSLATION.

καὶ Ἀκύλας, χειράμεν^Θ τὴν κεφαλὴν οὗ Κεγχρεᾶς· εἶχε δὲ εὐχλὴν.
 19 Κατήντησε δὲ εἰς Ἐφεσοὺς, καὶ κεί-
 νους κατέλιπε αὐτοῖς· αὐτὸς δὲ εἰσελθὼν
 εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰου-
 δαίοις. 20 Ἐρωτῶντων δὲ αὐτῶν ὅτι
 πλείονα χρόνον μένηται παρ' αὐτοῖς,
 οὐκ ἐπένευσεν· 21 Ἀλλ' ἀπετάξατο
 αὐτοῖς, εἰπὼν· Δεῖ με πάντως τὴν ἑορ-
 τὴν τὴν ἑρχομένην ποιῆσαι εἰς Ἱερουσόλυ-
 μα· πάλιν δὲ ἀναχέμεν^ω πρὸς ὑμᾶς,
 ἢ Θεὸς θέλοι. Καὶ ἀνήχθη ὧς εἰς
 Ἐφέσον. 22 Καὶ κατελθὼν εἰς Κα-
 σάρεα, ἀναβὰς, καὶ ἀσπασάμεν^Θ τὴν
 ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

23 Καὶ ποιήσας χρόνον πνῆ, ἐξῆλ-
 θε, διερχόμενος καθεξῆς τὴν Γαλα-
 τικὴν χώραν καὶ Φρυγίαν, ὁπσιθεύων
 πάντας τοὺς μαθητάς. 24 Ἰσθαῖ^Θ
 δὲ τις Ἀπολλῶς οὐνόματι, Ἀλεξανδρεὺς
 τῆς γένεως, ἀνὴρ λόγιος, κατήντησεν εἰς
 Ἐφεσοὺς, διωπτόντων ἐν ταῖς γραφαῖς.
 25 Οὗτος ὡς κατηχημένος τὸ ὄδον τοῦ
 Κυρίου· καὶ ζῶν τῷ πνεύματι, ἐλά-
 λει καὶ ἐδίδασκεν ἀκριβῶς τὰ θεῖα τοῦ
 Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα
 Ἰωάννου. 26 Οὗτος τε ἤρξατο παρ-
 ῥησιάζεσθαι οὗ τῇ συναγωγῇ· Ἀκύν-
 τας δὲ αὐτοῖς Ἀκύλας καὶ Πρίσκιλλα
 προσελάβοντο αὐτὸν, καὶ ἀεικέσθησαν

and Aquila, * who had shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself enter'd into the synagogue, and reason'd with the Jews.

20 When they desir'd him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that * is coming, in Jerusalem; but I will return again unto you, if God will. And he sail'd from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the Church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew nam'd Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded un-

αὐτοῖς

TEXT.

TRANSLATION.

αὐτῷ ἔδεικνυτο τὴν ὁδὸν τοῦ Θεοῦ ὁδοῦ. to him the way of God more perfectly.
27 Βουλομένου δὲ αὐτοῦ διαλθεῖν 27 And when he was dispos'd

PARAPHRASE.

and Aquila, who had shorn his head in Cenchrea, the Sea-port belonging to Corinth: for he had made a Vow of (e) Nazaritism, i. e. not to shave his head for a time; which Time being expir'd, he was to shave his head (e) according to the Law. 19 And he, i. e. Paul, came to Ephesus, and left them, i. e. Aquila and Priscilla, there at Ephesus, when he departed thence for Syria: but before he thus departed, he himself enter'd into the Synagogue, and reason'd with the Jews. 20 When they desir'd him to tarry longer time with them, he consented not: 21 but bade them Farewel, saying, I must by all means keep this Feast of the Passover (A. D. 54.) that is coming in Jerusalem; but I will return again unto you, if God will. And he sail'd from Ephesus. 22 And when he had landed at Cesarea on the Mediterranean Sea, and gone up thence, and saluted the Church at Jerusalem, and kept the Feast there, he went down to Antioch, from whence he set forth.

SECTION IX.

Containing an Account of St Paul's Preaching the Gospel, From his Third Departure on that Design from Antioch A. D. 54. To his Return to Antioch A. D. 58. Which Particulars take up Chap. XVIII. 23 — XXI. 17.

23 And after He, i. e. Paul, had spent some time there, i. e. at Antioch, he departed, and went over all the Country of Galatia and Phrygia in order, strengthening all the Disciples. 24 And a certain Jew nam'd Apollos, born at Alexandria, an Eloquent man, and mighty in the Knowledge and Understanding of the Scriptures, came to Ephesus. 25 This man was somewhat instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the Things of the Lord, knowing, and so having yet receiv'd only the Baptism of John, which call'd the Jews to Repentance, and to believe on Jesus, who should come after Him the Baptist. 26 And he began to spake boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly; and therefore they teaching him the necessity of Baptism according to the Institution of Christ, it is not in reason to be Doubted, but that he was forthwith Baptiz'd accordingly at Ephesus. 27 And when he was

I.
Paul departs again from Antioch: And an Account of Apollos.

(e) See Numb. 6. 18.

TEXT.

TRANSLATION.

εἰς τὴν Ἀχαΐαν, ὡς προεφάρμαροι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν. ὃς ὡς ἐγγενόμενος, συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τὴν χάριν. 28 Εὐτόνως ᾧ τοῖς Ἰουδαίοις διακατηλέγετο δημοσίᾳ, ὅπως δεικνύς διὰ τῶν γραφῶν, εἶ) τὸν Χριστὸν Ἰησοῦν.

Κεφ. ιθ'. Εγένετο δὲ ὡς τῷ τῷ Ἀπολλῷ εἶ) ὁ Κρίνθω, Πᾶλλον διελθόντα τὰ ἀνωπερὶ μέρη, ἐλθὼν εἰς Ἐφεσοῦν καὶ εὗρον πινυας μαθηταί· 2 εἶπε πρὸς αὐτούς· Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἔστιν, ἠκούσαμεν. 3 Εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. 4 Εἶπε δὲ Πᾶλ· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα σιτεύωσι, τοῦτέστιν, εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ακούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 6 Καὶ ὅπως γίνετο αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς· ἐλάλου τε γλῶσσας, καὶ ὡς φητέον. 7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκάδύο.

pos'd to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who when he was come, help'd them much which had believ'd thro' grace.

28 For he mightily convinc'd the Jews, and that publicly, shewing by the Scriptures, that Jesus was Christ.

Chap. XIX.

And it came to pass, that while Apollos was at Corinth, Paul having pass'd thro' the upper*parts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye receiv'd the Holy Ghost since ye believ'd? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptiz'd? and they said, Unto John's baptism.

4 Then said Paul, John verily baptiz'd with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptiz'd in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

TEXT.

TRANSLATION.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν,
ἐπαρρησιάζετο, ἕως μηνῶν τῶν ἀ-
λεγμένων καὶ πείθων τὰς ψαῖς τῆς
βασιλείας τοῦ Θεοῦ. 9 Ὡς δὲ πι-
νες ἐκκληρούντο καὶ ἠπειθουν, κα-
κολογῶντες τὴν ὁδὸν αἰῶπιν τοῦ

8 And he went into the sy-
nagogue, and spake boldly for
the space of three months,* dis-
coursing and perswading the
things concerning the kingdom
of God.

9 But when divers were
harden'd, and believ'd not, but
spake evil of that way before

πλήν.

P A R A P H R A S E.

dispos'd to pass into Achaia, the Brethren wrote, exhorting the Disci-
ples to receive him: who when he was come, help'd (*thro' the Grace or
Gifts of God vouchsaf'd unto him*) them much, who had Believ'd, thro'
the Grace of God, vouchsaf'd likewise unto them, both in Graciously mak-
ing known the Gospel unto them, and also Graciously disposing their Hearts
to embrace it when made known. 28 For he mightily convinc'd the
Jews, and that publickly, shewing by the Scriptures, that Jesus was
Christ.

Chap. XIX. And it came to pass, that while Apollos was at Corinth
in Achaia, Paul having pass'd thro' the upper parts of Asia the Less, large-
ly so call'd, and particularly (f) Galatia and Phrygia, came to Ephesus;
and finding certain Disciples, 2 he said unto them, Have ye receiv'd
the Holy Ghost since ye Believ'd? And they said unto him, We have
not so much as heard whether there be any Holy Ghost. 3 And he said
unto them, Unto what Baptism then were ye baptiz'd, since ye could not
be baptiz'd with the Baptism Instituted by Christ, but ye must have heard
of the Holy Ghost, his Name being mention'd in the Form prescrib'd to
be us'd at his Baptism? And they said, Unto John's Baptism. 4 Then
said Paul, John verily baptiz'd with the Baptism of Repentance, saying
unto the People, That they should believe on him which should come
after him, that is, on Christ Jesus. 5 When they heard this, they were
baptiz'd in the name of the Lord Jesus. 6 And when Paul had laid his
hands upon them, the Holy Ghost came on them; and they spake with
Tongues, and Prophecy'd. 7 And all the Men were about twelve.
8 And he went into the synagogue, and spake boldly for the space of
three months, discoursing and perswading, *i. e. endeavouring to persuade
them to believe* the things concerning the Kingdom of God, *i. e. to be-
lieve the Gospel.* 9 But when divers were harden'd, and believ'd not,
but spake evil of That way, viz. unto Salvation, *i. e. of Christianity or*

II.
Paul comes to
Ephesus.

(f) See Chap. 18. 23.

TEXT.

πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε
 τὸς μαθητὰς, καθ' ἡμέραν διαλεγόμενος
 ἐν τῇ σχολῇ Τυράννου. 10 Τῷ δὲ
 ἐγένετο ἐπὶ ἑτη δύο· ὥστε πάντας τοὺς κα-
 τοικῶντας ἢ Ἀσίαν ἀκούσαι ἢ λόγον τοῦ
 Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας.
 11 Δυνάμεις τε καὶ ταῖς τεχνάσας ἐποίη-
 ὁ Θεὸς διὰ τῶν χειρῶν Παύλου. 12 Ὡς
 καὶ ἐπὶ τοὺς ἀσθενῶντας ἐπιφέρεσθαι, ἀπὸ ὧν
 χρωτὸς αὐτῶν σενδάρια καὶ σιμικίνθια, καὶ
 ἀπαλλάσσεσθαι ἀπ' αὐτῶν ταῖς ἰόσους,
 τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχε-
 σθαι ἀπ' αὐτῶν.
 13 Ἐπεχίρησεν δὲ πινες ἀπὸ τῶν περι-
 ερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν
 ὅτι τὸς ἔχοντες τὰ πνεύματα τὰ πο-
 νηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγουσιν.
 Ορκίζομεν ὑμᾶς ὅτι Ἰησοῦν, ὃν ὁ Παῦλος
 κηρύσσει. 14 Ἦσαν δὲ πινες υἱοὶ Σκευᾶ
 Ἰουδαίου ἀρχιερέως ἐπὶ αὐτοῦ, οἱ τοῦτο ποιεῖ-
 ντες. 15 Ἀποκρίθεις δὲ τὸ πνεῦμα τὸ
 πονηρὸν, εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ
 τὸν Παῦλον ὁπταίωμαι· ὑμεῖς δὲ πίνετε ἐγὼ;
 16 Καὶ ἐφαλλόμενος ἐπ' αὐτούς ὁ ἄν-
 θρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ
 κατακυριεύσας αὐτῶν, ἴχυσεν κατ' αὐτοὺς,
 ὥστε γυμνὰς καὶ τειραυματισμένους ἐκφυ-
 γεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 Τοῦτο δὲ ἐγέ-
 νετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι
 τοῖς κατοικοῦσι ἢ Ἐφεσον καὶ ἐπίπτεσε

TRANSLATION.

the multitude, he departed from them, and separated the disciples, *discourfing daily in the school of one Tyrannus.

10 And this continu'd by the fpace of two years; fo that all they which dwelt in Asia heard the word of the Lord Jefus, both Jews and *Gentiles.

11 And God wrought fpecial miracles by the hands of Paul:

12 So that from his body were brought unto the fick, handkerchiefs or aprons, and the difeafes departed from them, and the evil fpirits went out of them.

13 Then certain of the *Jews that went about, being exorcifts, took upon them to call over them which had evil fpirits, the name of the Lord Jefus, faying, We adjure you by Jefus, whom Paul preacheth.

14 And there were feven fons of one Sceva a Jew, and chief of the priefts, which did fo.

15 And the evil fpirit anfwer'd and faid, Jefus I know, and Paul I know; but who are ye?

16 And the man in whom the evil fpirit was, leapt on them, and overcame them, and prevail'd againft them, fo that they fled out of that houfe naked and wounded.

17 And this was known to all the Jews and *Gentiles alfo dwelling at Ephesus; and fear

TEXT.

TRANSLATION.

φύλον ὅτι πάντας αὐτῆς, καὶ ἐμε-
γαλιώετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

18 Πολλοὶ τε τῶν πεπιστευκότων ἤρ-
χοντο, ἑξομολογούμενοι καὶ ἀναγγέ-
λοντες τὰς πράξεις αὐτῶν. 19 Ἰθα-
νοὶ δὲ τὰ θεῖα ὡραζάντων, συνε-
έγκαιτες τὰς βίβλους, κατέκαον ἐνώ-
πιον πάντων· καὶ συνεψήφισεν τὰς τιμὰς

fell on them all, and the name
of the Lord Jesus was magni-
fy'd.

18 And many that believ'd
came, and confess'd, and shew'd
their deeds.

19 Many also of them which
us'd *magical arts, brought
their books together, and
burn'd them before all men:
and they counted the price of

αὐτῶν,

PARAPHRASE.

the Gospel, before the Multitude, he departed from them, and separated
the Disciples into a Company by themselves, discoursing and instructing
them daily in the private School of one Tyrannus. 10 And this conti-
nu'd by the space of two years; so that all they which dwelt in Asia
heard the Word of the Lord Jesus, both Jews and Gentiles. 11 And
God wrought special Miracles by the hands of Paul: 12 So that
from his body were brought unto the Sick, handkerchiefs or aprons,
and the diseases departed from them, and the evil Spirits went out of
them.

13 Then certain of the Jews that went about to cast Devils out of
Persons possess'd therewith, these Jews being Exorcists, i. e. such as did
cast out Devils, by Adjuring them to come forth in the Name of the God
of Abraham, &c. took upon them to call over them which had evil Spi-
rits, the Name of the Lord Jesus, saying, We adjure you by Jesus whom
Paul preaches, to come forth. 14 And there were seven Sons of one
Sceva a Jew, and chief among the Families of the Priests, which did so
to a certain man possess'd. 15 And the evil Spirit answer'd and said,
Jesus I know to have Authority in himself to cast me out, and Paul I
know to have Authority from Jesus to cast me out likewise; but who are
ye? i. e. I know you have no such Authority. 16 And the man in whom
the evil Spirit was, leapt on them, and overcame them, and prevail'd
against them, so that they fled out of that house naked and wounded.
17 And this was known to all the Jews and Gentiles also dwelling at
Ephesus; and Fear or Reverence for the Name of Jesus, and for Paul,
and the Disciples, fell on them all, and the Name of the Lord Jesus was
magnify'd. 18 And many that believ'd came, and, as a Token of their
true Repentance, confess'd, and shew'd their former Evil Deeds to St
Paul. 19 Many also of them which us'd magical Arts brought their
books together, and burn'd them before all men: and they counted the
price

III.

Jewish Exorcists
beat by a man
possess'd.

TEXT.

TRANSLATION.

αὐτῶν, καὶ εὗρεν ἀργεῖα μυριάδας
πέντε. 20 Οὕτω καὶ κράτος ὁ λόγος
τῆς Κυρίας ἠύξανε καὶ ἰσχυεν.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔγε-
το ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν
τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς
Ιερουσαλὴμ, εἰπὼν· Ὅτι μὲν τὸ γινέσθαι
με ἐκάθ, δεῦ με καὶ Ῥώμῃσι ἰδεῖν.

22 Αποτείλας δὲ εἰς τὴν Μακεδονίαν
δύο τῶν ἀκολουθούντων αὐτῷ, Τιμόθεον καὶ
Εραστον, αὐτοὺς ἐπέχετο ἑσθόναι εἰς τὴν
Ἀσίαν. 23 Ἐγένετο δὲ καὶ τὸ κατὰ
ἐκεῖνοι πάρος οὐκ ὀλίγος θῆλος ὁ
ὁδῶν. 24 Δημήτριος γάρ τις ὀνόματι,

ἀργυροκόπος, ποιῶν ναὺς ἀργυρῶς Ἀρ-
τέμιδος, πρῆιχετο τοῖς τεχνίταις ἐρ-
γασίαν οὐκ ὀλίγην. 25 Οὓς συνα-
θροίσας, καὶ τὰς θῆλαις ταῖς ποιεῖν ἐρ-
γάτας, εἶπεν· Ἄνδρες, ὅπῃταθε ὅτι ἐκ
ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν
ᾧσιν. 26 Καὶ θεωρεῖτε καὶ ἰδοὺτε ὅτι
ἐν μόνον Εφέσῳ, ἀλλὰ σχεδὸν πάσης
τῆς Ἀσίας ὁ Παῦλος ὅτι πείσας
μετέστησεν ἱκανοὶ ὄχλοι, λέγων ὅτι
οὐκ εἰσὶ θεοὶ οἱ ἀπὸ χειρῶν γινόμενοι.

27 Οὐ μόνον δὲ τούτο κινδυνεύει ἡ-
μῖν τὸ μὴ εἶναι εἰς ἀπελεγμὸν ἐλθεῖν,
ἀλλὰ καὶ τὸ ὅτι μεγάλης θεᾶς Ἀρτέμιδος
ιερόν εἰς ὁδοὺν λογιζομένην, μέλλειν τε
καταφρονεῖσθαι καὶ μεγαλειότην αὐ-

them, and found it fifty thou-
sand pieces of silver.

20 So mightily grew the
word of God, and prevail'd.

21 After these things were
ended, Paul purpos'd in the
spirit, when he had pass'd thro'
Macedonia and Achaia, to go
to Jerusalem, saying, After I
have been there, I must also
see Rome.

22 So he sent into Macedo-
nia two of them that ministred
unto him, * Timothy and Era-
stus; but he himself stay'd in
Asia for a season.

23 And the same time there
arose no small stir about that
way.

24 For a certain man, nam'd
Demetrius, a silver-smith, which
made silver shrines for Diana,
brought no small gain unto the
*trades-men.

25 Whom he call'd together
with the workmen of like oc-
cupation, and said, Sirs, ye
know that by this *trade we
have our wealth:

26 Moreover, ye see and
hear, that not alone at Ephe-
sus, but almost throughout all
Asia, this Paul hath perswaded
and turn'd away much peo-
ple, saying, that they be no
gods which are made with
hands:

27 So that not only this our
*trade is in danger to be set at
nought; but also that the tem-
ple of the great goddess Diana
should be despis'd, and her
magnificence should be de-

της,

TEXT.

TRANSLATION.

της, ὡς ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. 28 Ακούσαντες δὲ, καὶ γινόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μηγάλη ἡ Ἀρtemis Εφεσίων. 29 Καὶ ἐπλήθη ἡ πόλις συγχύσεως· ὤρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναπείσαντες Γάϊον καὶ Αἰτίαρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. 30 Τῷ δὲ Παύλῳ βυλομήδρου

stroy'd, whom all Asia, and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cry'd out, saying, Great is Diana of the Ephesians.

29 And the whole city was fill'd with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rush'd with one accord into the theater.

30 And when Paul would

είσελ-

PARAPHRASE.

price of them, and found it fifty thousand pieces of Silver. 20 So mightily grew the Word of God, and prevail'd.

21 After these things were ended, Paul purpos'd in the Spirit, *i. e.* resolv'd within himself, when he had pass'd thro' Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministred unto him, Timothy and Erastus; but he himself stay'd in Asia for a season. 23 And the same time there arose no small stir about that way, *i. e.* about Christianity. 24 For a certain man, nam'd Demetrius, a Silver-smith, which made Silver shrines for Diana, brought no small gain unto the Trades-men. 25 Whom he call'd together with the workmen of like Occupation, and said, Sirs, ye know that by this Trade we have our wealth: 26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turn'd away much People from worshipping the Gods of the Gentiles, and so from having any use of the Shrines or Images we make for our Gods, saying, that They be no Gods which are made with hands: 27 So that not only this our Trade is in danger to be set at nought; but also that the Temple of the great Goddess Diana should be despis'd, and Her Magnificence should be destroy'd, whom all Asia and the World worshippeth. 28 And when they heard these sayings, they were full of wrath, and cry'd out, saying, Great is Diana of the Ephesians. 29 And the whole City was fill'd with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's Companions in travel, they rush'd with one accord into the Theater, *with an intention to put Gaius and Aristarchus to the wild Beasts there.* 30 And when Paul would have entred

IV.
Demetrius raises
an Uproar.

T

in

TEXT.

TRANSLATION.

εἰσπλῆν εἰς τὸν δῆμον, οὐκ εἶον αὐτὸν οἱ μαθηταί. 31 Τινὲς δὲ καὶ τῶν Ασιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

32 Ἄλλοι μὲν οἷον ἄλλο π' ἐκέρζον· ἡ γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν πῶς ἔνεκεν συνεληλύθει.

33 Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤτελει ἀπολογεῖσθαι τῷ δήμῳ. 34 Ἐπιγινόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κερζόντων.

Μεγίστη ἡ Ἀρτεμὶς Ἐφεσίων. 35 Κατασείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἄνθρωπος ὃς ἐξινώσκει τὴν Ἐφεσίων πόλιν νεωκίῃς ἔσθαι τῆς μεγάλης θεᾶς Ἀρτέμιδος, ἢ τῆς Διοπέτῆς;

36 Ἀναπύρρηται οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς καταλαμῶνους ὑπάρχειν, καὶ μηδὲν προπετεῖς πράττειν. 37 Ἡγάγετε γὰρ τὴν ἀνδραγύειαν, ὅτε ἱεροσύλας, ὅτε βλασφημίας, ὅτε ἡδὲ τὸν ὑμῶν.

38 Εἰ μὲν οὖν Δεμήτριος καὶ οἱ σὺν αὐτῷ τεχνί-

have entred in unto the people, the disciples suffer'd him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.

32 Some therefore cry'd one thing, and some another: for the assembly was confus'd, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cry'd out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeas'd the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

38 Wherefore if Demetrius, and the *tradesmen which are

TEXT.

TRANSLATION.

ταὺς πρὸς πᾶσι λόγοι ἔχουσιν, ἀγ-
ραῖοι ἀγριταί, καὶ ἀνθύπατοί εἰ-
σιν ἐγκαλείσασαι ἀλλήλους. 39 Εἰ
δὲ πρὸς ἑτέρων ἐπιζητῆτε,

with him, have a matter against
any man, * it is term-time, and
the judges sit; let them implead
one another.

39 But if ye enquire any
thing concerning other matters,

ci

P A R A P H R A S E.

in unto the People, the Disciples suffer'd him not. 31 And certain of
the chief of Asia, *i. e. certain of the Prefects or Governors of the Games
and Sports, which made a part of the Worship of the Gentile Gods, and
so the Care of them were entrusted to their Priests: Certain of these, who*
were his Friends, sent unto him, desiring him that he would not ad-
venture himself into the Theater. 32 Some therefore cry'd one thing,
and some another: for the Assembly was confus'd, and the more part
knew not wherefore they were come together. 33 And they drew one
Alexander out of the Multitude, the Jews putting him forward, *either
to plead the Common cause against Images, or to expose him to the Peoples
Rage, because he was turn'd Christian.* And Alexander beckned with the
hand, and would have made his defence unto the People. 34 But when
they knew that he was a Jew, all with one voice, about the space of
two hours, cry'd out, Great is Diana of the Ephesians. 35 And when
the Town-clerk, or Recorder, had appeas'd the People, he said, Ye men
of Ephesus, what man is there that knoweth not how that the City of
the Ephesians is a worshipper of the great Goddess Diana, and of the
Image which fell down from Jupiter, *according to the Fabulous Accounts
of the Heathens?* 36 Seeing then that these things are such in our Opi-
nion, that they cannot be spoken against, ye ought to be quiet, and to
do nothing rashly. 37 For ye have brought hither *into the Theater,*
with an intention to punish them, these Men, who are neither Robbers
of Churches, or Temples, nor yet have been prov'd to be Blasphemers of
your Goddess. 38 Wherefore if Demetrius, and the Tradesmen which
are with him, have a matter of Complaint against any Man for *injuring
their Trade,* it is Term-time, and the Judges sit; let them implead or en-
ter their Actions one against another. 39 But if ye would enquire any
thing concerning other matters, *than those relating to private Injuries
between*

A N N O T A T I O N S.

V. 37. † It is τὸν Θεόν, and not Θεάν, in Alex. and some other MSS. and it is
not to be doubted but that it is the Original Reading; there being no Reason
for changing Θεάν into Θεόν, but there being an obvious one for changing Θεόν
into Θεάν, as being accounted a Mistake by some Person that knew not, that
Θεός was us'd by the Greeks for a Feminine as well as Masculine.

TEXT.

TRANSLATION.

ὡς τῇ ἐνόμῳ ἐκκλησίᾳ ὀπιλυθήσεθι.
40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι
γάσπεως ὡς καὶ σήμερον, μηδενὸς αἰ-
τίᾳ ὑπαίρχοντος ὡς καὶ ὁ δυνήτομεθα
ἀποδῆναι λόγον τῆς συζητήσεως ταύ-
της. Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν
ἐκκλησίαν.

Κεφ. κ'. Μετὰ δὲ τὸ παύσαθαι τὸ
ῥέυθος, προσκαλεσάμενος ὁ Παῦλος
τοὺς μαθητὰς καὶ ἀσπασάμενος, ἐξῆλθε
πορευθῆναι εἰς τὴν Μακεδονίαν. 2 Διελ-
θὼν δὲ τὰ μέρη ἐκεῖνα, καὶ πρὸς ἀρχαίους
αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ελ-
λάδα. 3 Ποίησας τε μῶνας τρεῖς.

Γενομένης αὐτῷ ὀπισθελήσεως ὑπὸ τῶν
Ἰουδαίων μάλλοντι ἀνάγκῃ εἰς τὴν Συ-
ρίαν, ἐγένετο γνώμη ὅτι ὑποστρέφειν διὰ
Μακεδονίας. 4 Συνείπετο δὲ αὐτῷ Ἀ-
χρίστῳ Ἀσίᾳ Σώπατρος Βεροιαῖος· Θεσ-
σαλονικέων δὲ, Αἰσίταρχος καὶ Σεκῦνδος,
καὶ Γάιος Δερβῆος καὶ Τιμόθεος· Ἀσιανοὶ
δὲ, Τυχικός καὶ Τρόφιμος. 5 Οὗτοι
προερχόμενοι ἔμενον ἡμᾶς ἐν Τρωάδι.
6 Ἡμεῖς δὲ ἐξεπλευσάμενοι μετὰ ταῖς
ἡμέραις τῶν ἀζύμων ἀπὸ Φιλίππων,
καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωά-
δα ἄχρις ἡμερῶν πέντε, ὅτε διετίθα-
μεν ἡμέρας ἐπτά.

7 Εἰ δὲ τῇ μιᾷ τῇ σαββάτῳ, συνι-
στήσαντες τῇ μιᾷ ὅτε κλάσαι ἄρτον, ὁ Παῦλος

it shall be determin'd in a law-
ful assembly.

40 For we are in danger to
be * accus'd of a riot for what
is done to day; there being
no cause whereby we may
give an account of this con-
course. And when he had thus
spoken, he dismiss'd the as-
sembly.

Chap. XX.

And after the uproar was
ceas'd, Paul call'd unto him the
disciples, and embrac'd *them*,
and departed for to go into
Macedonia.

2 And when he had gone
over those parts, and had given
them much exhortation, he
came into Greece,

3 And *there* abode three
months. And when the Jews
laid wait for him, as he was
about to sail into Syria, he pur-
pos'd to return through Mace-
donia.

4 And there accompany'd
him into Asia, Sopater of Be-
rea; and of the Thessalonians,
Aristarchus, and Secundus; and
Gaius of Derbe, and * Timo-
thy; and of Asia, Tychicus and
Trophimus.

5 These going before, tar-
ry'd for us at Troas.

6 And we sail'd away from
Philippi, after the days of un-
leaven'd bread, and came unto
them to Troas, in five days,
where we abode seven days.

7 And upon the first *day* of
the week, when * we came to-
gether to break bread, Paul

TEXT.

TRANSLATION.

διελέγετο αὐτοῖς, μάλλ' ἔτι
τῇ ἐπαύριον πῦρ λόγον
μέχρι μεσονυκτίου. 8 Ἦσαν δὲ λαμ-

preach'd unto them, ready to de-
part on the morrow; and conti-
nu'd his speech until midnight.
8 And there were many

πάδες

PARAPHRASE.

between Man and Man, as concerning the Dishonour done to Diana by Paul, it shall be determin'd in a Lawful Assembly. 40 For we are in danger to be accus'd of a Riot for what is done to day; there being no good cause, whereby we may give a satisfactory Account of this Concourse, to the Superior Roman Magistrates. And when he had thus spoken, he dismiss'd the Assembly.

Chap. XX. And after the uproar was ceas'd, Paul call'd unto him the Disciples, and embrac'd them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much Exhortation, he came into Greece, 3 and there abode three months.

And when the Jews laid wait for him to take away his Life, as he was about to Sail into Syria, upon Notice thereof, he alter'd his Intention of Sailing directly from Greece towards Syria; and in order to avoid the said Jews, he purpos'd to go rather round about, and to return to Syria thro' Macedonia. 4 And there accompany'd him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 5 These going before, tarry'd for us at Troas. 6 And we (g) Sail'd away from Philippi after the days of Unleaven'd Bread, i. e. Passover-time or Easter, and came unto them to Troas, in five days, where we abode seven days.

7 And upon the first day of the week, i. e. the Lord's-day, when We came together to Celebrate Divine Service, and particularly to break Bread, i. e. to receive the Sacrament of the Lord's Supper, which was then receiv'd at least every Lord's-day; insomuch that the whole Divine Service is here, and elsewhere, denoted by Receiving the Sacrament, as being the Principal part thereof; Paul preach'd unto them, ready to depart on the morrow; and continu'd his Speech until midnight. 8 And there

V.
Paul go's from
Ephesus unto Ma-
cedonia and
Greece.

VI.
Paul returns to-
ward Syria thro'
Macedonia, and
thence Sails to
Troas.

VII.
Paul at Troas ce-
lebrates the Lord's
Supper, and raises
Eutychus to life.

ANNOTATIONS.

V. 7. † So it is read, and not μεσητῶν, in Alex. Cant. and several other MSS. and in Vulg. Syr. and Ethiop. Versions, and in Chrysost. It is not to be doubted, but μεσητῶν was first only a marginal note in some Copy.

(g) By St Luke's using here again the word *We*, it appears that here he join'd Paul again, and consequently that he had tarry'd here at Philippi, All the time between St Paul's leaving Philippi afore, Chap. 16. ult. and coming thither now.

V. 15.

TEXT.

TRANSLATION.

πάδες ἱκαναὶ οὗ τῷ ὑψώῳ ὃ ἦσαν
 συνηγμένοι. 9 Καθήμενος δὲ πρὸς
 νεανίας ὀνόματι Εὐτυχὸς ὅτι τῆς θυ-
 εῖδος, καταπερσμένος ὑπὸ βαθεῖ,
 ἀφελεγομένης ὁ Παῦλος ὅτι πλεῖον,
 κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν
 ἀπὸ τοῦ τρίτου ἑλίου καὶ ἦρθη νε-
 κρὸς. 10 Καταβὰς δὲ ὁ Παῦλος
 ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν
 εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ
 αὐτοῦ οὐκ αὐτῷ ἐστίν. 11 Αναβὰς δὲ,
 καὶ κλάσας ἄρτοι καὶ γευσάμενος,
 ἐφ' ἰσχυρόν τε ὁμιλήσας ἄχρις αὐ-
 γῆς, ὥπως ἔβηλθεν. 12 Ἡγαγον δὲ
 τὸν σαῦδα ζῶντα, καὶ πῶρε κλήθησαν
 ὁ ματρίως.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
 πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσίαν, ἐκεῖθεν
 μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· ὅ-
 τι ᾧ ἦν διατεταγμένος, μέλλον αὐτὸς
 περῆναι. 14 Ὡς δὲ συνέβαλεν ἡμῖν εἰς
 τὴν Ἀσίαν, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς
 Μιτυλήνην. 15 Καὶ ἐκείθεν ἀπὸ πλεῖ-
 σαντες, τῇ ἐπίσει καὶ κλητήσαμεν ἀντι-
 κρὺ Χίου· τῇ δὲ ἐτέρᾳ πῶρε βάλομεν εἰς
 Σάμον· καὶ τῇ ἐχομένῃ ἦλθομεν εἰς Μί-
 λητον. 16 Ἐκρινε γὰρ ὁ Παῦλος πῶρε
 πλεῖστα τὴν Ἐφεσον, ὥπως μὴ γῆνη αὐ-
 τῷ χρόνον περῆσαι ἐν τῇ Ἀσίᾳ· ἵνα εἴ-
 γω, εἰ δυνατὸν ᾧ αὐτῷ, τὴν ἡμέραν τῆς

lights in the upper chamber
 where they were gather'd to-
 gether.

9 And there sat in a win-
 dow a certain young man nam'd
 Eutychus, being fallen into a
 deep sleep: and as Paul was
 long preaching, he sunk down
 with sleep, and fell down from
 the third loft, and was taken
 up dead.

10 And Paul went down,
 and fell on him, and embracing
 him, said, Trouble not your
 selves; for his life is in him.

11 When he therefore was
 come up again, and had broken
 bread, and eaten, and talk'd
 a long while, even till break
 of day, so he departed.

12 And they brought the
 young man alive, and were not
 a little comforted.

13 And we went before to
 ship, and sail'd unto Assos,
 there intending to take in
 Paul: for so had he appoint-
 ed, minding himself to go
 afoot.

14 And when he met with
 us at Assos, we took him in,
 and came to Mitylene.

15 And we sail'd thence,
 and came the next day over
 against Chios; and the next
 day we arriv'd at Samos; *and
 the next day we came to Mi-
 letus.

16 For Paul had determin'd
 to sail by Ephesus, because he
 would not spend the time in
 Asia: for he hasten'd, if it were
 possible for him, to be at

TEXT.

TRANSLATION.

Πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.

Jerusalem the day of Pentecost.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκλήσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 Ὡς δὲ παρῆγοντο πρὸς αὐτόν, εἶπεν αὐτοῖς· Ὑμεῖς ὀπίσταδε, ἀπὸ ὧς ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν ἔπαυα ἡρώδιοι ἐγενόμην. 19 διαλείπων κυρίῳ μὴ πάσης ἀπεινοφροσύνης, καὶ πολλῶν

17 And from Miletus he sent to Ephesus, and call'd the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons;

19 Serving the Lord with all humility of mind, and with

πολλῶν

P A R A P H R A S E.

there were many lights in the upper chamber where they were gather'd together. 9 And there sat in a Window a certain Young Man nam'd Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from *the Window where he sat, which was on the third Loft*, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him, *whereupon the Young man's Life was restor'd to him*, said, Trouble not your selves; for his Life is in Him. 11 When he therefore was come up again *into the upper Chamber*, and had broken Bread, and eaten, *i. e. receiv'd the Lord's Supper*, and talk'd a long while, even till break of day, so he departed. 12 And *before his Departure* they brought the Young man perfectly Alive and recover'd, and were not a little comforted.

13 And We, *i. e. Luke with some others*, went before to Ship, and Sail'd unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we Sail'd thence, and came the next day over against Chios; and the next day we arriv'd at Samos; and the next day we came to Miletus. 16 For Paul had determin'd to Sail by Ephesus, because he would not spend the time in Asia: for he hastid, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and call'd the Elders, *i. e. Governors or Bishops of the Church of Asia, of which Ephesus was the Metropolis*. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons; 19 serving the Lord with all hu-

VIII.
Paul comes to
Assos, and thence
to Miletus.

IX.
Paul's Discourse
to the Elders of
the Church in
Asia.

V. 15. † Μόλιςτις ἢ Τετρακκίον is not read in Alex. and some other MSS. nor in Vulg. Latin and Ethiop. Version, or Beda. It is not agreeable to sense.

mility

TEXT.

TRANSLATION.

πολλῶν δακρύων καὶ πειρασμῶν, τῶν
 συμβάντων μοι ὅτι τῆς ὀπιθελῆς τῇ
 Ἰουδαίῳ. 20 Ὡς ὅθεν ὑπετελεύτησεν
 τῶν συμφερόντων, τῷ μὴ ἀναγγεῖλαι
 ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ'
 οἴκους. 21 Διαμαρτυρόμενος Ἰου-
 δαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸ Θεὸν
 μετάνοιαν, καὶ πίσιν τὴν εἰς τὸ Κύριον
 ἡμῶν Ἰησοῦν Χριστόν. 22 Καὶ νῦν ἰδὲ,
 ἐγὼ δεδεσμένος τῷ πνεύματι, πορεύο-
 μαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συνα-
 τήσοιτά μοι μὴ εἰδώς. 23 Πλὴν ὅτι
 τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρ-
 τύρει, λέγον, ὅτι δεσμά με καὶ θλί-
 ψεις μέουσιν. 24 Ἀλλ' ὅθενός λό-
 γον ποιῶμαι, ὅθεν ἔχω τὴν ψυχὴν μου π-
 ρίαν ἐμαυτῷ, ὥς τελευτῶσαι τὴν δρόμον
 μου μετὰ χαρᾶς, καὶ τὴν ἀρχονίαν ὑπὸ
 ἑλαβον ὡς τῷ Κυρίῳ Ἰησοῦ, ἀνα-
 μαρτύρασθαι τὸ εὐαγγέλιον τὸ χάριτος
 τοῦ Θεοῦ. 25 Καὶ νῦν ἰδὲ, ἐγὼ οἶδα
 ὅτι ἐκέτι ὄψομαι τὸ πρῶτον μου
 ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων
 τὴν βασιλείαν τοῦ Θεοῦ. 26 Διὸ μαρ-
 τύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι
 καθαρός ἐγὼ εἰς τὸ τῷ αἵματι πάντων.
 27 Οὐ γὰρ ὑπετελεύτησεν τῷ μὴ
 ἀναγγεῖλαι ὑμῖν πάντα τὰ βεβηλω-
 τὰ τοῦ Θεοῦ. 28 Προσέχετε οὖν ἑαυτοῖς,
 καὶ παιπὶ τῷ ποιμνίῳ, ὅτι ὃ ὑμᾶς τὸ

many tears and temptations, which befel me by the lying in wait of the Jews :

20 And how I kept back nothing that was profitable unto you, but have shew'd you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the *Gentiles, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23 * But that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have receiv'd of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to * witness this day, that I am pure from the blood of all men.

27 For I have not shunn'd to declare unto you all the counsel of God.

28 Take heed therefore unto your selves, and to all the flock, over the which the holy

πνεῦμα

TEXT.

TRANSLATION.

πνεῦμα τὸ ἅγιον ἔθετο ὑπεσκόπους,
ποιμαίνειν τὴν ἐκκλησίαν ἑαυτοῦ, ἣν
ἀναιμάτωσεν ἐν τῷ ἰδίῳ αἵματι.

29 Εγὼ γὰρ οἶδα τὸντο, ὅτι εἰσελεύ-
σονται μετὰ τὴν ἀφίξίν μου λύκοι βα-
ρύνειν εἰς ὑμᾶς, μὴ φειδόμενοι τῆς ποιμνίας.

Ghost hath made you over-
seers, to feed the Church of
God, which he hath purchas'd
with his own blood.

29 For I know this, that af-
ter my departing shall grievous
wolves enter in among you,
not sparing the flock.

30 Καὶ

PARAPHRASE.

mility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews: 20 And how I kept back nothing that was profitable to you *for to know unto Salvation*, but have shew'd you, and have taught you publickly, and from house to house; 21 testi-
fying both to the Jews, and also to the Gentiles, *the Necessity of Repen-*
tance toward God, and Faith toward our Lord Jesus Christ. 22 And
now behold, I go bound in the Spirit unto Jerusalem, *i. e. I go to Jeru-*
salem according to the Resolution with my self formerly taken, Ch. 19. 21.
and which I will not break, not knowing *more particularly* the things
that shall befall me there; 23 but *only in general*, that *I shall be appre-*
hended and bound as a Prisoner; for thus much the Holy Ghost (*b*) wit-
nesses unto me in every City, *by the means of some there that are endu'd*
with the Gift of Prophecy, saying by them, That Bonds and Afflictions
abide me, *i. e. shall fall upon me as soon as I come to Jerusalem.* 24 But
none of these things move me, neither count I my life dear unto my
self, so that I might finish my course with joy, and the ministry which
I have receiv'd of the Lord Jesus, to testify the Gospel of the Grace of
God. 25 And now, behold, I know that ye all, among whom I have
gone preaching the Kingdom of God, shall see my face no more.
26 Wherefore I take you to witness this day, that I am pure (*i*) from
the Blood of all Men. 27 For I have not shunn'd to declare unto you
all the Counsel of God. 28 Take heed therefore unto your selves, and
to all the flock, over the which the Holy Ghost hath made you Over-
seers, *or Bishops*, to feed *and govern* the Church of God, which he has
purchas'd with his Own Blood, *i. e. with the Blood of Jesus, who is*
very God as well as very Man. 29 For I know this, that after my De-
parting, shall *Faise Teachers*, like grievous (*k*) Wolves, enter in among
you, not sparing *to tear and devour as it were* the Flock. 30 Also of
your

ANNOTATIONS.

(b) See Chap. 21. 4. 11. And the like had been told him afore now, as ap-
pears from what he here says.

(i) See my Paraph. on Chap. 18. 6.

(k) Matth. 7. 15.

U

(l) See

TEXT.

TRANSLATION.

30 Καὶ ἔξ ὑμῶν αὐτῶν ἀναστήσονται
 ἄνδρες λαλοῦντες διεσπαραμυθία, τοῦ
 ἀποσῶν τὰς μαθηταὶς ὀπίσω αὐτῶν.

31 Διὸ ρηγορεῖτε, μνημονεύοντες ὅτι
 τρεῖς ἔτη καὶ ἡμέραν ἐκ ἐπαυσά-
 μην μὲν δακρύων νυκτῶν ἕνα ἕνα.

32 Καὶ τανῦν παρατίθημι ὑμᾶς,
 ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῷ χά-
 ρει αὐτοῦ, τῷ δυναμῶσι ἐποικοδο-
 μῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν
 τοῖς ἡγιασμένοις πάντιν.

33 Ἀργεῖον
 ἢ χρυσὸν ἢ ἱματισμὸν ὁσδεὶς ἐπεθύ-
 μις.

34 Αὐτοὶ δὲ γινώσκετε ὅτι
 ταῦς χρείαις μου, καὶ τοῖς ὅσι μὲν ἐμὲ
 ὑπερέτλη αἱ χεῖρες αὐταί.

35 Πάν-
 τα ὑπέδειξα ὑμῖν, ὅτι ἔγω κοπιῶντα
 δεῖ ἀνπλαμβάνεσθαι τῶν ἀδυνάτων,
 μνημονεύειν τε τοῦ λόγου τοῦ Κυρίου Ἰησοῦ,
 ὅτι αὐτὸς εἶπε· Μακάριόν ἐστιν δοῦναι
 μᾶλλον ἢ λαμβάνειν.

36 Καὶ ταῦτα
 εἰπὼν, θύει τὰ γόνατα αὐτοῦ, σὺν πᾶ-
 σιν αὐτοῖς προσεύξατο.

37 Ἰεραὶ δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ὅτι
 πεσόντες ὅτι τὸ πρῶτον ὁ Παῦλος χα-
 τήριζεν αὐτόν.

38 Οδυώμενοι μάλι-
 στα ὅτι τῷ λόγῳ τοῦ εἰρήνης, ὅτι ἐκέπ-
 ῃ μέλλουσι τὸ πρῶτον αὐτῷ θεωρεῖν·
 πορεύεσθαι δὲ αὐτὸν εἰς τὸ πλοῖον.

Κεφ. κα'. Ὡς δὲ ἐγένετο ἀναχθῆ-
 ναι ἡμᾶς ἀποσπαραγείναι ἀπ' αὐτῶν,

30 Also of your own selves
 shall men arise, speaking per-
 verse things, to draw away di-
 sciples after them.

31 Therefore watch, and
 remember that by the space of
 three years, I ceas'd not to
 warn every one night and day
 with tears.

32 And now, brethren, I
 commend you to God, and to
 the word of his grace, which
 is able to build you up, and to
 give you an inheritance among
 all them which are sanctify'd.

33 I have coveted no man's
 silver, or gold, or apparel.

34 Yea, you your selves
 know, that these hands have
 ministred unto my necessities,
 and to them that were with
 me.

35 I have shew'd you all
 things, how that so labouring
 ye ought to support the weak;
 and to remember the words of
 the Lord Jesus, how he said,
 It is more blessed to give than
 to receive.

36 And when he had thus
 spoken, he kneel'd down, and
 pray'd with them all.

37 And they all wept fore,
 and fell on Paul's neck, and
 kiss'd him;

38 Sorrowing most of all
 for the words which he spake,
 that they should see his face no
 more. And they accompany'd
 him unto the ship.

Chap. XXI.

And it came to pass, that af-
 ter we were gotten from them,

εὐθυ-

TEXT.

TRANSLATION.

εὐθρομήσαντες ἦλθομεν εἰς τὴν Κῶν,
τῇ δὲ ἐξῆς εἰς τὴν Ρόδον, καὶ κει-
θεν εἰς Πάταρα. 2 Καὶ εὗρόντες
πλοῖον ἀναπερᾶν εἰς Φοινίκιαν, ὅπ-
σιντες ἀνέχθημεν. 3 Αναφθέν-
τες δὲ τὴν Κύπρον, καὶ χαλιπόντες
αὐτὴν ἐξ ὀνόματι, ἐπλέομεν εἰς Συ-
ρίαν, καὶ ἀτήχθημεν εἰς Τύρον· ἐκεῖσε

and had lanch'd, we came with
a straight course unto Coos,
and the day following unto
Rhodes, and from thence unto
Patara.

2 And finding a ship sailing
over unto Phenicia, we went
aboard, and set forth.

3 Now when we had dis-
cover'd Cyprus, we left it on
the left hand, and sail'd into
Syria, and landed at Tyre: for

§

P A R A P H R A S E.

your own selves shall Men arise, speaking perverse things, to draw
away Disciples after them. 31 Therefore watch, and remember that
by the space of three years, I ceas'd not to warn every One night and
day with tears. 32 And now, Brethren, I commend you to God, and
to the Word (1) of his Grace, which is able to build you up, or to di-
rect you in the whole Duty of a Christian, and so, by your practising the
same, to give you a Title to an Inheritance among all them which are
Sanctify'd. 33 I have coveted no Man's Silver, or Gold, or Apparel.
34 Yea, you your selves know, that these hands have minister'd to my
Necessities, and to the Necessities of them that were with me. 35 I
have shew'd you all these things, to instruct you by my Own example,
how that so labouring ye ought to support the weak; and to remember
the words of the Lord Jesus, how he said, It is (m) more Blessed to give
than to receive. 36 And when he had thus spoken, he kneel'd down,
and pray'd with them all. 37 And they all wept sore, and fell on Paul's
neck, and kiss'd him; 38 Sorrowing most of all for the words which
he spake, that they should see his face no more. And they accompany'd
him unto the Ship.

Chap. XXI And it came to pass after we had gotten from them, and
had lanch'd the Ship, directing its Course for Syria, we came with a
straight course unto the Isle of Coos, and the day following unto Rhodes,
and from thence unto Patara a Sea-port of Lycia. 2 And finding there
a Ship Sailing over unto Phenicia, we left the former Ship, and went
aboard this, and set forth to Sea. 3 Now when we had discover'd Cy-
prus, we left it on the left hand, and Sail'd into Syria, and landed at

X.
Paul comes to
Syria, first to Tyre,
and then to Pro-
temais.

(1) See my Paraph. on Chap. 14. 3.

(m) This is nowhere recorded in the Gospels.

TEXT.

TRANSLATION.

ἔδωκεν τὸ πλοῖον ἀποφορτιζόμενον τὸν ῥύπον. 4 Καὶ ἀνευρόντες τῆς μαθηταῖς, ἐπεμείναμεν αὐτῷ ἡμέρας ἐπτά· οἵπινες τῷ Παύλῳ ἔλεγον ὅτι ὁ πνεύματός, μὴ αναβαίνειν εἰς Ἱερουσαλὴμ. 5 Ὅτε δὲ ἐγένετο ἡμῶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, περιπεμπόντων ἡμᾶς πάντων σὺν γυναῖξί καὶ τέκνοις, ἕως ἔξω τῆ πόλεως· καὶ θέντες τὰ γόνατα ὑπὸ τῷ ἁγιαλόν, προσκυζάμεθα. 6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· οἱ αὐτοὶ δὲ ὑπέστροφαι εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλῆν διαύσαντες, ἀπὸ Τύρου κατητήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τῆς ἀδελφῆς ἐμείναμεν ἡμέραν μίαν πρὸ αὐτοῖς.

8 Τῇ δὲ ἐπαύριον ἐξελθόντες οἱ αὐτοὶ τῷ Παύλῳ, ἦλθομεν εἰς Καισάρειαν καὶ εἰσλθόντες εἰς τὸ οἶκον Φιλίππου ὁ εὐαγγελιστῆς, (ὅς ὄντος ἐκ τῶν ἐπτά) ἐμείναμεν πρὸ αὐτοῦ. 9 Τῷ τῷ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες θεωρητεύουσαι. 10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθε πρὸς ἡμᾶς Ἰουδαῖος προφήτης ὀνόματι Ἀγαβός. 11 Καὶ ἰλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην ὁ Παῦλος, δέσας τε αὐτοῦ τὰς χεῖρας καὶ τὰς πόδας, ἔπε· Τὰδε λέγει τὸ πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα,

there the ship was to unlade her burden.

4 And finding disciples, we tarry'd there seven days: who said to Paul thro' the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplish'd those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneel'd down on the shore, and pray'd.

6 And when we had taken our leave one of another, we took ship; and they return'd home again.

7 And when we had finish'd our course, from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we enter'd into the house of Philip the evangelist, (which was one of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarry'd there many days, there came down from Judea a certain prophet, nam'd Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews

TEXT.

TRANSLATION.

ἔστιν ἡ ζώνη αὕτη, ἣν ἐποσύνουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδίδουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἠκούσαμεν τῶν παρ' ἐκείνων, παρεκαλῶμεν ἡμεῖς τε καὶ οἱ ἐν ὅποιον, ἵνα μὴ ἀναβάνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 Ἀπεκρίθη δὲ ὁ Παῦλος· τί ποιεῖτε, κλαίοντες καὶ σωθρύνοντες με τὴν καρδίαν; ἐγὼ γὰρ ἕμῳιόν δεξιῶμαι,

at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answer'd, What mean ye to weep, and to break mine heart? for I am ready not to be bound only,

ἀλλὰ

PARAPHRASE.

Tyre: for there the Ship was to unlade her Burden. 4 And finding Disciples, we tarry'd there seven days: who said to Paul, thro' *the Gift of Prophecy vouchsaf'd by the Holy Spirit*, that he should not go up to Jerusalem, *if he had a mind not to be Apprehended and Imprison'd.* 5 And when we had accomplish'd those days, we departed, and went our way, and they all brought us on our way, with Wives and Children, till we were out of the City: and we kneel'd down on the shore, and pray'd. 6 And when we had taken our leave one of another, we took Ship; and they return'd home again. 7 And when we had finish'd our course, from Tyre we came to Ptolemais, and saluted the Brethren, and abode with them one day.

8 And the next day we that were of Paul's Company departed, and came unto Cesarea: and we enter'd into the house of Philip the *(n)* Evangelist, (who was one of the *(o)* Seven) and abode with him. 9 And the same Man had four Daughters, Virgins, who did Prophecy, *according to the Prediction of Joel, mention'd Chap. 2. 17.* 10 And as we tarry'd there many days, there came down from Judea a certain Prophet, nam'd *(p)* Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the Man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answer'd, What mean ye to weep, and to break mine heart? for I am ready not to be bound

XI.
Thence to Cesarea, and so to Jerusalem.

ANNOTATIONS.

(n) So styl'd as having been employ'd in preaching the Gospel, as Chap. 8. 5, 26. See also *Ephes. 4. 11.* and *2 Tim. 4. 5.* *(o)* Chap. 6. 5.
(p) See Chap. 11. 28.

only,

TEXT.

TRANSLATION.

ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐποί-
μως ἔχω ὑπὲρ ὃ ὀνόματος Ἰη-
σοῦ. 14 Μὴ πειθομένους δὲ αὐτοῖς, ἡσυ-
χάσαμεν, εἰπόντες· Τὸ θέλημα Ἰη-
σοῦ γενέστω. 15 Μετὰ δὲ ταῖς ἡμέ-
ραις ταύταις ἀποσκευασάμενοι ἀνεβάνο-
μεν εἰς Ἱερουσαλὴμ. 16 Συνῆλθον δὲ καὶ
τῶ μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν,
ἄγριτες παρ' ᾧ ξενισθόμεν, Μνάσωνί-
πιν Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γε-
νομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσ-
μένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.

18 Τῇ δὲ ὀπίσσει εἰσήει ὁ Παῦ-
λος σὺν ἡμῖν πρὸς Ἰάκωβον· πάν-
τες τε παρευρίνοντο οἱ πρεσβύτεροι.
19 Καὶ ἀπασάμενος αὐτοὺς, ἐξη-
γῆτο κατ' ἐν ἑκάστῳ ὧν ἐποίησεν
ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς δια-
κονίας αὐτοῦ. 20 Οἱ δὲ ἀκούσαν-
τες ἐδόξαζον τὸν Κύριον· εἰπόντες τε
αὐτῷ· Θεωρεῖς, ἀδελφε, πόσων μυ-
ριάδων εἰσὶν Ἰουδαῖοι τῶν πεπιτευ-
κότων καὶ πάντες ζηλωταὶ τῆς νόμου
ἐπαρχοί. 21 Κατηχόμενοι δὲ
θεοῦ σου, ὅτι ἀποτάσας διδάσκεις
ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη
πάντας Ἰουδαίους, λέγων, μὴ περι-
τέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς
ἔθνεσι περιπατεῖν. 22 Τί οὖν ὅτι;
πάντως δεῖ πληθεῖν συνεληθῆν.

but also to die at Jerusalem for
the name of the Lord Jesus.

14 And when he would not
be persuaded, we ceas'd, say-
ing, The will of the Lord be
done.

15 And after those days, we
pack'd up our things, and
went up to Jerusalem.

16 There went with us also
certain of the disciples of Cesa-
rea, and brought us to one
Mnason of Cyprus, an old dis-
ciple, with whom we should
lodge.

17 And when we were
come to Jerusalem, the brethren
receiv'd us gladly.

18 And the day following
Paul went in with us unto
James; and all the elders were
present.

19 And when he had sa-
luted them, he declar'd parti-
cularly what things God had
wrought among the Gentiles
by his ministry.

20 And when they heard it,
they glorify'd the Lord, and
said unto him, Thou see'st, bro-
ther, how many thousands of
Jews there are which believe,
and they are all zealous of the
law.

21 And they are inform'd
of thee, that thou teachest all
the Jews which are among the
Gentiles, to forsake Moses, say-
ing, That they ought not to
circumcise their children, nei-
ther to walk after the customs.

22 What is it therefore? the
multitude must needs come to-

ἀκού-

TEXT.

TRANSLATION.

ἀκούσονται ὅτι ἐλήλυθας. 23 Τῷ
το οὖν ποίησον ὅ σοι λέγομεν· Εἰ-
σὶν ἡμῖν ἄνδρες τέσσαρες εὐχλω ἔχον-
τες ἐφ' ἑαυτῶν. 24 Τύτους ὧσα-
λαβὼν, ἀγιάσθητι σὺ αὐτοῖς, καὶ δα-

gether: for they will hear that
thou art come.

23 Do therefore this that
we say to thee: we have four
men which have a vow on
them;

24 Them take, and purify
thy self with them, and be at

πάνησον

PARAPHRASE.

only, but also to die at Jerusalem for the Name of the Lord Jesus.
14 And when he would not be perswaded, we ceas'd, saying, The will
of the Lord be done. 15 And after those days, we pack'd up our
things, and went up to Jerusalem. 16 There went with us also cer-
tain of the Disciples of Cesarea, and brought us, *being come to Jerusa-*
lem, to one Mnason of Cyprus, an old Disciple, with whom we should
lodge. 17 And when we were come to Jerusalem, the Brethren re-
ceiv'd us gladly.

SECTION X.

*Containing an Account of what befel St Paul, From his Coming to
Jerusalem, To his being sent thence a Prisoner to Cesarea:
Which Particulars take up Chap. XXI. 18 — XXIII. 3.*

18 And the day following Paul went in with us unto James *the Bi-*
shop of Jerusalem; and all the Elders were present. 19 And when he
had saluted them, he declar'd particularly what things God had wrought
among the Gentiles by his Ministry. 20 And when they heard it, they
glorify'd the Lord, and said unto him, Thou seest, brother, how many
thousands of Jews there are which Believe, and they are all zealous of
the Law. 21 And they are inform'd of thee, that thou teachest all the
Jews which are among the Gentiles, to forsake Moses, saying, That
they ought not to Circumcise their Children, neither to walk after the
Customs. 22 What is it therefore *that will be the Event hereof, now*
thou art come? namely this, the Multitude of Believers must needs come
together *to be satisfy'd of this matter*: for they will hear that thou art
come. 23 Do therefore this that we say to thee: we have four Men
which have (q) a Vow of Nazaritism on them; 24 them take, and *per-*
form the Rites prescrib'd by the Law in such a case, viz. purify thy self
with them, and be at charges for them, *providing such Sacrifices for them*

I.
St Paul is appre-
hended by the
Jews, and rescu'd
from them by
the Roman Cap-
tain Lyfias.

(q) Numb. 6. 2, 13, 18, and Chap. 18. 18.

TEXT.

TRANSLATION.

πάνησιν ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν· καὶ γινῶσι πάντες ὅτι ὧν κατήχλωται, οὐδὲν ὅτιν, ἀλλὰ φοιχῆς καὶ αὐτὸς τὸν νόμον φυλάσσει. 25 Περὶ δὲ τῆς πεπιτευκότων ἐθνῶν ἡμεῖς ἐπετείλαμεν, κείμεναι μηδὲν τοιούτων τηρεῖν αὐτοῖς, εἰ μὴ φυλάσσεσθαι αὐτοῖς τὸ, τε εὐδωλόφυτοι, καὶ τὸ αἷμα, καὶ πικρὸν, καὶ πορνείαν. 26 Τότε ὁ Παῦλος πρὸς τοὺς ἀνδρας, τῇ ἐχομένῃ ἡμέρᾳ συνὺ αὐτοῖς ἀγριοῦς εἰσῆλθαι εἰς τὸ ἱερόν, ἀφ' ἡμέραν τὴν ἐκπλήρωσιν τῆς ἡμερῶν τῆς ἀγριότητος, ἕως ὅτε περὶ ἑκάστης ἡμέρας αὐτῶν ἡ περὶ ἑκάστης. 27 Ὡς δὲ ἐμελλοι αἱ ἐπὶ αὐτῶν συντελεῖσθαι, οἱ δὲ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντας τὸ ὄχλον, καὶ ἐπέβαλον τοῖς χεῖρας ἐπ' αὐτὸν, 28 κράζοντες. Ἀνδρες Ἰσραηλῖται, βοηθεῖτε· ὁτὺς ἐστὶν ὁ ἄνθρωπος ὁ κατὰ τῆς λαοῦ καὶ τῆς νόμου καὶ τόπου τῆς πάντας πανταχοῦ διδάσκων· ἐπὶ τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. 29 (Ἦσαν γὰρ θεωρησάκοτες Τρόφιμος τὸν Ἐφέσιον ὃς τῇ πόλει σὺν αὐτῷ, ὃς οἰόμενοι ὅτι εἰς τὸ ἱερόν

charges *for them, that they may shave *their* heads: and all may know that those things whereof they were inform'd concerning thee, are nothing, but that *even thou thy self *walkest orderly, and keepst the law.

25 As *concerning the Gentiles which believe, we have written and concluded, that they observe no such thing, *but only, that they keep themselves from things offer'd to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, enter'd into the temple, to signify the accomplishment of the days of purification, until that an offering should be offer'd for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirr'd up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, *has brought *Gentiles also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they suppos'd that Paul had

TEXT.

TRANSLATION.

εἰσήγαγον ὁ Παῦλος.) 30 Εκ-
νήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο
συνδρομὴ τῶ λαῶ· καὶ ἔπιλαβόμενοι
τῶ Παύλου, ἔλκον αὐτὸν ἔξω τῶ ἱε-
ροῦ· καὶ εὐθέως ἐκλείσθη αἱ θύραι.
31 Ζητουῦντων δὲ αὐτὸν ἀποκτεῖναι,
αἰέθει φάσις πρὸ χιλιάρχῳ τῷ ἀνεί-
ρη, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ.

brought into the Temple.)
30 And all the city was
mov'd, and the people ran to-
gether: and they took Paul,
and drew him out of the Tem-
ple: and forthwith the doors
were shut.

31 And as they went about
to kill him, tidings came unto
the chief captain of the band,
that all Jerusalem was in an
uproar.

32 Os

P A R A P H R A S E.

as the Law requires, that when the days of their Purification are ended, they may shave their Heads: and, that by this thy Conformity to the Legal Rites, All may know that those things whereof they were inform'd concerning thee, are nothing True; but that even thou thy self walkest Orderly, and keepest the Law, and therefore art Far from teaching the Jews, who are among the Gentiles, to forsake Moses or the Law. 25 As concerning the Gentiles who Believe, thou knowest we have formerly (r) written and concluded, that they observe no such thing; but only, that they keep themselves from things offer'd to Idols, and from Blood, and from Strangled, and from Fornication. 26 Then Paul took the Men, and the next day purifying himself with them, i. e. beginning the Rites to be perform'd in such a case, particularly the Separation of a Nazarite, enter'd into the Temple, to signify (s) his Observance of the Accomplishment of the days of Purification, until that an Offering should be offer'd for every one of them, as the Law (s) requir'd at the end of the said days of Purification. 27 And when the seven days of Purification or Separation were almost ended, some of the Jews who were of Asia, when they saw him in the Temple, stirr'd up all the People, and laid hands on him, 28 crying out, Men of Israel, help: this is the Man that teacheth all Men every where against the People, and the Law, and this place; and farther, has brought Gentiles also into the Temple, and thereby has polluted this Holy place. 29 (For they had seen before with him in the City, Trophimus an Ephesian, whom they suppos'd that Paul had brought into the Temple.) 30 And all the City was mov'd, and the People ran together: and they took Paul, and drew him out of the Temple, and forthwith the doors were shut. 31 And as they went about to kill him, tidings came unto the chief Captain of the Band, that all Jerusalem was in an uproar. 32 Who immediately

(r) Chap. 15. 20, 29. (s) Numb. 6. 13.

X

took

TEXT.

TRANSLATION.

32 Ος ἐξαυτῆς ὁ ἑλαβὼν γραπῶ-
 τας καὶ εκατοντάρχους, κατέδραμεν
 ἐπ' αὐτούς· οἱ δὲ ἰδόντες ὃ χιλιάρ-
 χον καὶ τοὺς γραπῶτας, ἐπαύσαντο
 τύπτοντες τὸν Παῦλον. 33 Τότε ἐλθί-
 σας ὁ χιλιάρχος ἐπελάβετο αὐτόν, καὶ
 ἐκέλευσε δεθῆναι ἀλύσει δυοῖν· καὶ
 ἐπιυψάνετο τίς ἂν εἴη, καὶ τί ἐστὶ πεποιη-
 κώς. 34 Ἄλλοι δὲ ἄλλο π' ἐβόων ἐν
 τῷ ὄχλῳ· μὴ δυνάμεθα δὲ γνῶναι
 τὸ ἀσφαλές ἅθ' ὃ ἰόρυβον, ἐκέλευ-
 σαι ἄγεσθαι αὐτὸν εἰς τὸ πρεμβολιῶν.
 35 Ὅτε δὲ ἐγένετο ὅτι τοὺς ἀναβαθ-
 μέας, συνέβη βασιλεύσας αὐτὸν ὑπὸ
 τῶν γραπωτῶν ἅθ' τὴν βίαν τοῦ ὄχλου.
 36 Ἡκολούθει δὲ τὸ πλῆθος τῶν λαῶν
 κράζον· Αἶρε αὐτόν. 37 Μέλλων τε
 εἰσαγγεσθαι εἰς τὸ πρεμβολιῶν ὁ Παῦ-
 λος, λέγει τῷ χιλιάρχῳ· Εἰ ἔξεσι
 μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη·
 Ἑλληνιστὴν γινώσκεις; 38 Οὐκ ἄρα σὺ
 εἶ ὁ Αἰγύπτιος ὁ πορὶ τέκτων τῶν ἡμε-
 ρῶν ἀγασσάμενος καὶ ὑβρίζων εἰς τὴν
 ἔρημον τοὺς τετραχιλίους ἀνδρας τῶν
 σιχαίων; 39 Εἶπε δὲ ὁ Παῦλος·
 Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρ-
 σεύς, ἐκ Κιλικίας ὅχι ἀσήμε πόλεως
 πολίτης· Δίδομαι δὲ σοι, ὅτι προσέ-
 μοι λαλῆσαι πρὸς τὸ λαόν. 40 Ἐπι-
 τρέψαι δὲ αὐτόν, ὁ Παῦλος ἔστως ὅτι

32 Who immediately took
 soldiers and centurions, and
 ran down unto them: and
 when they saw the chief ca-
 ptain and the soldiers, they left
 beating of Paul.

33 Then the chief captain
 came near, and took him, and
 commanded him to be bound
 with two chains; and demand-
 ed who he was, and what he
 had done.

34 And some cry'd one
 thing, some another, among the
 multitude: and when he could
 not know the certainty for the
 tumult, he commanded him to
 be carry'd into the castle.

35 And when he came upon
 the stairs, so it was that he was
 born of the soldiers, for the vio-
 lence of the people.

36 For the multitude of the
 people follow'd after, crying,
 Away with him.

37 And as Paul was to be
 led into the castle, he said unto
 the chief captain, May I speak
 unto thee? who said, Canst
 thou speak Greek?

38 Art not thou that Egy-
 ptian which before these days
 mad'st an uproar, & leddest out
 into the wilderness four thou-
 sand men that were murderers?

39 But Paul said, I am a
 man which am a Jew of Tar-
 sus a city in Cilicia, a citizen
 of no mean city: and I be-
 seech thee, suffer me to speak
 unto the people.

40 And when he had given
 him licence, Paul stood on the

TEXT.

TRANSLATION.

τῶν ἀναβαθμῶν κατέσεισε τῇ χει-
εὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γινο-
μένης, ὡς ἐφώνησε τῇ Ἑβραϊδὶ δια-
λέκτῳ, λέγων·

Κεφ. κβ'. Ἄνδρες ἀδελφοὶ καὶ πα-
τέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς
νῦν ὑπολογίας· 2 Ἀκούσαντες δὲ ὅτι
τῇ Ἑβραϊδὶ διαλέκτῳ ὡς ἐφώνει

stairs, and becken'd with his
hand unto the people: and
when there was made a great
silence, he spake unto them in
the Hebrew tongue, saying,

Chap. XXII.

Men, brethren, and fathers,
hear ye my defence *which I*
make now unto you.

2 (And when they heard that
he spake in the Hebrew tongue

αὐτοῖς,

P A R A P H R A S E.

took Soldiers and Centurions, and ran down unto them: and when
they saw the chief Captain and the Soldiers, they left beating of Paul.
33 Then the chief Captain came near, and took him, and commanded
him to be bound with two chains; and demanded who he was, and what
he had done. 34 And some cry'd one thing, some another, among the
Multitude: and when he could not know the certainty for the tumult,
he commanded him to be carry'd into the Castle. 35 And when he
came upon the Stairs, so it was that he was born of the Soldiers, for
the violence of the People. 36 For the multitude of the People fol-
low'd after, crying, Away with him. 37 And as Paul was to be led
into the Castle, he said unto the chief Captain, May I speak unto thee?
who said, Canst thou speak Greek? 38 Art not thou that Egyptian,
who before these days, viz. A D. 55 (t) *arose with a Party of Ruffians,*
and mad'st an Uproar, and leddest out into the Wilderness four thou-
sand Men that were murderers? 39 But Paul said, I am a Man which
am a Jew of Tarsus a City in Cilicia, a Citizen of no mean City: and I
beseech thee, suffer me to speak unto the People. 40 And when he
had given him licence, Paul stood on the Stairs, and becken'd with the
hand unto the People: and when there was made a great silence, he
spake unto them in the Hebrew Tongue, saying,

Chap. XXII. Men, Brethren, and Fathers, hear ye my defence which ^{II.}
I make now unto you. 2 (And when they heard that he spake in the ^{Paul's Speech to}
Hebrew Tongue to them, ^{the Jews.} *For which Tongue they had a special esteem,*
as being the Language of their Forefathers, and that wherein the Old
Testament (except some very small part of it) was written, as also be-
cause hereby they knew that he was Really a Jew by Descent, and not a

(t) See more Note (a) on Chap. 24. 2.

TEXT.

TRANSLATION.

αὐτοῖς, μᾶλλον πρῆγοι ἡσυχίαν· καὶ φησι,) 3 Εγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῇ Κιλικίᾳ, ἀναπαιτταμένον δὲ ἐν τῇ πόλει ταύτῃ ὑπὸ τοῦ Γαμαλιήλ, πεπαυδόμενος κατὰ ἀκρίβειαν τοῦ πατρὸς νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, κατὰ πάντας ὑμεῖς ἐπε σήμερον· 4 Ὅς ταύτῃ τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παρὰ διδύκας εἰς φυλακὰς ἀνδράς τε καὶ γυναῖκας· 5 Ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· πρὸ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορεύομην, ἄξων καὶ τοὺς ἐκείσε ὄντας, δεδεδυμένους εἰς Ἱερουσαλὴμ, ἵνα πμωρηθῶσιν· 6 Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν, ἔξαίφνης ἐκ ὧν ἔκειτο περὶ ἐξ ἡμερῶν φῶς ἰσχυρὸν περὶ ἐμένα· 7 Ἐπιστὺν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαῦλ, Σαῦλ, τί με διώκεις; 8 Εγὼ δὲ ἀπεκρίθην· Τίς εἰ Κύριε; Εἶπέν τε πρὸς με· Εγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις· 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθαύσαντο, καὶ ἔμφοβοι ἐγένοντο· ἢ δὲ φωνὴν οὐκ ἤκουσεν ἢ λαλῆντός μοι· 10 Εἶπον δὲ· Τί ποιήσω,

to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the strictest manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I receiv'd letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punish'd.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answer'd, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I

Κύριε;

TEXT.

TRANSLATION.

Κύριε; Ο δὲ Κύριος εἶπε πρὸς με·
 Αναστὰς πορεύε εἰς Δαμασκόν· καὶ ἐ-
 σοι λαληθήσεται πρὸ πάντων ὧν τέ-
 πακιά σοι ποιῆσαι. 11 Ὡς δὲ ἔκ ἐνέ-
 βλεπον, ἀπὸ τῆς δόξης τῆς φωτὸς ἐκείνου,

do, Lord? And the Lord said
 unto me, Arise, and go into
 Damascus, and there it shall be
 told thee of all things which
 are appointed for thee to do.
 11 And when I could not
 see, for the glory of that light,

χεῖρα-

PARAPHRASE.

Hellenist, they kept the more silence: and he says:) 3 I am verily a
 Man which am a Jew, born in Tarsus a City in Cilicia, yet brought up,
 after I came to (u) sixteen or somewhat more years of Age, at the feet
 of (w) Gamaliel, i. e. a Scholar of his in the Law; and accordingly I was
 by him, being a Pharisee, taught according to the strictest manner of ob-
 serving the Law, according to the Traditions or Expositions of the Law
 by our Fathers, and was zealous towards God, as ye all are this day, viz.
 thinking that I could not Better express my Zeal for God's Service, than
 by being Zealous for the Observance of the Law. 4 And on this principle
 I persecuted this way, i. e. Christianity, unto the Death, binding and de-
 livering into Prisons both Men and Women. 5 As also the High
 Priest (x) does, i. e. is ready to, or at least can bear me witness, and all
 the Estate of the Elders, i. e. the whole Sanhedrin: from whom also I
 receiv'd Letters unto the Brethren, and went to Damascus, to bring
 them which were there, bound unto Jerusalem, for to be punish'd. 6 And
 it came to pass, that as I made my Journey, and was come nigh unto
 Damascus, about noon, suddenly there shone from Heaven a great
 Light round about me. 7 And I fell unto the ground, and heard a
 Voice saying unto me, Saul, Saul, why persecutest thou me? 8 And
 I answer'd, Who art thou, Lord? And he said unto me, I am Jesus of
 Nazareth, whom thou persecutest. 9 And they that were with me, saw
 indeed the Light, and were afraid; and they (y) heard a Voice speaking
 to me, but they heard not the Voice of him that spake to me so Di-
 stinctly, as to know what it was he said unto me. 10 And I said, What
 shall I do, Lord? And the Lord said unto me, Arise, and go into Da-
 mascus, and there it shall be told thee of all things which are appointed
 for thee to do. 11 And when I could not see for the Glory of that

ANNOTATIONS.

(u) Or to be a young man, as appears from Chap. 26. 4.

(w) See Chap. 5. 24. (x) Chap. 9. 1, 2.

(y) Thus what is said Chap. 9. 7. is most naturally and easily Reconcil'd with
 what is here said, concerning Paul's Companions bearing and not hearing the
 Voice.

Light,

TEXT.

TRANSLATION.

χειραγωγόμενος ὑπὸ τῶν συνόντων μοι,
ἦλθον εἰς Δαμασκόν. 12 Αἰδομένης
δὲ τῆς, ἀνὴρ εὐσεβὴς καὶ τὸν νόμον,
μαρτυρούμενος ὑπὸ πάντων τῶν κατοι-
κουμένων Ἰερουσαλὴν, 13 ἐλθὼν ὡρᾶς
μοι, καὶ ἐπιτάς ἐπέ μοι. Σαὺλ ἀδελφε,
ἀνάβλεψον. Καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέ-
βλεψα εἰς αὐτόν. 14 Ο δὲ εἶπεν· Ο
Θεὸς τῶν πατέρων ἡμῶν ὡρεχειρίσασατό
σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸ
δικαίον, καὶ ἀκοῦσαι φωνῆ ἐκ τοῦ στόματος
αὐτοῦ. 15 Οπὲς ἦν μάρτυς ἀπὸ τοῦ ὡρᾶς
πάντας ἀνθρώπων, ὡς ἐώρακας καὶ ἤκου-
σας. 16 Καὶ νῦν τί μέλλεις; ἀνα-
στὰς βάπτισαι, καὶ σπύλῃσαι τὰς ἀμαρ-
τίας σου, ὅτι καλεσάμενος τὸ ὄνομα τοῦ
Κυρίου. 17 Ἐγένετο δὲ μοι ὑποπρέ-
ψασθαι εἰς Ἱερουσαλὴν, καὶ προσευχομένης
μου ἐν τῷ ἱερῷ, γενέσθαι μοι ὡς ὡρᾶς.
18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι·
Σπῶσον, καὶ ἔξελθε ἐν τάχει ἐξ Ἱερου-
σαλὴν· διότι οὐ πᾶραδέξονται σε τὴν
μαρτυρίαν ὡς ἐμοί. 19 Καὶ γὰρ εἶπον·
Κύριε, αὐτοὶ ὅτις αἰνοῦσι ὅτι ἐγὼ ἡμῖν
φυλακίζω καὶ δέρω καὶ τὰς συναγω-
γάς τὰς περὶ ὀνόματος τοῦ Κυρίου. 20 Καὶ
ὅτι ἐξερχέτο τὸ αἷμα Στεφάνου τοῦ μάρ-
τυρος σου, καὶ αὐτὸς ἡμῖν ἑφεστῶς, καὶ
συνωδονκῶν τῇ ἀναμέσει αὐτοῦ, καὶ φυ-
λάσσει τὰ ἱμάτια τῶν ἀναμένοντων αὐτόν.

being led by the hand of them
that were with me, I came into
Damascus.

12 And one Ananias, a de-
vout man according to the
law, having a good report of
all the Jews which dwelt there,

13 Came unto me, and stood,
and said unto me, Brother Saul,
receive thy sight. And the same
hour I look'd up upon him.

14 And he said, The God of
our fathers hath chosen thee,
that thou shouldst know his
will, and see that Just one, and
shouldst hear the voice of his
mouth.

15 For thou shalt be his
witness unto all men, of what
thou hast seen and heard.

16 And now why tarriest
thou? arise, and be baptiz'd,
and wash away thy sins, calling
on the name of the Lord.

17 And it came to pass, that
when I was come again to Je-
rusalem, even while I pray'd in
the temple, I was in a trance;

18 And saw him saying un-
to me, Make halt, and get thee
quickly out of Jerusalem: for
they will not receive thy testi-
mony concerning me.

19 And I said, Lord, they
know that I imprison'd, and
beat in every synagogue them
that believ'd on thee.

20 And when the blood of
thy martyr Stephen was shed, I
also was standing by, and con-
senting unto his death, and
kept the raiment of them that
slew him.

TEXT.

TRANSLATION.

21 Καὶ εἶπε πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστέλλω σε.

22 Ηκούον δὲ αὐτοῦ ἄχει τέτε τῷ λόγῳ, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες· Αἶρε ὧς τοῦτο τῆς γῆς τὸ τοιοῦτον· ὃ γὰρ κατέδικον αὐτὸν ζῆν.

23 Κραυγάζοντων δὲ αὐτῶν, καὶ ῥιπύοντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,

24 ἐκέλευσεν αὐτὸν ὁ χιλιάρχη ἀγαθῶς εἰς τὴν

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cry'd out, and cast off their cloaths, and threw dust into the air,

24 The chief captain commanded him to be brought into

πρεμ-

PARAPHRASE.

Light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a Christian indeed, but yet a devout Man according to the Law, which he still observ'd, and so having a good Report of all the Jews which dwelt there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I look'd up upon him. 14 And he said, The God of our Fathers hath chosen thee, that thou shouldst know his Will, and see that Just One, and shouldst hear the Voice of his mouth. 15 For thou shalt be his Witness unto all Men, of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptiz'd, and wash away thy Sins, calling on the Name of the Lord. 17 And it came to pass, that when I was come again to Jerusalem, even while I pray'd in the Temple, I was in a Trance; 18 and saw him, i. e. Jesus, saying unto me, Make hast, and get thee out of Jerusalem: for they will not receive thy Testimony concerning me. 19 And I said, Lord, they know that I imprison'd, and beat in every Synagogue them that believ'd on thee. 20 And when the Blood of thy Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him Audience unto this Word, and then lift up their Voices, and said, Away with such a Fellow from the Earth: for it is not fit that he should live. 23 And as they cry'd out, and cast off their Cloaths in order to stone him, and threw dust into the Air, in token of their Rage against him; 24 the Chief Captain commanded him to

III.
Paul being about to be Scourg'd, is not, on account of his being a Roman.

be

TEXT.

TRANSLATION.

πρεβολιῷ, εἰπὼν μάστιξιν ἀνιτά-
ζεσθαι αὐτόν· ἵνα ὅστις δι' αὐ-
τίαν ἔσθως ἐπεφάνοιεν αὐτῷ. 25 Ως
δὲ προσέειπεν αὐτὸν τοῖς ἰμαῖσιν, εἶπε
πρὸς τὸ ἐξῶτα ἐκαστόνταρχον ὁ Παῦ-
λος· Εἰ ἄνθρωποι Ρωμαῖοι καὶ ἀκατά-
κριτοι ἔξεσιν ὑμῖν μαρτύρειν; 26 Ἀκού-
σας δὲ ὁ ἐκαστόταρχος, προσελθὼν
ἐπήγγειλε πρὸς χιλιάρχῳ, λέγων· Οὐρα-
νὴ μάλλιν ποιῶν· ὁ γὰρ ἄνθρωπος
ἔσθως Ρωμαῖός ἐστι. 27 Προσελθὼν
δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε-
μοι, εἰ σὺ Ρωμαῖός εἶ; Ὁ δὲ ἔφη·
Ναί. 28 Ἀπεκρίθη τε ὁ χιλιάρχος·
Εγὼ πολλὰ κεφαλὰς τὴν πολιτείαν
ταύτην ὀκνησάμην. Ὁ δὲ Παῦλος
ἔφη· Εγὼ δὲ καὶ γέννημα. 29 Εὐ-
θέως οὕτω ἀπέστησαν ἀπ' αὐτοῦ οἱ
μέλλοντες αὐτὸν ἀνιτάζειν. καὶ ὁ χι-
λιάρχος δὲ ἐφοβήθη, ὅτι γινώσκων ὅτι
Ρωμαῖός ἐστι, καὶ ὅτι αὐτὸν δεδε-
κάς. 30 Τῇ δὲ ἐπαύριον βουλό-
μενος γινῶσθαι τὸ ἀσφαλές, τὸ πῶς
κατηγορεύεται παρὰ τῶν Ἰουδαίων, ἔλυ-
σεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέ-
λευσεν ἐλθεῖν τὴν ἀρχιερεῖς καὶ ὅλον
τὸ συνέδριον αὐτῶν· καὶ καταλαλῶν τὸν
Παῦλον, ἔστησεν εἰς αὐτούς.

Κεφ. κγ'. Απείσας δὲ ὁ Παῦ-
λος πρὸς συνέδριον, εἶπεν· Ἄνδρες

the cattle, and bad that he should be examin'd by scourging: that he might know wherefore they cry'd so against him.

25 And as they bound him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemn'd?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answer'd, With a great sum obtain'd I this freedom. And Paul said, But I was *free-born*.

29 Then straightway they departed from him which should have examin'd him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accus'd of the Jews, he loos'd him from *his* bands, and commanded the chief priests, and all their council to appear, and brought Paul down, and set him before them.

Chap. XXIII.

And Paul earnestly behold-
ing the council, said, Men and

T E X T.

T R A N S L A T I O N.

ἀδελφοί, ἐγὼ πάση συνειδήσει ἀγαθῇ
πεπολίτευμαι τῷ Θεῷ ἄχρι τούτης ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀννίας
ἐπέταξε τοῖς πρεσβυτέρῳ αὐτῷ τύπειν
αὐτὸ τὸ στόμα. 3 Τότε ὁ Παῦλ· ὅς
ἔως αὐτὸν εἶπε· Τύπειν σε μέλλει
ὁ Θεός, τοῖχε κεκοιναμμένος· καὶ σὺ
κἀγὼ κρίνω με κατὰ τὸ νόμον, καὶ
παρενομῶν κελεύεις με τύπεσθαι;

brethren, I have liv'd in all
good conscience before God,
until this day.

2 And the high priest Ana-
nias commanded them that
stood by him, to smite him on
the mouth.

3 Then said Paul unto him,
God shall smite thee, thou
whited wall: for fittest thou
to judge me after the law, and
commandest me to be smitten
contrary to the law?

4 Οἱ

P A R A P H R A S E.

be brought into the Castle, and bad that he should be examin'd by
Scourging: that he might know wherefore they cry'd so against him.
25 And as they bound him with thongs, Paul said unto the Centurion
that stood by, Is it lawful for you to scourge a Man that is a Roman,
and uncondemn'd? 26 When the Centurion heard that, he went and
told the Chief Captain, saying, Take heed what thou doest; for this
Man is a Roman. 27 Then the Chief Captain came, and said unto him,
Tell me, art thou a Roman? He said, Yea. 28 And the Chief Captain
answer'd, With a great Sum obtain'd I this Freedom, *i. e. the Privilege
of a Roman Citizen.* And Paul said, But I was Free-born, *as being a
Native of Tarsus, to which City was granted the Privilege or Freedom
of Rome.* 29 Then straightway they departed from him which should
have examin'd him: and the Chief Captain also was afraid, after he
knew that he was a Roman, and because he had bound him. 30 On
the morrow, because he would have known the certainty wherefore he
was accus'd of the Jews, he loos'd him from his Bands, and commanded
the Chief Priests, and all their Council to appear, and brought Paul
down, and set him before them.

Chap. XXIII. And Paul earnestly beholding the Council, said, Men
and Brethren, I have liv'd in all good, *i. e. sincere* Conscience before
God, until this day; *never acting contrary to my Conscience, as God is my
Witness, but sincerely following the Dictates of my Conscience, whether
it was Wrongly or Rightly inform'd.* 2 And the High Priest Ananias,
*looking on the foregoing words of Paul as too great a Vindication of Him-
self,* commanded them that stood by him, to smite him on the mouth.
3 Then said Paul unto him, God shall smite, *i. e. punish* thee, thou
whited wall, *i. e. Hypocrite:* for fittest thou to judge me after the Law,
and commandest me to be smitten contrary to the Law? 4 And they

IV.
St Paul's Speech
before the Sanhe-
drin or Council.

TEXT.

TRANSLATION.

4 Οἱ δὲ πρεσβύτεροι εἶπον· Τὸν ἀρχιερέα τῷ Θεοῦ λοιδόρεις; 5 Εφη πὺ ὁ Παῦλος· Οὐκ ἤδην, ἀδελφοί, ὅτι ὅτι ἀρχιερεὺς γέγραπται γὰρ Ἀρχιεὺς τῷ λαῷ σου οὐκ ἐρεῖς κακῶς. 6 Γινῆς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ὅτι σαδδουκαίων, τὸ δὲ ἑτέροι φαρισαίων, ἔκραξεν ἐν τῇ συνουσίᾳ· Ἄνδρες ἀδελφοί, ἐγὼ φαρισαῖός εἰμι, υἱὸς φαρισαίου· καὶ ἐλπίδός ἐστι καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7 Τῷ δὲ αὐτῷ λαλήσαντι, ἐγένετο τῶν φαρισαίων καὶ τῶν σαδδουκαίων καὶ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9 Εγένετο δὲ κραυγὴ μεγάλη καὶ ἀνίσταντες οἱ γραμματεῖς καὶ μέρες τῶν φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὑρίσκουμεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ πομαχῶμεν. 10 Πολλῆς δὲ γενομένης τῆς τῆς, ἐβλαβηθεὶς ὁ χιλιάρχος μὴ ἀφαισθῆναι ὁ Παῦλος ὅτι αὐτῶν, ἐκέλευσε τὸ τετρατάκμα καταβῆναι ἀρπάσαι αὐτὸν ἐκ μέσων αὐτῶν, ἄγειν πρὸς τὴν πρεμβολίαν. 11 Τῇ δὲ ὀκτῆσιν νυκτὶ ὀκτῆσιν αὐτῷ ὁ Κύριος

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I *knew not, brethren, that he was the high priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

6 But Paul *knowing that the one part were Sadducees, and the other Pharisees, he cry'd out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead, I am call'd in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great *clamour: and the scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And *the dissension growing great, the chief captain fearing lest Paul should have been pull'd in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him,

P A R A P H R A S E.

that stood by, said, Revilest thou God's High Priest? 5 Then said Paul, I knew (z) not, Brethren, that He was the High Priest: *for had I known so, under the Apprehension you have of me, as acting of my Self, and not by the more immediate Direction of the Holy Spirit, 'tis true I ought not to have said so; for it is written (Exod. 22. 28.) Thou shalt not speak Evil of the Ruler of thy People. Thus with admirable Sagacity and strict Truth does St Paul adapt his Answer to their Apprehension of Him, so as thereby to mollify them, who infer'd from hence that He excus'd what he had said; and yet at the same time Not to Acknowledge that he had Really said what He ought not, He being guided by the Holy Spirit to say what he did, and so not ty'd up in this Case to the fore-mention'd Precept, but authoriz'd by God thus to reprove the Injustice and Hypocrisy of the High Priest.* 6 But Paul knowing that the one part of the Council were Sadducees, and the other Pharisees, he cry'd out in the Council, Men and Brethren, I am a Pharisee, the Son of a Pharisee, *i. e. As my Father was a Pharisee, and my self Once in all respects: so I am still as to the Resurrection; and it is on account of the Hope and Resurrection of the Dead, i. e. for the Hope of the Resurrection, believ'd and maintain'd by the Pharisees, I am call'd in Question.* 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. 8 For the Sadducees say that there is no Resurrection, neither Angel nor Spirit; but the Pharisees confess both. 9 And there arose a great Clamour: and the Scribes that were of the Pharisees part arose, and strove *in Defence and Justification of Paul*, saying, We find no Evil in this Man: but if a Spirit or an Angel hath spoken to him, let us not fight against God. 10 And the Dissension growing Great, the Chief Captain fearing lest Paul should have been pull'd in pieces of them, commanded the Soldiers to go down, and to take him by force from among them, and to bring him into the Castle. 11 And the Night following, the Lord

A N N O T A T I O N S.

(z) When St Paul here asserts of himself, that He *knew not* that the Person he spoke to, and who sat as his Judge, was *the High-priest*, surely it is but becoming Christians to *Believe him*, tho' no other Reason could be given for so doing, but because He was an *Inspir'd* Person that said so *in a Case* where He had the *Promise* of the *most immediate* Assistance and Direction of the *Holy Spirit*, according to *Matth. 10. 19, 20. Mark 13. 11. Luke 12. 11, 12. and 21. 12 — 15.* But many Reasons might be given for Paul's not knowing him. And his Answer makes good our Lord's Promise in the forecited Texts.

TEXT.

TRANSLATION.

εἶπε· Θάρσθ Παῦλε· ὡς ᾧ διεμαρ-
τύρω τὰ πρὸς ἐμὲ εἰς Ἱερουσαλὴμ, ὅπως
σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

12 Γενομένης δὲ ἡμέρας, ποιήσαν-
τες πινες τῇ Ἰουδαίῳ συστροφίᾳ, ἀνεθε-
μάτιζαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν
μήτε πιεῖν ἕως ὅς ἀποκλείνῃσι τὸ Παῦ-
λον.

13 Ἦσαν δὲ πλείους πεσσεύ-
κοντα οἱ ταῦτῳ τὴν συνωμοσίαν πε-
ποιηκότες. 14 Οἱ πινες προσελθόντες
τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,
εἶπον· Διαθέματι ἀνεθεματίσαμεν ἑαυ-
τοὺς, μηδενὸς γεύσασθαι ἕως ὅς ἀποκλεί-
νῃσι τὸ Παῦλον.

15 Νῦν ὅτι ὑμεῖς
ἐμφανίσασθε τῷ χιλιάρχῳ σὺν τῷ συνε-
δείῳ, ὅπως αὐτοὶ αὐτὸν καταγάγῃ
πρὸς ὑμᾶς, ὡς μέλλοντας διαγνώσκειν
ἀκριβέστερον τὰ πρὸς αὐτόν· ἡμεῖς δὲ,
πρὸς ὅς ἐγίσται αὐτόν, ἑτοιμοὶ ἐσμεν ὅς
ἀνελεῖν αὐτόν.

16 Ἀκούσας δὲ ὁ υἱὸς
τῆς ἀδελφῆς Παύλου καὶ ἐνέδραν, πρᾶ-
γνόμενος καὶ εἰσελθὼν εἰς τὴν πρεμبولήν,
ἀπήχελε τὸν Παύλον.

17 Προσκα-
λεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκαστο-
ντάρχων, ἔφη· Τὸν νεανίαν τούτον ἀπάγαγε
πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγέ-
λαι αὐτῷ.

18 Ο μὲν οὖν ἐν παραλαβῶν
αὐτόν ἤγαγε πρὸς τὸν χιλιάρχον, καί
φησιν· Ο δέσμιος Παῦλος προσκα-
λεσάμενός με ἠρώτησε τούτον καὶ νεα-

and said, Be of good cheer, Paul: for as thou hast testify'd of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had kill'd Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council, signifie to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, * before he come near, are ready to kill him.

16 And when Paul's sister son heard of their lying in wait, he went and entred into the castle, and told Paul.

17 Then Paul call'd one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the Prisoner call'd me unto him, and pray'd me to bring this young

TEXT.

TRANSLATION.

ἴαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λα-
λῆσαι σοι. 19 Ἐπιλαβόμενος δὲ
τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ
ἀναχωρήσας κατ' ἰδίαν, ἐπωφάνετο·
τί ὅστιν ὃ ἔχεις ἀπαγγεῖλαι μοι;
20 Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέ-
θεντο τὸ ἐρωτῆσαι σε ὅπως αὖτις
εἰς τὸ συνέδριον καταγάγῃς ὁ Παῦ-
λος, ὡς μέλλοντες τι ἀκριβέστερον
ἐρωτᾶν σε περὶ αὐτοῦ. 21 Σὺ
οὖν μὴ πενήθῃς αὐτοῖς· ὁρᾷς γὰρ
αὐτὸν ὅτι αὐτῶν ἄνδρες πλείους

man unto thee, who hath some-
thing to say unto thee.

19 Then the chief captain
took him by the hand, and
went *with him* aside privately,
and ask'd *him*, What is that
thou hast to tell me?

20 And he said, The Jews
have agreed to desire thee, that
thou wouldst bring down Paul
to morrow into the council,
as though they would enquire
somewhat of him more per-
fectly.

21 But do not thou yield
unto them: for there lie in
wait for him of them more than

τεσσα-

PARAPHRASE.

stood by him, and said, Be of good cheer, Paul: for as thou hast testi-
fy'd of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and
bound themselves under a Curse, saying, that they would neither eat
nor drink till they had kill'd Paul. 13 And they were more than forty
which had made this conspiracy. 14 And they came to the Chief
Priests and Elders, and said, We have bound our selves under a great
Curse, that we will eat nothing until we have slain Paul. 15 Now
therefore ye with the Council, signify to the Chief Captain, that he bring
him down unto you to morrow, as tho' ye would enquire something
more perfectly concerning him: and we, before he come near *the Coun-
cil*, are ready to kill him. 16 And when Paul's Sisters Son heard of
their lying in wait, he went and entred into the Castle, and told Paul.
17 Then Paul call'd one of the Centurions unto him, and said, Bring
this Young man unto the Chief Captain: for he hath a certain thing to
tell him. 18 So he took him, and brought him to the Chief Captain,
and said, Paul the Prisoner call'd me unto him, and pray'd me to bring
this Young man unto thee, who hath something to say unto thee.
19 Then the Chief Captain took him by the hand, and went with him
aside privately, and ask'd him, What is that thou hast to tell me?
20 And he said, The Jews have agreed to desire thee, that thou wouldst
bring down Paul to morrow into the Council, as tho' they would en-
quire somewhat of him more perfectly. 21 But do not thou yield unto
them: for there lie in wait for him of them more than forty Men, which
have

V.
The Jews Design
to kill Paul is
made known to
Lyfias.

TEXT.

TRANSLATION.

τεσσαράκοντα, οἱ πινες ἀνεθεμάτη ἐαυ-
τὸς μήτε φαγεῖν μήτε πιεῖν ἕως ὅ
ἀνέλωσιν αὐτόν· καὶ νῦν ἔτοιμοί εἰσι,
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.
22 Ο ἄνθρωπος ὁ ἐν χιλιάρχῳ ἀπέλυσε τὸν νεα-
νίαν, παραγγέλλας μηδενὶ ἐκλαλῆσαι
ὅτι ταῦτα ἐπεφάνισας πρὸς με.

23 Καὶ προσκαλεσάμενος δύο πε-
ντήκοντα τῶν ἐκατοντάρχων, εἶπεν· Ετοι-
μάσατε ἑκατὸντα ἀνδράσιν, ὅπως
πορεύωσιν ἕως Καισαρείας, καὶ ἱπ-
πεῖς ἑξήκοντα, καὶ δεξιοκράτορες
ἀνδράσιν, ἀπὸ τρίτης ὥρας τῆς
νυκτός· 24 κτήνη τε ὀρέξασθαι, ἵνα
ὀπίσθιασιν τὸν Παῦλον ἀφαιρέσωσι
πρὸς Φήλικα τὸν ἡγεμόνα· 25 Γρά-
ψας ὀπίσθιόν τι ἐκέλευεν τὸν τύπον
τῦτον· 26 Κλαύδιος Λυσίας τῷ κρα-
τίστῳ ἡγεμόνι Φήλικι χαίρειν· 27 Τὸν
ἄνδρα τῦτον συλληφθέντα ὑπὸ τῶν
Ἰουδαίων, ὃς μέλλοντα ἀναμρεῖσθαι ὑπὸ
αὐτοῖς, ὅπως σὺ πρὸ στρατεύματι
ἐξευρόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός
ἔστι· 28 Βυλόμην δὲ γινώσκων τὴν
αἰτίαν δι' ἣν οἰκέλω αὐτόν, κα-
τήγαγον αὐτόν εἰς τὸ συνέδριον αὐ-
τῶν· 29 Οἱ εὗρον ἐγκυλίμην πρὸς
ζητημάτων τῶν νόμων αὐτοῦ, μηδὲν
δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα
ἔχοντα· 30 Μισηθείσης δὲ μοι

forty men, which have bound
themselves with an oath, that
they will neither eat nor drink
till they have kill'd him: and
now are they ready, looking
for a promise from thee.

22 So the chief captain *then*
let the young man depart, and
charg'd *him*, *See thou* tell no
man, that thou hast shew'd
these things to me.

23 And he call'd unto him
two centurions, saying, Make
ready two hundred soldiers to
go to Cesarea, and horsemen
threescore and ten, and spear-
men two hundred, at the third
hour of the night:

24 And provide *them* beasts,
that they may set Paul on, and
bring *him* safe unto Felix the
governor.

25 And he wrote a letter
after this manner:

26 Claudius Lysias, unto
the most excellent governor
Felix, *sendeth* greeting.

27 This man was taken of
the Jews, and should have been
kill'd of them: then came I
with * a band of soldiers, and
rescu'd him, having understood
that he was a Roman.

28 And when I would have
known the cause wherefore
they accus'd him, I brought
him forth into their council:

29 Whom I perceiv'd to be
accus'd of questions of their
law, but to have nothing laid
to his charge worthy of death
or of bonds.

30 And when it was told

ὀπίσθιας

TEXT.

TRANSLATION.

ἔπιβλῆς εἰς τὸ ἄνδρα μέλλειν ἔσεσθαι
ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἐπέμψα πρὸς
σε παραγγέλαι καὶ τοῖς κατηγοροῖς λέ-
γειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Εὔρωσο.

me, how that the Jews laid wait
for the man, I sent straightway
to thee, and gave command-
ment to his accusers also, to
say before thee what *they had*
against him. Farewel.

31 Oí

PARAPHRASE.

have bound themselves with an Oath, that they will neither eat nor drink till they have kill'd him: and now are they ready, looking for a Promise from thee, *that thou wilt according to their Motion bring Paul down to them to Morrow.* 22 So the Chief Captain then let the Young man depart, and charg'd him, See thou tell no Man, that thou hast shew'd these things to me.

23 And he call'd unto him two Centurions, saying, Make ready two hundred Soldiers to go to Cesarea, and Horsemen threescore and ten, and Spearmen two hundred, at the third *Jewish* hour of the night, *an-*
swering to about our Nine at night: 24 and provide them Beasts, that they may set Paul on, and bring him safe unto Felix the Governor. 25 And he wrote a Letter after this manner: 26 Claudius Lyfias, unto the most excellent Governor Felix, sendeth greeting. 27 This Man was taken of the Jews, and should have been kill'd of them: then came I with a Band or *Company* of Soldiers, and rescu'd him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accus'd him, I brought him forth into their Council: 29 Whom I perceiv'd to be accus'd of Questions of their Law, but to have nothing laid to his charge worthy of Death or of Bonds. 30 And when it was told me, how that the Jews laid wait for the Man, I sent straightway to thee, and gave commandment to his Accusers also, to say before thee what they had against him. Farewel.

VI.
Lyfias sends Paul
with a Guard of
Soldiers to Felix
at Cesarea.

SECTION XI.

Containing an Account of St Paul, From his being sent a Prisoner from Jerusalem to Cesarea in A. D. 58, To his being sent likewise a Prisoner from Cesarea to Rome Two years After, viz. A. D. 60. Which Particulars take up Chap. XXIII. 31 — XXVI. ult.

31 Then

MOIT TEXT.

TRANSLATION.

31 Οἱ μὲν οὖν στρατιῶται καὶ τὸ δια-
 τετραχμένοι αὐτοῖς, ἀναλαβόντες τὸν
 Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν
 Αἰνιπατρίδα. 32 Τῇ δὲ ἐπαύριον ἐά-
 σαντες τὰς ἱππεὺς πορεύεσθαι σὺν αὐ-
 τῷ, ὑπέσταντο εἰς τὴν παρεμβολήν.
 33 Οἱ πῖνες εἰσελθόντες εἰς τὴν Καισα-
 ρείαν, καὶ ἀναδόντες τὴν ἐπιστολὴν κατὰ τὴν ἡγε-
 μόνην, παρέστησαν καὶ τῷ Παύλῳ αὐτῷ.
 34 Αναγνὼς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτή-
 σας ἐκ ποίας ἐπαρχίας ἐστὶν, καὶ πυθόμενος
 ὅτι ἀπὸ Κιλικίας· 35 Διακύσασμά οὖν
 ἔφη, ὅταν καὶ οἱ κατηγοροὶ σοὶ παρα-
 γίνωνται. Ἐκέλευσέ τε αὐτὸν εἶναι κατὰ στρα-
 τείων τῶν Ἡρώδου φυλάσσεσθαι.

Κεφ. κδ'. Μετὰ δὲ πέντε ἡμέ-
 ρας κατέβη ὁ ἀρχιερεὺς Ανανίας
 μετὰ τῶν πρεσβυτέρων, καὶ ῥήτο-
 ρος Τερτύλλος πρὸς, οἱ πῖνες οὐδέ-
 φάνισαν κατὰ τὴν ἡγεμόνην κατὰ τὸν Παύ-
 λον. 2 Κληθεὶς δὲ αὐτῷ, ἤρ-
 ξατο κατηγορεῖν ὁ Τέρτυλλος, λέ-
 γων· 3 Πολλῆς εὐρύνης τυγχάνοντες
 ἀφ' σοῦ, καὶ κατορθώματα γινο-
 μένων κατὰ ἔθνη τῷ ἔθνεϊ ἀφ' ἧς οὗτος
 ὡς οὖν, πάντη τε καὶ πανταχοῦ
 ἀποδεχόμεθα, κράτιστε Φήλιξ, μὴ πά-
 σης εὐχαριστίας. 4 ἵνα δὲ μὴ ὅτι
 πλείον σε ἐκλόπιω, παρακαλῶ ἀκούσαι
 σε ἡμῶν συντόμως τῇ σὴ ὁπταθείᾳ.

31 Then the soldiers, as it
 was commanded them, took
 Paul, and brought *him* by night
 to Antipatris.

32 On the morrow they left
 the horsemen to go with him,
 and return'd to the castle.

33 Who when they came
 to Cesarea, and deliver'd the
 * letter to the governor, pre-
 sented Paul also before him.

34 And when the governor
 had read *the letter*, he ask'd of
 what province he was. And
 when he understood that he
 was of Cilicia;

35 I will hear thee, said he,
 when thine accusers are also
 come. And he commanded him
 to be kept in Herod's judgment-
 hall.

Chap. XXIV.

And after five days, Ananias
 the high priest *went down
 with the elders, and *with* a
 certain orator nam'd Tertullus,
 who inform'd the governor a-
 gainst Paul.

2 *Namely, when he was
 call'd forth, Tertullus began to
 accuse *him*, saying,

3 Seeing that by thee we
 enjoy great quietness, and that
 very worthy deeds are done
 unto this nation by thy provi-
 dence; we accept it always, and
 in all places, most noble Felix,
 with all thankfulness.

4 *But, that I be not fur-
 ther tedious unto thee, I pray
 thee, that thou wouldst hear
 us of thy clemency a few
 words.

TEXT.

TRANSLATION.

5 ΕΥΡΕΝΤΕΣ. ὅτι ἄνθρωπος τῆς τοῦ λοι-
μῶν, καὶ κινουῶντα χάσιν πᾶσι τοῖς

5 For we have found this
man a pestilent fellow, and a
mover of sedition among all
18δαίαις

PARAPHRASE.

31 Then the Soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. 32 On the morrow they of the Soldiers that were Foot-soldiers, left the Horsemen to go on with him, and they themselves return'd to the Castle at Jerusalem: 33 Who, viz. the Horsemen, when they came to Cesarea, and deliver'd the Letter to the Governor, presented Paul also before him. 34 And when the Governor had read the Letter, he ask'd of what Province he was. And when he understood that he was of Cilicia; 35 I will hear thee, said he, when thine Accusers are also come. And he commanded him to be kept in Herod's Judgment-hall.

I.
Paul is safely
brought to Cesarea.

Chap. XXIV. And after five days, Ananias the High-priest went down to Cesarea with the Elders, or several of the Sanbedrin, and with a certain Orator, i. e. Pleader of Causes, nam'd Tertullus, who inform'd the Governor against Paul: 2 Namely, when He, i. e. Paul, was call'd forth, i. e. brought into Court, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great Quietness, particularly, inasmuch as thou hast (a) rid the Country of the Robbers and the Egyptian with his Ruffians, and other Seducers that lately infested it, and that very worthy Deeds are done unto this Nation by thy Providence; 3 We accept it always, and in all places, most Noble Felix, with all thankfulness. 4 But that I be no further tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency a few words. 5 For we have found this Man a Pestilent fellow, and a Ring-leader of the Herefy, which from this

II.
Tertullus's Charge
against St Paul in
behalf of the
Jews.

ANNOTATIONS.

(a) According to the Account given hereof by the Reverend and Learned Bp. of Worcester, Dr. Lloyd, from Josephus the Jewish Historian (in the Appendix to Mr. Marshall's Chronological Tables) in A. D. 55. one Eleazar, who had been a notorious Robber for 20 years together, was taken by Felix, and sent Prisoner to Rome; and Abundance of other Robbers were also now taken and hang'd, and so the Country rid of them (Joseph. Lib. 20. Cap. 6.) But in the next year A. D. 56. the Country being rid of the Robbers, the Ruffians set up, and committed several murders, especially at the Festival times. And in A. D. 57. certain Seducers, under a pretence of Religion, drew Abundance of People into the Wilderness, feeding them up with Promises that God would give them Tokens of Liberty; but Felix immediately suppress'd them, as Fore-runners of Rebellion (Joseph. ib.) And A. D. 58. beginning, the Egyptian Magician, mention'd Acts 21. 38. with the Ruffians he had got together, was now routed by Felix on Mount Olivet, the Egyptian saving himself by Flight. So that on all these accounts, Tertullus might truly say to Felix here, that By Thee we do enjoy great Quietness, and Very worthy Deeds are done unto this Nation by thy Providence.

Z

(b) Chap.

TEXT.

TRANSLATION.

Ἰουδαίοις τοῖς ἐν τῇ οἰκουμενῇ, ὡς ὁ-
 γατίῳ περὶ τῶν Ναζωραίων αἵρέσεως·
 6 ὅς ἐστιν τὸ ἱερόν ἐπέειράσε βεβηλῶσαι,
 ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν
 ἡμέτερον νόμον ἠθελήσαμεν κείναι.
 7 Παρελθὼν δὲ Λυσίας ὁ χιλιάρχης,
 μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν
 ἀπήγαγε· 8 Κελεύσας τὰς κατα-
 γόρους αὐτοῦ ἔρχεσθαι ὅτι σε παρ' ἡμῶν
 ὁ ἀνὴρ ἀνακρίνας περὶ πάντων τῶ-
 νων ὅτι γινώσκω ὡς ἡμεῖς κατηγοροῦμεν
 αὐτόν· 9 Σωθέντι δὲ καὶ οἱ Ἰουδαῖοι,
 φάσκοντες ταῦτα ἕως ἔχειν.

10 Απεκρίθη δὲ ὁ Παῦλος,
 νεύσαντι αὐτῷ τὰ ἡγμένα λέ-
 γαν· Ἐκ πολλῶν ἐτῶν ὅτι σε κει-
 τήν τῃ ἐξῆς τέτρω ὀπισθάμην, ἐν-
 θυμότερον τὰ περὶ ἐμαυτοῦ ἀπολο-
 γῶμαι· 11 δυναμὸς σε γινώσκω ὅτι
 καὶ πλείους εἰσὶ μοι ἡμέραι ἢ δεκάδυο,
 ἀφ' ἧς ἀτέβαιν ὑποσκυνώσων ἐν Ἱε-
 ρουσαλὴμ· 12 Καὶ ὅτε ἐν τῷ ἱερῷ
 εὗρον με πρὸς τινα ἀγρολέμενοι,
 ἢ ὁποῖσιν ποιοῦντα ὄχλη, ὅτε
 ἐν ταῖς συναγωγαῖς, ὅτε κατὰ τὴν
 πόλιν· 13 οὔτε ᾤκησάμην δυνά-
 ται περὶ ὧν νῦν κατηγοροῦσίν μοι.
 14 Ομολογῶ δὲ τῷ πτό σοι, ὅτι κα-
 τὰ τὴν ὁδὸν ἣν λέγουν αἵρεσιν,
 ὅπως λατρεύω τὸ πατρώον Θεῶν, πι-

the Jews throughout the world,
 and a ringleader of the * here-
 sy of the Nazarenes:

6 Who also hath gone about
 to profane the temple: whom
 we took, and would have
 judg'd according to our law.

7 But the chief captain Ly-
 sias came upon us, and with
 great violence took *him* away
 out of our hands,

8 Commanding his accusers
 to come unto thee: by examin-
 ing of whom, thy self mayst
 take knowledge of all these
 things, whereof we accuse him.

9 And the Jews also assent-
 ed, saying, that these things
 were so.

10 Then Paul, after that the
 governor had beckned unto
 him to speak, answer'd, Foras-
 much as I know that thou hast
 been of many years a judge un-
 to this nation, I do the more
 cheerfully answer for my self:

11 Because that thou mayst
 understand, that there are yet
 but twelve days since I went
 up to Jerusalem for to wor-
 ship.

12 And they neither found
 me in the temple disputing
 with any man, neither raising
 up the people, neither in the
 synagogues, nor in the city:

13 Neither can they prove
 the things whereof they now
 accuse me.

14 But this I confess unto
 thee, that after the way which
 they call heresy, so worship I
 the God of my fathers, believ-

PARAPHRASE.

this Jesus of Nazareth, the Founder of the said Heresy, is call'd the Heresy of the Nazarenes: 6 Who also has gone about to (b) profane the Temple of Jerusalem, by bringing Gentiles into it; whom therefore we took, and would have judg'd according to our Law. 7 But the Chief Captain Lyfias came upon us, and with great violence took him away out of our hands, 8 commanding his Accusers to come unto thee: by examining of whom, thy self mayst take knowledge of all these things, whereof we accuse him. 9 And the Jews also, viz. the High Priest and the Elders (v. 1.) who came with Tertullus, assented to Tertullus's Accusation of St Paul, saying, that these things were so.

10 Then Paul, after that the Governor had beckned unto him to speak, answer'd, Forasmuch as I know that thou hast been of many (c) years, viz. five years and somewhat better, a Judge unto this Nation, i. e. Procurator of Judea, and so without doubt hast heard how things stand between the Jews and Christians, I do the more cheerfully answer for my self: 11 As also because that thou mayst understand very easily, upon Enquiry made, or Examination of proper Witnesses, that there are yet but Twelve days since I went up from (d) this place to Jerusalem for to worship God, probably by (e) celebrating the late Feast of Pentecost there. 12 And they neither found me in the Temple disputing with any Man, neither raising up the People, neither in the Synagogues, nor in the City: neither can they prove the things whereof they now accuse me. 14 But as for that part of their Accusation of me, as a Ring-leader of the Sect of the Nazarenes, this I confess unto thee, that after the Christian way which they call a Sect or Heresy, so worship I the God of my Fathers, viz. thro' Jesus Christ, believing all things which are written

III.
St Paul's Answer, or Plea for Himself.

ANNOTATIONS.

(b) Chap. 21. 28.

(c) Namely, Felix was made Procurator or Governor of Judea (which he held together with Samaria and Galilee) by the Emperor Claudius, in A. D. 53. and it was A. D. 58. that St Paul made this his Speech or Plea before Felix.

(d) See Chap. 21. 8, 15, 16.

(e) I know the Bishop of Worcester makes St Paul come after the Feast of Pentecost: But since he mentions not his Authority for saying so; and since St Paul tells us expressly, Chap. 20. 16. that St Paul hasted, if it were possible for him, to be at Jerusalem the Day of Pentecost; and since St Paul himself says here that he came to Jerusalem for to worship, without any Intimation that he came Too late to keep the Feast of Pentecost; it seems, I think, most Reasonable to suppose that He did not come too late, and therefore that by his Coming to worship, is to be understood his Coming to keep the Feast of Pentecost, according to my Paraphrase.

TEXT.

TRANSLATION.

τεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ
 ἐν τοῖς προφήταις γεγραμμένοις·
 15 ἑλπίδα ἔχον εἰς τὸν Θεόν, ὡς
 καὶ αὐτοὶ ἔτι προσδεχόμενοι, ἀνέ-
 στασιν μέλλειν ἔσθαι νεκρῶν, δικαίων
 τε καὶ ἀδίκων. 16 Ἐν τούτῳ δὲ αὐ-
 τὸς ἀσκῶ, ἀποσχοπὸν συνείδησιν
 ἔχειν πρὸς τὸν Θεὸν καὶ τὰς ἀν-
 θρώπους ἀγαπαιτός. 17 Δι' ἐπὶ
 δὲ πλείων παρεγινόμην ἐλεη-
 μοσύνας ποιῆσαι εἰς τὸ ἔθνος μου
 καὶ προσφράς. 18 Ἐν οἷς ὤρεν
 με ἡγνισμένοι ἐν τῷ ἱερῷ, ὃς μετὰ
 ὄχλου, ὅσοι μὲν θορύβου, πλεονεξίας
 Ἀσίας Ἰουδαίων. 19 Οὗς ἔδει ὅτι σὺ
 πρῆναι, καὶ κατηγορεῖν εἴ τι ἔχουσιν
 πρὸς με. 20 Ἡ αὐτοὶ ἔτι ἐπα-
 τήσαντες εἴ τι εὖρον ἐν ἐμοὶ ἀδικήματα,
 εἰς αὐτὸς μὲν ὅτι τῷ συνεδρίῳ. 21 ἢ
 πρὸς μίαν ταύτης φωνῆς, ἧς ἔκραξα
 εἰς αὐτοὺς. Ὅτι περὶ ἀναστά-
 σεως νεκρῶν ἐγὼ κείμενος σήμερον ὑφ'
 ὑμῶν.

22 Ἀκούσας δὲ ταῦτα ὁ Φηλιξ
 ἀνέβλεπε αὐτὸν, ἀκριβέστερον εἰδὼς
 τὰ περὶ τῆς ὁδοῦ, ἐπών. Ὅταν Λυ-
 σίας ὁ χιλιάρχος καταβῇ, ἀγνώ-
 στωμαι τὰ κατὰ ὑμᾶς. 23 Διατα-
 ξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖν
 τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μη-

ing all things which are writ-
 ten in the Law and the pro-
 phets:

15 And have hope towards
 God, which they themselves
 also allow, that there shall be
 a resurrection of the dead, both
 of the just and unjust.

16 And * therefore do I ex-
 ercise my self to have always a
 conscience void of offence to-
 ward God, and toward men.

17 Now after many years I
 came to bring alms to my na-
 tion, and offerings.

18 Whereupon certain Jews
 from Asia found me purify'd
 in the temple, neither with
 multitude, nor with tumult.

19 Who ought to have been
 here before thee, and object, if
 they had * any thing against
 me.

20 Or else let these same
 here say, if they have found
 any evil-doing in me, while I
 stood before the council;

21 Except it be for this
 one voice, that I cry'd stand-
 ing among them, Concerning
 the resurrection of the dead, I
 am call'd in question by you
 this day.

22 And when Felix heard
 these things, having more per-
 fect knowledge of *that* way, he
 deferr'd them, and said, When
 Lyllias the chief captain shall
 come down, I will know the
 uttermost of your matter.

23 And he commanded a
 centurion to keep Paul, and to
 let *him* have liberty, and that

TEXT.

TRANSLATION.

μηδὲνα καλύειν ἥ ἰδὼν αὐτοῦ he should forbid none of his
 ὡρηρεῖν, ἢ προσέρχεσθαι αὐτῷ. acquaintance to minister, or
 come unto him.

24 Μετα

PARAPHRASE.

written in the Law and the Prophets, and consequently that the said Jesus is the Christ: 15 And also I have such hope towards God, which they themselves, that are of the Sect of the Pharisees, also allow, viz. that there shall be a Resurrection of the Dead, both of the Just and Unjust. 16 And therefore on consideration of this Resurrection to Happiness or Torment, as we have liv'd here Well or Ill, do I exercise my self to have always a Conscience void of Offence toward God, and toward Men. 17 Now after many years (viz from A. D. 54. to A. D. 58.) i. e. about four years Absence, I came to bring the Alms of the Christians in other Nations to the Christians in my Nation, i. e. Judea, and their Free-will Offerings to the Service of God or promoting Christianity. 18 Whereupon being come to Jerusalem, certain Jews from (f) Asia found me purify'd in the Temple, after the manner of their Nazarites, and in conformity to the Law in such a Case; neither with multitude wherein were Any Gentiles to profane the Temple, nor with Tumult made by me in order to raise any Sedition: 19 Who, viz. the Jews from Asia in the foregoing verse, ought to have been here before thee, and object, if they had any thing against me. 20 Or else let these same Jews who are here, and assented (v. 9.) to the Accusation of Tertullus against me as True, say, if they have found any Evil doing in me, prov'd and made out, while I stood the other day (as Chap. 23, 1, 2, &c) before the Council or Sanhedrin; 21 except it be for this One voice, that some perhaps of the Jews here present being Saducees may think me Blame-worthy, viz. because that I cry'd standing among them, Concerning the Resurrection of the Dead, I am call'd in question by you this day.

22 And when Felix heard these things, having, on account of his having been (g) now many years Governor, more perfect knowledge of that way, i. e. of Christianity, and of the Merits of the Cause between the Christians and Jews, and consequently easily inferring that this Accusation against St Paul proceeded chiefly, or wholly, from the Malice of the Jews, he deferr'd them as to his passing Sentence in the Case, and said, When Lysias (h) the Chief Captain shall come down hither, I will know the uttermost of your matter. 23 And he commanded a Centurion to keep Paul, and to let him have liberty, and, i. e. namely, that he should not keep him as a Close Prisoner, and should forbid none of his Acquaintance to minister or come unto him, i. e. to bring him what was

IV.
 What was done
 after by Felix.

(f) See Chap. 21. 26, 27.

(g) Compare verse 10.

(h) Chap. 21. 31. and 23. 26.

TEXT.

TRANSLATION.

24 Μετὰ δὲ ἡμέρας πλὴν παραλειόμενος
ὁ Φήλιξ σὺν Δρουσίλλῃ τῇ γυναίκί αὐτοῦ
ἔσκη Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ
ἤκουσεν αὐτοῦ ὅτι εἰς Χριστὸν πίστεως.

25 Διαλεγόμενος δὲ αὐτὸν περὶ δικαιο-
σύνης καὶ ἐγκρατείας καὶ ἑκαστοῦ ὅς ἐστι κρίματός ἐστι μέ-
λωντος ἑσπεῖν, ἔμφοδος γινόμενος ὁ Φή-
λιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύεσθαι· κα-
ρὸν δὲ μετὰ λαβὼν μεταχάλεσομαι σε.

26 Ἀλλὰ δὲ καὶ ἐλπίζων ὅτι χρηματισ-
δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως
λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν με-
τεπέμπετο, ὡμίλει αὐτῷ. 27 Διε-
τίας δὲ πληρωθείσης ἔλαβε διάδοχον
ὁ Φήλιξ Πόρχιον Φῆτον· θέλων τε χά-
ριτάς τε καὶ ἀγαθὸν τοῖς Ἰουδαίοις ὁ Φήλιξ,
κατέλιπε τὸν Παῦλον δεδεμένον.

Κεφ. κε'. Φῆτος οὖν ὄψας τὴν
ἐπαρχίαν, μετὰ τρεῖς ἡμέρας ἀνέ-
βη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας.

2 Ενεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ
οἱ ὄντορες πάντες Ἰουδαίων καὶ τὸν Παῦ-
λον, καὶ προσέειπον αὐτόν, 3 αἰ-
τήμενοι χάριν καὶ αὐτῷ, ὅπως μετα-
πέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ· ἐπέ-
σταντο ποῦντες ἀνελεῖν αὐτόν καὶ τὴν
ὁδόν. 4 Οὐ μὲν οὖν Φῆτος ἀπεκρί-
θη τηρεῖσθαι τὸν Παῦλον ὡς Καισα-
ρείας, ἑαυτὸν δὲ μέλλειν εἰ ταχὺ ἐκπο-
ρεύεσθαι. 5 Οἱ ὅτι δυνατοὶ εἰς ὑμῖν,

24 And after certain days,
when Felix came with his wife
Drusilla, which was a Jewess,
he sent for Paul, and heard
him concerning the faith in
Christ.

25 And as he * discours'd of
righteousness, temperance, and
judgment to come, Felix trem-
bled, and answer'd, Go thy
way for this time; when I have
a convenient season, I will call
for thee.

26 He hoped also that mo-
ney should have been given
him of Paul, that he might
loose him: wherefore he sent
for him the oftner, and com-
mun'd with him.

27 But after two years, Por-
cius Festus came into Felix
room: and Felix willing to
shew the Jews a pleasure, left
Paul bound.

Chap. XXV.

Now when Festus was come
into the province, after three
days he * went up from Cesa-
rea to Jerusalem.

2 Then the high priest, and
the chief of the Jews inform'd
him against Paul, and besought
him,

3 And desir'd * *this* favour
against him, that he would
send for him to Jerusalem,
* they lying in wait in the
way to kill him.

4 But Festus answer'd, that
Paul should be kept at Cæsarea,
and that he himself would de-
part shortly *thither*.

5 Let them therefore, said

φησί,

P A R A P H R A S E.

Requisite for him, or to discourse with him. 24 And after certain days, when Felix came with his Wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the Faith in Christ. 25 And as he discours'd of Righteousness, or (as the Greek word may here more particularly signify) Justice, Temperance, or (as may here more particularly be denoted by the Greek word) Continency, and the Judgment to come, (i) adapting his Discourse to the State and Condition of Felix and Drusilla, Felix being guilty of great Injustice, not only in taking Bribes, as appears from the following verse, but also in several other respects; and so particularly in taking Drusilla to his Wife, who, had Unwarrantably left her former Husband, and marry'd Him an Uncircumcis'd Person, contrary to the Law of Moses, of which she as a Jewess profess'd Her self an Observer; and consequently Drusilla as well as Felix being notoriously guilty both of Injustice and Incontinency: Paul therefore adapting his Discourse to the Conditions of these two Great Persons, Felix touch'd with the Consciousness of his Own Guilt in these points, trembled, and answer'd, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also, being a Taker of Bribes, that Money should have been given him of Paul, that he might loose him, i. e. set him at Liberty: wherefore he sent for him the oftner, and commun'd with him. 27 But after Paul had been a Prisoner two years, viz. A. D. 60, Porcius Festus, by the Appointment of the Roman Emperor Nero, came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound, i. e. a Prisoner, tho' he was satisfy'd he had done nothing to deserve Imprisonment.

Chap. XXV. Now when Festus was (k) enter'd upon his Government, and come into the Province, after three days he went up from Cesarea to Jerusalem. 2 Then the High Priest, and the chief of the Jews inform'd him against Paul, and besought him, 3 and desir'd this favour against him, that he would send for him to Jerusalem, they lying in wait in the way to kill him. 4 But Festus answer'd, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. 5 Let them

V.
The Jews apply
to Festus against
Paul.

A N N O T A T I O N S.

(i) For of Felix we are inform'd by Tacitus, that he was One who *per omnem Sævitiâ & Libidinem jus regium servili ingenio exercuit*: so that St Paul by Discouraging of Righteousness or Justice, admirably struck at his Cruelty and Injustice; and by his Discouraging of Temperance or Continency, admirably struck at his Incontinency or Lust. And particularly as to Drusilla his Wife, who being the Sister of Agrippa had been marry'd to the King of the Emisens; and whilst she was his Wife, Felix falling in love with her, by the help of one Simon a Magician (not of Samaria, but another of Cyprus) obtain'd Her from her Husband's Bed, she hereby transgressing the Law of Moses, as Josephus observes.

(k) So the Original likewise imports.

TEXT.

TRANSLATION.

φησὶ, συγκαταβάντες, εἴπῃ ὅτιν ἐστὶν τῷ ἀνδρὶ τούτῳ, κατηγορεῖταισαν αὐτοῦ.

ὁ Διατρέψας δὲ ἐπὶ αὐτοῖς ἡμέρας τὸ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ὅτι τῷ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7 Παραγενόμενος δὲ αὐτῷ, περιέστησαν οἱ ἀπὸ Ἱερουσολύμων μαλαβερήκοτες Ἰουδαῖοι, πολλὰ καὶ βαρεὰ αἰτιάματα φέροντες κατὰ τῷ Παύλῳ, ἀ ὅσα ἴχουσι ἀποδείξαι. 8 ἀπολογυμένους αὐτῷ, ὅτι ἔπε εἰς τὸν νόμον τῶν Ἰουδαίων, ἔπε εἰς τὸ ἱερόν, ἔπε εἰς Καίσαρα πῇ ἡμαρτον. 9 Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκρίθεις τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱερουσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; 10 Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τῷ βήματι Καίσαρος ἐστὼς εἰμι, ὅς με δεῖ κρίνεσθαι. Ἰουδαίους ὅθεν ἠδίκησα, ὡς καὶ σὺ χάλλιον ὀπιγινώσκεις. 11 Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέποιθα πῇ, ὅς πρὸς τῷ μὲν τὸ ἀποθάνειν· εἰ δὲ ὅθεν ὅτιν ὦν ἔτοιμους κατηγοροῦσιν μοι, ὅθεν με δεῖ αὐτοῖς χαρίσασθαι. Καίσαρα ὀπικαλῶμαι. 12 Τότε ὁ Φῆστος

he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them *no more than eight or ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove;

8 While he answer'd for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answer'd Paul, and said, Wilt thou go up to Jerusalem, and there be judg'd of these things before me?

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judg'd: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus when he

TEXT.

TRANSLATION.

συλλαλήσας μὲ τῷ συμβουλίῳ, ἀπε-
κρίθη· Καίσαρα ὅππότε κλησῶ; ὅτι Καί-
σαρα πορεύσῃ.

had conferr'd with the council,
answer'd, Hast thou appeal'd
unto Cesar? unto Cesar shalt
thou go.

13 Ἡμερῶν δὲ διατετομένων πινῶν,
Ἀγρίππας ὁ βασιλεὺς ἔβηνίκη κα-
τήτηξ· εἰς Καισάρειαν, ἀσπασόμενοι τῷ
Φῆστοι. 14 Ὡς δὲ πλείους ἡμέρας

13 And after certain days,
king Agrippa and Bernice
came unto Cesarea to salute
Festus.

14 And when they had been

διέτριβον

PARAPHRASE.

them therefore, said he, which among you are able, go down with me,
and accuse this Man, if there be any wickedness in him.

6 And when he had tarry'd among them no more than eight or ten
days, he went down unto Cesarea, and the next day sitting in the Judg-
ment-seat, commanded Paul to be brought. 7 And when he was come,
the Jews which came down from Jerusalem stood round about, and laid
many and grievous complaints against Paul, which they could not prove;
8 while he answer'd for himself, Neither against the law of the Jews,
neither against the Temple, nor yet against Cesar, have I offended any
thing at all. 9 But Festus, willing to do the Jews a pleasure, answer'd
Paul, and said, Wilt thou go up to Jerusalem, and there be judg'd of
these things before me? 10 Then said Paul, *to prevent Festus's Grati-
fying the Jews in sending him to Jerusalem, or delivering him to the
Jews,* I stand at Cesar's Judgment-seat, where I being a Roman ought
to be judg'd: to the Jews have I done no wrong, as thou very well
knowest. 11 For if I be an Offender, or have committed any thing
worthy of death, I refuse not to die: but if there be none of these
things whereof these accuse me, no Man may deliver me unto them. I
appeal unto Cesar. 12 Then Festus when he had conferr'd with the
Council, answer'd, Hast thou appeal'd unto Cesar? unto Cesar shalt
thou go.

VI.
St Paul appeals
unto Cesar.

13 And after certain days, King Agrippa and Bernice (*of whom see
my Discourse before this Treatise of the Acts of the Apostles*) came to Ce-
sarea to Salute Festus, upon his Coming to the Government and into those
Parts. 14 And when they had been there many days, Festus declar'd

VII.
Festus acquaints
Agrippa with St
Paul's Case.

ANNOTATIONS.

V. 6. † So Alex. and some other MSS. as also Vulg. Syr. and Ethiop Versions,
and Calaritan: which is doubtless the Original Reading, there being no Reason
for changing the Common Reading into This, and there being an Obvious Rea-
son for changing This into the Common Reading; viz. it being thought by
some Injudicious Person an Expression not worthy of an Inspir'd Writer.

A a

Paul's

TEXT.

TRANSLATION.

διέπειπον ἐκδῆ, ὁ Φῆσθαι τῷ βασι-
 λῆ ἀνέθετο τὰ χεῖρ τὸν Παῦλον, λέ-
 γων· Ἄνθρωπος ὅστις καταλειμμένον
 ὑπὸ Φήλικος δέσμιον· 15 περὶ
 οὗ, γινόμενος μὲ εἰς Ἱερουσόλυμα, ἐνε-
 φάνισαν οἱ ἀρχιερεῖς καὶ οἱ γραμμα-
 τεῖς τῆς Ἰουδαίων, αὐτόμυθοι κατ'
 αὐτῷ δίκην. 16 Περὶ οὗ ἀπεκρί-
 νηαι, ὅτι οὐκ ἔστιν ἔθνη Ῥωμαίοις
 χαρίζεσθαι τινα αἰτημάτων εἰς ἀπό-
 λειαν, πρὶν ἢ ὁ κατηγορούμενος χεῖρ
 ὑπεσπῶν ἔχει τὰς κατηγορίας, τότε
 τε ἀπολογία λάβοι· 17 Συμμελθοῦνται οὖν αὐτῶν ἐν-
 ῥάδε, ἀναβολὴν μηδεμίαν ποιησά-
 μενος, τῇ ἐξῆς καθίσας ὑπὲρ βήμα-
 τος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.
 18 Περὶ οὗ πάντες οἱ κατηγορεῖς ὁ-
 δεμίαν αἰτίαν ἐπέφερον ὧν ὑπέκρινεν ἐγώ·
 19 Ζητήματα δὲ τινα περὶ τῆς ἰδίας
 δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ
 περὶ τοῦ Ἰησοῦ τῆς Ἰερουσαλῆμ, ὃν ἔφα-
 σκεν ὁ Παῦλος ζῆν. 20 Ἀπορρώμενος
 δὲ ἐγὼ εἰς τὸ περὶ τούτου ζητήσιν, ἔλε-
 γον, εἰ βούλοιο παρεῖναι εἰς Ἱερουσα-
 λήμ, καὶ κρινέσθαι περὶ τούτων.
 21 Τῷ δὲ Παύλῳ ὑπεπαλαστήσας
 τῇ ἀποκρίσει αὐτὸν εἰς τὴν τῷ Σεβαστῷ
 διάβησιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως
 οὗ πᾶσι αὐτὸν πρὸς Καίσαρα.

there many days, Festus de-
 clar'd Paul's cause unto the
 king, saying, There is a certain
 man left in bonds by Felix:

15 About whom, when I
 was at Jerusalem, the chief
 priests and the elders of the
 Jews inform'd me, desiring to
 have judgment against him.

16 To whom I answer'd, It
 is not the manner of the Ro-
 mans to deliver any man to
 die, before that he which is ac-
 cus'd have the accusers face to
 face, and have licence to an-
 swer for himself concerning the
 crime laid against him.

17 Therefore when they
 were come hither, without any
 delay on the morrow I sat on
 the Judgment-seat, and I com-
 manded the man to be brought
 forth.

18 Against whom when the
 accusers stood up, they brought
 none accusation of such things
 as I suppos'd:

19 But had certain questio-
 ns against him *concerning
 their own superstition, and
 *concerning one Jesus which
 was dead, whom Paul affirm'd
 to be alive.

20 And because I doubted
 of such manner of questions, I
 ask'd him whether he would
 go to Jerusalem, and there be
 judg'd of these matters.

21 But when Paul had ap-
 peal'd to be reserv'd unto the
 hearing of Augustus, I com-
 manded him to be kept till I
 might send him to Cesar.

TEXT.

TRANSLATION.

22 Αγρίππας δὲ πρὸς τὸν Φῆστον εἶπεν·
Εβουλόμην καὶ αὐτὸς τὸν ἄνθρωπον ἀκού-
σαι. Ο δὲ· Αὔριον, φησὶν, ἀκούσῃ αὐτῷ.
23 Τῇ δὲ ἐπαύριον ἐλθόντος τοῦ Αγρίπ-
πα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντα-
σίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον
σὺν τε τοῖς χιλιάρχοις, καὶ ἀνδράσι
τοῖς κατ' ἐξουχίαν ὑπὸ τὴν πόλεως, καὶ
κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.

22 Then Agrippa said unto
Festus, I would also hear the
man my self. To morrow, said
he, thou shalt hear him.
23 And on the morrow
when Agrippa was come, and
Bernice, with great pomp, and
was entred into the place of
hearing, with the chief captains
and principal men of the city,
at Festus's commandment Paul
was brought forth.

24 Καὶ

P A R A P H R A S E.

Paul's Cause unto the King, saying, There is a certain Man left in bonds
by Felix: 15 About whom, when I was at Jerusalem, the Chief Priests
and the Elders of the Jews inform'd me, desiring to have Judgment of
Death against him. 16 To whom I answer'd, it is not the manner of
the Romans to deliver any Man to die, before that he which is accus'd
have the Accusers face to face, and have licence to answer for himself
concerning the Crime laid against him. 17 Therefore when they were
come hither, without any delay on the morrow I sat on the Judgment-
seat, and I commanded the Man to be brought forth. 18 Against whom
when the Accusers stood up, they brought none Accusation of such
things as I suppos'd, *viz. of some Sedition against the Roman Govern-
ment, or of some Breach of the Roman Laws:* 19 But had certain Que-
stions against him concerning their Own Superstition, or his own way
of *Worshipping God*, and concerning one Jesus which was Dead, whom
Paul affirm'd to be Alive. 20 And because I doubted of *its being Fit
or Proper for me to judge in* such manner of Questions, I ask'd him
whether he would go to Jerusalem, and there be judg'd of these matters.
21 But, when *hereupon* Paul had appeal'd to be reserv'd unto the Hear-
ing of *Nero himself, our present Roman Emperor, One of whose Titles
is that of Augustus,* I commanded him to be kept *here*, till I might send
him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the Man my
self. To morrow, said he, thou shalt hear him. 23 And on the morrow
when Agrippa was come, and Bernice, with great Pomp, and was en-
tered into the place of hearing, with the Chief Captains and Principal
Men of the City, at Festus's commandment Paul was brought forth.

VIII.
At Agrippa's De-
sire St Paul is
heard again.

TEXT.

TRANSLATION.

24 Καὶ φησὶ ὁ Φῆψ· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπρόντες ἡμῖν ἄνδρες, θεωρεῖτε τῆτον τούτον· ὃ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐπέτυχόν μοι ἐν τῇ Ἱερουσαλὺμοις καὶ ἐνθάδε, ἐπιβουλῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25 Ἐγὼ δὲ καταλαβόμενος μὴδὲν ἄξιον θανάτου αὐτὸν περὶ αἰτίας, καὶ αὐτοῦ δὲ τῆς ὁππασαμένης τὸν Σεβαστὸν, ἔκρινά πέμπειν αὐτόν. 26 Περὶ ὃ ἀσφαλὲς πρὸς ἡμᾶς καὶ κυρίως οὐκ ἔχω. διὸ προσήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ὅτι σὺ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης ὧν πρὸς ἡμᾶς. 27 Ἀλοχρον γὰρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τοὺς κατ' αὐτὸν ἀπίας σημαίνει.

Κεφ. κς'. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας πρὸς ἑαυτὸν. 2 Περὶ πάντων ὧν ἐγκαλοῦμαι, ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μαχόμενον, μέλλων ἀπολογεῖσθαι ὅτι σοὶ σήμερον. 3 Μάλιστα γνώτω ὅτι σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δεόμεσθα σε, μακροθύμως ἀκοῦσαί με.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have * apply'd to me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself had appeal'd to Augustus, I have determin'd to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Chap. XXVI.

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretch'd forth the hand, and answer'd for himself,

2 I think my self happy, king Agrippa, because I shall answer for my self this day before thee, * concerning all the things whereof I am accus'd of the Jews:

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

TEXT.

TRANSLATION.

4 Τὴν γὰρ ἐν βίωσίν μου ἢ ἐκ νεότητος,
ἢ ἀπ' ἀρχῆς γενόμενὸν ἐν τῷ ἔθνει μου ἐν
Ιεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·
5 Προγινώσκοντές με ἀνωθεν, (ἐὰν θέ-
λωσι μαρτυρεῖν) ὅτι χεῖρ ἢ ἀκριβοστά-
την αἵρεσιν τῇ ἡμετέρας θρησκείας ἐζη-
σα φαρισαῖος. 6 Καὶ νῦν ἐπ' ἐλπίδι
τῇ ὡς τῆς πατέρας ἐπαγγελίας γενο-
μένης ὑπὸ τοῦ Θεοῦ, ἔστηκα κρινόμενος·

4 My manner of life from
my youth, which was at the
first among mine own nation at
Jerusalem, know all the Jews.

5 * Who know me from the
beginning, (if they would tes-
tify) that after the most strait-
est sect of our religion, I liv'd
a Pharisee.

6 And now I stand, and am
judg'd for the hope of the pro-
mise made of God unto our fa-
thers:

7 Eis

PARAPHRASE.

24 And Festus said, King Agrippa, and all Men which are here present
with us, ye see this Man, about whom all the Multitude of the Jews
have apply'd to me, both at Jerusalem, and also here, crying that he
ought not to live any longer. 25 But when I found that he had com-
mitted nothing worthy of Death, and that he himself had appeal'd to
Augustus, I have determin'd to send him. 26 Of whom I have no cer-
tain thing to write unto my Lord *the Emperor, having heard no one
Crime yet prov'd against him.* Wherefore I have brought him forth be-
fore you, and specially before thee, O King Agrippa, that after Exami-
nation had, I might have somewhat to write. 27 For it seemeth to me
unreasonable to send a Prisoner, and not withal to signify the Crimes
laid against him.

Chap. XXVI. Then Agrippa said unto Paul, Thou art permitted to
speak for thy self. Then Paul stretch'd forth the hand, and answer'd
for himself, 2 I think my self happy, King Agrippa, because I shall
answer for my self this day before thee, concerning all the things where-
of I am accus'd of the Jews: 3 Especially, because I know thee to be
expert in all Customs and Questions which are among the Jews: where-
fore I beseech thee to hear me patiently. 4 My manner of Life from
my Youth, which was at the first among mine own Nation at Jerusa-
lem, know all the Jews. 5 Who know *this* of me from the beginning,
(if they would testify) that after the most straitest Sect of our Religion,
I liv'd a Pharisee. 6 And now I stand, and am judg'd for the hope of
the Promise made of God unto our Fathers; *I affirming that God has
made Good That his (principal) Promise of the Messiah by the Coming
of Jesus, as he has evidently prov'd. by having Rais'd him up from the
Dead; whereas on the Contrary the Unbelieving Jews deny Jesus to be
the*

IX.
St Paul's Speech
or Plea before
King Agrippa.

TEXT.

TRANSLATION.

7 Εἰς τὸ δωδεκάφυλον ἡμῶν ὁ
 ὀκτνεῖα νυκτὰ καὶ ἡμέραν λατρεῖν
 ἐλπίζει καταντῆσαι· ὡς ἡς ἐλπί-
 δει ἐγκαλῶμαι, βασιλεῦ Ἀγρίπ-
 πα, ὑπὸ τῶν Ἰουδαίων. 8 Τί ἄπι-
 στοι κρίνεται πρὸ ὑμῖν, εἰ ὁ Θεὸς νε-
 κρὸς ἐγείρει; 9 Εγὼ μὲν οἶν ἐδοξα
 ἑμαυτῷ ὡς τὸ ὄνομα Ἰησοῦ τοῦ Να-
 ζωραίου δεῖν πολλὰ ὀλιγὰ ὡσαύτως.
 10 Ὅ ἐπεποίησα ὁ Ἱερουσολύμοις· καὶ
 πολλὰς τῶν ἁγίων ἐγὼ φυλακαῖς κα-
 τέκλεισα, τὴν ὡσαύτως τῶν ἀρχιερέων
 ἔχουσαν λαβὼν· ἀποκτείνων τε αὐ-
 τῶν κατήνεκα ψῆφον. 11 Καὶ κα-
 τὰ πάσας τὰς συναγωγὰς πολλάκις
 πμωρῶν αὐτῶν, ἠνάγκαζον βλασφη-
 μεῖν, ὡς οὕτως τε ἐμμαινόμην αὐ-
 τοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἕξω
 πόλεις. 12 Εἰ οἷς καὶ πορεύομεν
 εἰς τὴν Δαμασκὸν μετ' ἔχουσας καὶ
 ὀπιπροπῆς τῆς ὡσαύτως τῶν ἀρχιερέων,
 13 ἡμέρας μίας, κατὰ τὴν ὁδὸν
 εἶδον, βασιλεῦ, ἔρανόθεν ὑπὲρ τὴν
 λαμπρότητα τοῦ ἡλίου, περιλάμψαν
 με ὥς καὶ τὸ σὺ ἐμοὶ πορευόμενος.
 14 Πάντων δὲ καταπεσόντων ἡμῶν
 εἰς τὴν γῆν, ἤκουσα φωνὴν λαλῶσαν
 ὡς μοι, καὶ λέγουσαν τῇ Ἑβραϊδὶ δια-
 λέκτῳ Σαῦλ, Σαῦλ, τί με διώκεις;
 σκληρόν σοι ὡς κέντρα λακτίζειν.

7 Unto which *promise* our
 twelve tribes instantly serving
 God day and night, hope to
 come: * concerning which
 hopes false, king Agrippa, I
 am accus'd of the Jews.

8 Why should it be thought
 a thing incredible with you,
 that God should raise the dead?

9 I verily thought with my
 self, that I ought to do many
 things contrary to the name of
 Jesus of Nazareth.

10 Which thing I also did
 in Jerusalem: and many of the
 saints did I shut up in pri-
 son, having receiv'd authority
 from the chief priests; and
 when they were put to death,
 I gave my voice against *them*.

11 And I punish'd them oft
 in every synagogue, and com-
 pell'd *them* to blaspheme; and
 being exceedingly mad against
 them, I persecuted *them*, even
 unto strange cities.

12 Whereupon as I went
 to Damascus, with authority
 and commission from the chief
 priests;

13 At midday, O king, I
 saw in the way a light from
 heaven, above the brightness
 of the sun, shining round about
 me, and them which journey'd
 with me.

14 And when we were all
 fallen to the earth, I heard a
 voice speaking unto me, and
 saying in the Hebrew tongue,
 Saul, Saul, why persecutest
 thou me? *It is hard for thee*
to kick against the pricks.

TEXT.

TRANSLATION.

15 Εγὼ δὲ εἶπον· Τίς εἶ, Κύριε; Ο δὲ
εἶπεν· Εγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

16 Ἀλλὰ ἀνάστη, καὶ στήθι ὅπῃ τὰς
πόδας σου εἰς τὸ γὰρ ὥφθην σοι,
καὶ χειρὶσάδω σε ὑπορέτω καὶ

15 And I said, Who art
thou, Lord? And he said, I am
Jesus whom thou persecutest.

16 But rise, and stand upon
thy feet: for I have appear'd
unto thee for this purpose, to
make thee a minister and a

μαρ-

PARAPHRASE.

the Messias or Christ, and to be Risen from the Dead: 7 Unto which Promise of the Messias our Twelve Tribes instantly or earnestly serving God day and night, hope therefore to come, as thinking the Fulfilling of that promise still future: concerning which Hopes sake, King Agrippa, I am accus'd of the Jews, viz. for saying that there is no Room now for Hoping for the Coming of Christ, it being Already past, inasmuch as Jesus of Nazareth has been declar'd by God to be the Christ, as by many other evident Signs and Proofs, so especially by God's raising him from the Dead. 8 Why should it be thought a thing Incredible with the Sadducees among you, that God should raise the Dead; since the Resurrection includes nothing in it but what may be perform'd by the infinite Power and Wisdom of God? And hence the Pharisees among the Jews do acknowledge a Resurrection, tho' they, as well as the Sadducees, deny Jesus to be the Christ. 9 And I was once of the same Opinion, and accordingly I verily thought with my self, that I ought to do many things contrary to the Name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the Saints, i. e. Christians there did I shut up in Prison, having receiv'd Authority from the Chief Priests; and when they were put to Death, I gave my Voice against them, or consented to, and approv'd of their Death. 11 And I punish'd them oft in every Synagogue, i. e. in every other place in Judea besides Jerusalem, where I found any; and by the Severity of the Punishments compell'd them to Blaspheme, i. e. to deny Jesus to be the Christ; and being exceedingly mad against them, I persecuted them even unto strange or Foreign Cities. 12 Whereupon as I went to Damascus, with Authority and Commission from the Chief Priests; 13 at midday, O King, I saw in the way a Light from Heaven, above the brightness of the Sun, shining round about me, and them which journey'd with me. 14 And when we were all fallen to the Earth, I heard a Voice speaking unto me, and saying in the Hebrew Tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks, i. e. to withstand or fight against God. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appear'd unto thee for this purpose, to make thee a Minister and

TEXT.

TRANSLATION.

μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθί-
 σομαι σοι· 17 Εξαμρύνουσ σε ὅτι
 τῷ λαῷ καὶ πᾶσι ἔθνεσιν, εἰς οὓς νυνὶ σε
 ἀποτέλλω, 18 ἀνοίξαι ὀφθαλμούς
 αὐτῶν, τῷ ὁσιπρέψαι ἀπὸ σκοτὸς εἰς
 φῶς, καὶ τὸ ἐξουσίαι τῷ Σατανᾷ ὅτι
 τὸν Θεόν, τῷ λαβεῖν αὐτὸς ἀφεσιν
 ἁμαρτιῶν, καὶ κληροῖν οὖν τοῖς ἡγιασ-
 μένοις, πιστὴ τῇ εἰς ἐμέ. 19 Οὕτως,
 βασιλεῦ Αἰγρίππα, ἔκ ἐγανόμην ἀπει-
 θῆς τῇ ὑφανίῳ ὀπασίᾳ· 20 Ἀλλὰ
 τοῖς οὖν Δαμασκῷ ὡρῶτον καὶ Ἱερο-
 σολύμοις, εἰς πᾶσιν τε πλὴν ἔχειν
 τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγ-
 γελον μετανοεῖν, καὶ ὁσιπρέψαι ὅτι
 τὸν Θεόν, ἀξία τῆς μετανοίας ἔργα
 ποιεῖσθαι. 21 Εἰνεκα τούτων με
 οἱ Ἰουδαῖοι συλλαβόμενοι οὖν τῷ ἱε-
 ρῶ, ἐπειρώοντο διαχειρίσασθαι. 22 Ἐπι-
 κουρίας οὖν τυχεῖν τῆς ὡρῆς τῷ
 Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα,
 μαρτυρῶμεν μικρῷ τε καὶ μεγά-
 λῳ, οὐδὲν ἐκ τούτων λέγων ὧν τε οἱ προ-
 φῆται ἐλάλησαν μελλόντων γίνεσθαι,
 καὶ Μωσῆος. 23 Εἰ παθητὸς ὁ Χρι-
 στὸς, εἰ ὡρῶνται ἐκ ἀναστάσεως νε-
 κρῶν φῶς μέλλει κατεγγέλλειν τῷ λαῷ
 καὶ τοῖς ἔθνεσιν.

24 Ταῦτα δὲ αὐτῷ ἀπολογημένῳ, ὁ
 Φῆτος μεγάλη τῇ φωνῇ ἔφη Μάνη,

witness both of these things
 which thou hast seen, and of
 those things in the which I
 will appear unto thee ;

17 Delivering thee from the
 people, and from the Gentiles,
 unto whom now I send thee,

18 To open their eyes, and
 to turn them from darkness to
 light, and from the power of
 Satan unto God, that they may
 receive forgiveness of sins, and
 inheritance among them which
 are sanctify'd by faith that is
 in me.

19 Whereupon, O king A-
 grippa, I was not disobedient
 unto the heavenly vision :

20 But shew'd first unto
 them of Damascus, and at Jeru-
 salem, and throughout all the
 coasts of Judea, and then to the
 Gentiles, that they should re-
 pent and turn to God, and do
 works meet for repentance.

21 For these causes the Jews
 caught me in the temple, and
 went about to kill me.

22 Having therefore ob-
 tain'd help of God, I continue
 unto this day, witnessing both
 to small and great, saying none
 other things than those which
 the prophets and Moses did say
 should come :

23 That Christ should suffer,
 and that he should be the first
 that should rise from the dead,
 and should shew light unto the
 people, and to the Gentiles.

24 And as he thus spake for
 himself, Festus said with a loud
 voice, Paul, thou art beside thy

Παῦλε·

TEXT.

TRANSLATION.

Παῦλε· τὰ πολλά σε χράμματα εἰς
μανίαν διεπρέπῃ. 25 Ο δὲ. Οὐ
μάνομαι, φησί, κρείττε Φῆτε, ἀλλ'
ἀληθείας καὶ σωφροσύνης ῥήματα
ἀπορρήγομαι. 26 Επίσταται γὰρ περὶ
τῶν οὐ βασιλεὺς, πρὸς ὃν καὶ παρ-
ήσιαζόμεθα λαλῶν· λανθάνει γὰρ
αὐτὸν πῶς τῶν ὁμολογῶν ὁδὸν· ὁ
γὰρ ὅτι ἐν γωνίᾳ πεπραμμένον τῷτο.

self: much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom *therefore I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 Πιτρώεις

P A R A P H R A S E.

and a Witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 delivering thee from the People of the Jews, and from the Gentiles, unto whom now I send thee, 18 to open their Eyes, and to turn them from Darkness, or Ignorance of God's Will and Worship, to Light, or the Knowledge thereof, and from the Power of Satan and Sin unto God and Holiness of Life, that they may receive Forgiveness of Sins, and Inheritance among them which are Sanctify'd by Faith that is in Me. 19 Whereupon, O King Agrippa, I was not disobedient unto the Heavenly Vision: 20 but shew'd first unto them of Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the Temple, and went about to kill me. 22 Having therefore obtain'd help of God, (according to v. 17.) I continue unto this day, witnessing both to Small and Great persons the Truth of the Gospel, viz. that Jesus is the Christ, and is Risen from the Dead (Ec.), and herein saying no other things than those which the Prophets and Moses did say should come: 23 viz. That Christ should suffer, and that he should be the first that should rise from the Dead, and should shew Light, i. e. the Gospel, unto the People, i. e. the Jews, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self: much Learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the Words of Truth and Soberness. 26 For the King knows of these things (viz. of the Life, and Death, and Resurrection of Jesus) before whom, or to whom therefore I speak freely: For I am persuaded that none of these things are hidden from him; for this thing was not done

X.
The Discourse
between St Paul
and Festus and A-
grrippa, after St
Paul had ended
his Speech or
Plea.

B b

in

TEXT.

TRANSLATION.

27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ Ἀγρίππας πρὸς τὸ Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γινέσθαι. 29 Ὁ δὲ Παῦλος εἶπεν· Εὐξώμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ, καὶ ἐν πολλῷ ἔμῳ· ἵνα σε, ἀλλὰ καὶ πάντας τῆς ἀκρόνιάς μου σήμερον, γινέσθαι τοιούτους ὅποιος καὶ γὰρ εἰμι, παρεκτός τ' ἰσχυρῶν τῶντων.

30 Καὶ ταῦτα εἰπὼς αὐτῷ, ἀνέστη ὁ βασιλεὺς καὶ οἱ ἡγεμῶν, ἡ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς. 31 Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες· Ὅτι ἔστι θανάτῳ ἄξιον ἢ ἰσχυρῶν τῶντων τὸ ἀνθρώπος ἔσθαι. 32 Ἀγρίππας δὲ τῷ Φίλτῳ ἔφη· Ἀπολεύσῃς ἐδύνατο ὁ ἄνθρωπος ἔσθαι, εἰ μὴ ἐπεκέχητο Καίσαρα.

Κεφ. κζ'. Ὡς δὲ ἐκείθι ἔ' ἔποπλυν ἡμᾶς εἰς τὴν Ἰταλίαν, πρὸς δὲ τὸν τε Παῦλον καὶ πιναις ἑτέροις ἰσχυρῶν, ἔχοντι τὰρχην, ὀνόματι Ἰουλίῳ, αὐτοῦ Σιδωνίου. 2 Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶν, μέλαιντες πλύν τῆς κατὰ τὴν Ἀσίαν τόποις, ἀνέχθημεν, ὅστις σὺν ἡμῖν Ἀριστάρχης Μακεδόνι Θεσσαλονικέως. 3 Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα. φιλαφρώπως τὸ Ἰούλιον τῷ Παύλῳ χρηστόμηνος, ἐπέτρεψε πρὸς τῆς φίλων πορεύεσθαι ὅτι μελείας τυχεῖν.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talk'd between themselves, saying, This man doth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appeal'd unto Cesar.

Chap. XXVII.

And when it was determin'd that we should sail into Italy, they deliver'd Paul and certain other prisoners unto one nam'd Julius, a centurion of Augustus's band.

2 And entering into a ship of Adramyttium, we lanch'd, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touch'd at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends, to refresh himself.

4 Καὶ κειθέν

TEXT.

TRANSLATION.

4. Καὶ ἐπὶ ἀναχθέντις ὑπεπλεύ-
σαμεν πρὸς Κύπρον, ἀγ' οὐ τὰς
ἀνέμους εἶναι ἐναντίους. 5 Τότε, π
πέλαγος τὸ κατὰ τὴν Κιλικίαν

4. And when we had lanch'd
from thence, we sail'd under
Cyprus, because the winds were
contrary.

5 And when we had sail'd
καὶ

PARAPHRASE.

in a corner. 27 King Agrippa, believest thou the Prophets? I know
that thou believest; and therefore if thou wilt but act conformably to such
thy Belief, thou canst not but believe also that Jesus is Christ. 28 Then
Agrippa said unto Paul, Almost thou perswadest me to be a Christian.
29 And Paul said, I would to God, that not only thou, but also all that
hear me this day, were both almost and altogether such as I am, ex-
cept these Bonds, i. e. were Christians, but not Prisoners for Christianity.

30 And when he had thus spoken, the King rose up, and the Go-
vernor, and Bernice, and they that sat with them. 31 And when they
were gone aside, they talk'd between themselves, saying, This Man doth
nothing worthy of Death, or of Bonds. 32 Then said Agrippa unto
Festus, This Man might have been set at Liberty, if he had not ap-
pear'd unto Cesar.

XI.
Agrippa and Fe-
stus (&c.) declare
St Paul to have
done nothing
worthy of Impri-
sonment.

SECTION XII.

Containing an Account of St Paul's Voyage from Cesarea in A. D.
60. to Puteoli in Italy; and of his Journey thence to Rome,
where he arriv'd about February in A. D. 61; and lastly, of his
Kind Treatment there for Two years, viz. to the Ending of
A. D. 62, where St Luke ends this his Treatise of the Acts of
the Apostles.

Chap. XXVII. And when it was determin'd that Paul should be sent
to Rome, according to his Appeal, and consequently that He and We who
accompany'd him should Sail into Italy, they deliver'd Paul and certain
other Prisoners unto one nam'd Julius, a Centurion of Augustus's Band,
i. e. of a Band belonging to the Legion of Augustus. 2 And entering into
a Ship of (1) Adramyttium, we lanch'd, meaning to Sail by the Coasts
of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.
3 And the next day we touch'd at Sidon. And Julius courteously en-
treated Paul, and gave him liberty to go unto his Friends, to refresh
himself. 4 And when we had lanch'd from thence, we Sail'd under
Cyprus, because the Winds were contrary. 5 And when we had Sail'd

I.
St Paul is sent
from Cesarea for
Italy.

(1) Of this and all the other Places mention'd in this Voyage of St Paul, see
Part 2d of my Historical Geogr. of the N. T.

TEXT.

TRANSLATION.

καὶ Παμφυλίαν ἀναπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.

6 Καὶ εὗρον ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρίνου πλέον εἰς Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 Ἐν ἰσχυροῦς δὲ ἡμέρας βραδυπλοῦντες, καὶ μόλις γενόμενοι κατὰ Κνίδον, μὴ προσεῖντος ἡμᾶς ἔσπερος ὑπεπλεύσαμεν κατὰ Κρήτην κατὰ Σαλμώνην. 8 Μόλις περὶ θαλασσομένους αὐτῶν, ἤλθομεν εἰς τόπον πρὸς καλόμενον Καλὴς λιμένας, ὃ ἐστὶν ἡ πόλις Λασηαία.

9 Ἰκανοὶ δὲ χρόνος ἀναγενομένου, καὶ ὅντος ἤδη ἐπιπολέως τῆς πλοῦς, ἀφ' οὗ καὶ πρὸς νητείας ἤδη πρὸς λυθίσαι, πρὸς ὃν Πάυλος, 10 λέγων αὐτοῖς. Ἄνδρες, θεωρῶ ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας ἔσονται τῆς φόρτης καὶ τῆς πλοῦς, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι καὶ πλεον. 11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπε μάλλον ἢ τοῖς ὑπὸ τῷ Παύλῳ λεγομένοις. 12 Αἰετέτε δὲ τῷ λιμένι ὑπάρχοντι πρὸς πρὸς χειμασίαν, οἱ πλείους ἔθεντο βυλὴν ἀναχθίσαι καὶ κεῖναι, εἰ πως δύναμιν καὶ ἀντήσαντες εἰς Φοίνικα πρὸς χειμάσαι, λιμένας τῆς Κρήτης βλέποντα κατὰ Αἶβα καὶ κατὰ Χῶρον. 13 Ὑποπνεύσαντες δὲ

over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sail'd slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sail'd under Crete over against Salmone:

8 And hardly passing it, came unto a place which is call'd, The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonish'd them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believ'd the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advis'd to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west, and north-west.

13 And when the south-

North,

TEXT.

TRANSLATION.

Νότῃ, δόξαντες τῆς ὥρῃσεως κε-
κρατηκέναι, ἀραιῆς ἄσπον πρὸς Κρήτην.

wind blew softly, supposing
that they had obtain'd *their*
purpose, loosing *thence* they
sail'd close by Crete.

14 Μετ' ὃ πολὺ δὲ ἔβαλε κατ'
αὐτῆς ἄνεμος τυφωτικός, ὃ καλέμενος
† Εὐρακύλων. 15 Συναρπάσσει δὲ

14 But not long after there
arose against it a tempestuous
wind, call'd *Euraquilon.

15 And when the ship was

τῷ

PARAPHRASE.

over the Sea of Cilicia and Pamphylia, we came to Myra a City of Lycia.

6 And there the Centurion found a Ship of Alexandria Sailing into Italy; and he put us therein. 7 And when we had Sail'd slowly many days, and scarce were come over against Cnidus, a City of Doris in Caria at the South-west point of the Lesser Asia, the Wind not suffering us to steer our Course directly on Westward toward Italy, we Sail'd under Crete over against the Promontory of the Eastern Coast thereof call'd Salomone: 8 and hardly passing it, came unto a place which is call'd, The fair Havens, nigh whereunto was the City of Lasea.

II.
Paul Changes Ship,
and then sails on.

9 Now when much time was spent, since our first setting out from Cesarea, and when Sailing was now Dangerous, because the Month Tisri (answering to our September partly, and partly to October, on (m) the Tenth of which began the yearly Fast of Expiation for the Sins of the People of Israel, was now already past, either wholly or Great part of it, and so the Time of the Michaelmas-Flowers upon the Sea was come, Paul admonish'd them, 10 and said unto them, Sirs, I perceive that this Voyage will be with hurt and much damage, not only of the Lading and Ship, but also of our Lives. 11 Nevertheless, the Centurion believ'd the Master and the Owner of the Ship, more than those things which were spoken by Paul. 12 And because the Haven was not commodious to Winter in, the more part advis'd to depart thence also, if by any means they might attain to Phenice, and there to Winter; which is an Haven of Crete, and lieth toward the South-west, and North-west. 13 And when the South-wind blew softly, supposing that they had obtain'd their purpose, loosing thence they Sail'd close by Crete.

III.
He foretells the
Danger of the
Voyage.

14 But not long after there arose against it a tempestuous wind, call'd Euraquilon, i.e. the North-east wind. 15 And when the Ship was

IV.
A great Tempest
arises.

ANNOTATIONS.

(m) See Levit. 23. 27, 29.

V. 14. † So it is read, and not Εὐρακύλων, in Alex. MS. and in Vulg. latin Version, that is, in the most Ancient MS. and most Ancient Version; not to mention the Ethiopick Version.

caught,

TEXT.

TRANSLATION.

τῷ πλοίῳ, ἢ μὴ δυναμένῳ ἀποφ-
γαλμῆν πρὸ ἀνέμου, ὁπιδόντις ἐφερό-
μεθα. 16 Νησίον δὲ πὺ υποδραμόνιες
καλύμνοι Κλαύδην, μόλις ἰχύσαμεν
ᾧεκραίῃς γιένῳ τὸ σκάφος. 17 Ἦν
ἄραυτες, βοηθείαις ἐχρῶντο, ὑποζων-
νύτες τὸ πλοῖον· φοβόμενοι τε μὴ
εἰς τὸ Σύρπι ἐκπέσωσι, χαλάσαντες τὸ
σκεῦος, ὅπως ἐφεροῖτο. 18 Σφοδρῶς
δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβο-
λὴν ἐποιῶντο. 19 Καὶ τῇ τρίτῃ αὐ-
τόχειρες σκεῦος τῷ πλοίῳ ἐρρίψαμεν.
20 Μήτε δὲ ἡλίῳ, μήτε ἄστρον ἐπιφα-
νόντων ὅππῃ πλείονας ἡμέρας, χειμῶνός
τε ἐκ ὀλίγου ὁπτικείμεν, λοιπὸν ᾧρη-
ρεῖτο πᾶσα ἐλπίς ὅτι σώζεσθαι ἡμᾶς.

21 Πολλῆς δὲ ἀσιτίας ὑπαρχούσης,
τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν,
εἶπεν· Εἰδὲ μὲν, ὦ ἄνδρες, πειθαρχή-
σαντάς μοι, μὴ ἀνάγκασθαι ἀπὸ τῆς Κρή-
της, κερδύσαι τε τὸ ὕβριν ταύτῃ καὶ
τὸ ζημίαι. 22 Καὶ Ἰανῶ παραμῶν
ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς ἔδε-
μία ἔσται ἢ ὑμῶν, πλὴν τῷ πλοίῳ.
23 Παρέστη γάρ μοι τῇ νυκτὶ αὕτη
ἄγγελος τῷ Θεῷ ὅτι εἰμι, ὃ καὶ λα-
τρεύω, 24 λέγων· Μὴ φοβῆσαι Παῦ-
λε· Κάσαι σε δεῦρ ἵστασθαι· καὶ
ἰδὲ, κεχρυσά σοι ὁ Θεὸς πάντας τὰς
πλέοντας μετ' σὺ. 25 Διὸ εὐθυμεῖτε

caught, and could not bear up
into the wind, we let *her* drive.

16 And running under a
certain island which is call'd
Clauda, we had much work
to come by the boat:

17 Which when they had
taken up, they us'd helps, un-
dergirding the ship; and fear-
ing lest they shall fall into
the quicksands, * they struck
sail, and so were driven.

18 And we being exceed-
ingly toss'd with a tempest, the
next *day* they lightened the ship;

19 And the third *day* we
cast out with our own hands
the tackling of the ship.

20 And when neither sun
nor stars in many days appear'd,
and no small tempest lay on
us, all hope that we should be
sav'd was then taken away.

21 But after long abstinence,
Paul stood forth in the midst
of them, and said, Sirs, ye
should have hearkned unto me,
and not have loos'd from Crete,
and have gain'd this harm and
loss.

22 And now I exhort you
to be of good cheer: for there
shall be no loss of *any man's* life
among you, but of the ship.

23 For there stood by me
this night, the angel of God,
whose I am, and whom I serve,

24 Saying, Fear not, Paul;
thou must be brought before
Cesar: and lo, God hath given
thee all them that sail with
thee.

25 Wherefore, Sirs, be of

ἀνδρες·

TEXT.

TRANSLATION.

ἄνδρες· πιστεύω ὅτι τῷ Θεῷ ὅτι ἔπος ἔστα
καθ' ὃν τρόπον λελάληαί μοι. 26 Εἰς
ἡσιν δὲ πῶς δὲ ἡμᾶς ἐκπεσεῖν.

27 Ὡς δὲ πενταρησκαδεκάτῃ νύξ
ἐγένετο, ἀναφερομένοις ἡμεῖς ὡς τῷ
Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπε-
νόου οἱ ναῦται πρὸς αὐ-
τοῖς χεῖρας. 28 Καὶ βολίσαν-
τες, εὗρον ὀργυὰς ἑκοσι· βραχὺ

good cheer: for I believe God,
that it shall be even as it was
told me.

26 Howbeit, we must be
cast upon a certain island.

27 But when the fourteenth
night was come, as we were
driven up and down in * the
Adriatick sea, about midnight
the shipmen deem'd that they
drew near to some country:

28 And founded, and found
it twenty fathoms: and when

δὲ

PARAPHRASE.

caught, *i. e.* driven along with the said Wind, and could not bear up
into, *i. e.* resist the Wind, by all the means that could be us'd, we let
her drive. 16 And running under a certain Island which is call'd
Clauda, we had much work to come by the Boat: 17 which when
they had taken up, they us'd helps to preserve the Ship from splitting,
namely, by undergirding the Ship by proper means; and fearing lest
they should fall into the Quicksands, they struck Sail, and so were
driven. 18 And we being exceedingly toss'd with a Tempest, the
next day they lightned the Ship, *flinging out some of the Goods that were*
therein; 19 and the third day we cast out with our own hands the
tackling of the Ship. 20 And when neither Sun nor Stars in many days
appear'd, and no small Tempest lay on us, all hope that we should be
sav'd was then taken away.

21 But after long Abstinence, Paul stood forth in the midst of them,
and said, Sirs, ye should have hearkned unto me, and not have loos'd
from Crete, and so have run your selves into what is all you have gain'd
thereby, *viz.* this Harm and Loss. 22 And now I exhort you to be of
good cheer: for there shall be no loss of any Man's life among you, but
of the Ship. 23 For there stood by me this night, the Angel of God,
whose I am, and whom I serve, 24 saying, Fear not, Paul; thou
must be brought before Cesar: and lo, God has given Thee, *i. e.* for thy
sake will preserve all them that Sail with thee. 25 Wherefore, Sirs, be
of good cheer: for I believe God, that it shall be even as it was told me.
26 Howbeit, we must be cast upon a certain Island.

27 But when the fourteenth night was come, as we were driven up
and down in the Adriatick Sea, about midnight the Shipmen deem'd,
i. e. perceiv'd or guess'd that they drew near to some Country; 28 and
founded, *i. e.* try'd the Depth of the Water, and found it twenty fa-
thoms:

V.
St Paul acquaints
them in the Ship
of what shall come
to pass.

VI.
The ship draws
nigh to land.

TEXT.

TRANSLATION.

δὲ ἀφ᾽ ἡσάντες, καὶ πάλιν βολίσαντες,
 εὗρον ὀργυὰς δεκαπέντε. 29 Φοβύ-
 μαιοί τε μήπως εἰς τραχεῖς τόπους
 ἄκπεσωσιν, ἐκ πρύμνης ῥίψαντες ἀγ-
 κύρας τέσσαρας, ἤνυχοντο ἡμέρας γενέ-
 σθαι. 30 Τῶν δὲ ναυτῶν ζητούντων
 φυγεῖν ἐκ τῆς πλοῖου, καὶ χαλασάντων
 ἡ σκάφην εἰς τὸ θάλασσαν, παρ-
 φάσθ' ὡς ἐκ πρύμνης μελλόντων ἀγ-
 κύρας ἐκτείνειν, 31 εἶπεν ὁ Παῦλος
 τῷ ἐκατοντάρχῃ καὶ τοῖς στρατώταις·
 Ἐὰν μὴ ᾖτοι μένωσιν ἐν τῇ πλοίῳ,
 ὑμεῖς σωθήσεσθε καὶ διώσθε. 32 Τότε
 οἱ στραπῶται ἀπέκοψαν τὰ χοινία τῆς
 σκάφης, καὶ ἔβασαν αὐτὴν ἄκπεσθαι.
 33 Ἀχρι δὲ ὅτου ἔμελλεν ἡμέρα γίνεσθαι,
 ἤρξατο ὁ Παῦλος ἀπαντᾶν μετὰ λα-
 βῶν τροφῆς, λέγων· Τεσσαρεσκαίδεκά-
 τις σήμερον ἡμέραν προσδοκῶντες,
 ἄστοι ἀφ᾽ ἡλεῦτε, μηδὲν προσλα-
 βόμενοι. 34 Διὸ παραχαλῶ ὑμᾶς
 προσλαβῆναι τροφῆς· τὸ τοῦτο γὰρ πρὸς τὴν
 ὑμετέρας σωτηρίας ὑπάρχει. Ἐδνὸς γὰρ
 ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πεσεῖται.
 35 Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον,
 εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ
 κλάσας ἤρξατο ἐσθίειν. 36 Εὐθυμοὶ δὲ
 γινόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο
 τροφῆς. 37 Ἡμεῖς δὲ ἐν τῇ πλοίῳ αἱ
 πᾶσαι ψυχαί, διακόσιαι ἐβδομήκοντα ἕξ.

they had gone a little further,
 they founded again, and found
 it fifteen fathoms.

29 Then fearing lest they
 should have fallen upon rocks,
 they cast four anchors out of
 the stern, and with'd for the
 day.

30 And as the shipmen were
 about to flee out of the ship,
 when they had let down the
 boat into the sea, under colour
 as though they would have
 cast anchors out of the foreship,

31 Paul said to the centu-
 rion, and to the soldiers, Ex-
 cept these abide in the ship, ye
 cannot be sav'd.

32 Then the soldiers cut off
 the ropes of the boat, and let
 her fall off.

33 And while the day was
 coming on, Paul besought them
 all to take meat, saying, This
 day is the fourteenth day that
 ye have tarry'd, and continu'd
 fasting, having taken nothing.

34 Wherefore I pray you
 to take *some* meat; for this is
 for your health: for there shall
 not an hair fall from the head
 of any of you.

35 And when he had thus
 spoken, he took bread, and
 gave thanks to God in presence
 of them all, and when he had
 broken *it*, he began to eat.

36 Then were they all of
 good cheer, and they also took
some meat.

37 And we were in all in
 the ship, two hundred three-
 score and sixteen souls.

TEXT.

TRANSLATION.

38 Κορεθέντες δὲ προσῆς, ἐκέφιζον τὸ πλοῖον, ἐβαλλόμενοι τὸ σῖτον εἰς τὴν θάλασσαν.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 Ὅτε δὲ ἡμέρα ἐγένετο, ἣν οὐκ ἐπεγίνωσκον· κόλπον δὲ πῖνα χελιόεν

39 And when it was day, they knew not the land: but they discover'd a certain creek

ἔχοντα

PARAPHRASE.

thoms: and when they had gone a little further, they founded again, and found it fifteen fathoms. 29 Then fearing lest they should have fallen upon Rocks, they cast four Anchors out of the Stern or hinder part, and with'd for the day, *that they might discern the Shore.* 30 And as the Shipmen were about to flee out of the Ship, when they had let down the Boat into the Sea, under colour as tho' they would have cast Anchors out of the fore part of the Ship, 31 Paul said to the Centurion, and to the Soldiers, Except these abide in the Ship, ye cannot be sav'd. 32 Then the Soldiers cut off the ropes of the Boat, and let her fall off. 33 And whilst the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarry'd, and continu'd fasting, having taken nothing; *i. e. as we commonly say, nothing to speak of, have (n) made no set or full Meal, but have contented your selves to take a morsel now and then, when absolute Necessity forced you.* 34 Wherefore, I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took Bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in all in the Ship, Two hundred threescore and sixteen Souls. 38 And when they had eaten enough, they lightened the Ship, and cast out the Wheat into the Sea.

39 And when it was day, they knew not the Land: but they discover'd

VII.

All in the Ship get Safe to Land, but the Ship is broken.

ANNOTATIONS.

(n) Thus this Passage in Hesiod, — ἐδὲ π σῖτον

ἡδον — is expounded by Tzeizes, Διὰ τὴν μηδὲ ἐν ταῖς καιροῖς τῶν τεκπιζῶν αὐτὸς ἡμεῖς, ἀλλ' ἐν πλῶς ἐ πειθυμένους ἰοῦμεν ἐν αἵματι, εἰπον αὐτοῖς μηδὲ σῖτον ἰοῦμεν. Besides, the former part of the Verse is capable of another Rendering, viz. *Expecting the Fourteenth day, which is To day* (i. e. as Dr Hammond observes) solicitously attending the Fate of the Fourteenth day, as the Critical day, *ye have continu'd fasting, having taken Nothing*, namely, All that day, and till that Time of Night of the said day.

TEXT.

TRANSLATION.

ἔχοντα αἰγιαλόν, εἰς ὃν ἐβυλεύσαντο, εἰ δυνατὸν, ἐξῶσαι τὸ πλοῖον. 40 Καὶ ταῖς ἀγκύραις φερόμεναι ἦσαν εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάρσαντες τὸν ἀρτέμονα τῇ πνεύσῃ, κατέταχον εἰς τὸν αἰγιαλόν. 41 Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν ὀρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ ὀρύμια ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 Τῶν δὲ στραπτῶν βελὴ ἐγένετο ἵνα τὸς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας ἀφύγῃ. 43 Ο δὲ ἐξατόνταρχος, βυλόμενος ἀφ᾽ ὧσαι τὸν Παῦλον, ἐκέλευσε τε τὸς δυναμένους κολυμβᾶν, ἀπορρίψαντας ὀρώρας ὅτι τὴν γλῶσξιν ἐξείηται. 44 Καὶ τὸς λοιποὺς, ὅς μὲν ὅτι σάνισιν, ὅς δὲ ὅτι πινον τῶν ἀπὸ τοῦ πλοῖος· καὶ ὕπως ἐγένετο πάντα ἀφ᾽ ὧσαι ὅτι τὴν γλῶσξιν.

Κεφ. κη'. Καὶ ἀφ᾽ ὧσαι, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι πρῶτον οὐκ ἐπὶ τὴν τυχῶσαι φιλοφροσύνην ἡμῖν· ἀνάψαντες πυρρὰν, προσλάβοντο πάντας ἡμᾶς, ἀφ' ὧσαι τὸν ὕπνον τὸν ἐφεσώτα, καὶ ἀφ' ὧσαι τὸ ψύχος.

with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loos'd the rudderbands, and hois'd up the main-fail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remain'd unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to pass that they * got all safe to land.

Chap. XXVIII.

And when they were * got safe to land, then they knew that the island was call'd Melita.

2 And the barbarous people shew'd us no little kindness: for they kindled a fire, and receiv'd us every one, because of the present rain, and because of the cold.

TEXT.

TRANSLATION.

3 Συσρέφανίθη δὲ τῷ Παύλῳ φρυγάνων πλῆθος, καὶ ὅπαιντας ὅπαι πύραν, ἔχιδνα ἐκ τῆς θερμότητος ἐξεληύσα καὶ ἤψε τὴν χειρὸς αὐτοῦ. 4 Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θείον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεὺς ὅστις ὁ ἀνθρώπος ἔπος, ὃν ἀφασθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν ἐκείσεν. 5 Ὁ μὲν οὖν, σποτινάζας τὸ θείον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.

3 And when Paul had gather'd a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastned on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escap'd the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Oí

P A R A P H R A S E.

a certain Creek with a Shore, into the which they were minded, if it were possible, to thrust in the Ship. 40 And when they had taken up the Anchors, they committed themselves unto the Sea, and loos'd the Rudder-bands, and hois'd up the Main-sail to the Wind, and made toward shore. 41 And falling into a place where two Seas met, they ran the Ship aground; and the forepart stuck fast, and remain'd unmoveable, but the hinder part was broken with the violence of the Waves. 42 And the Soldiers counsel was to kill the Prisoners, lest any of them should swim out, and escape. 43 But the Centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the Sea, and get to Land: 44 and the rest, some on Boards, and some on broken pieces of the Ship: and so it came to pass that they got all safe to Land.

Chap. XXVIII. And when they were got safe to Land, then they knew from the Inhabitants, that the Island was call'd Melita, now commonly Malta. 2 And the Inhabitants, esteem'd a Barbarous or less Civiliz'd People, shew'd us no little Kindness: for they kindled a Fire, and receiv'd us every one, because of the present rain, and because of the cold. 3 And when Paul had gather'd a bundle of Sticks, and laid them on the Fire, there came a Viper out of the bundle of Sticks which he had gather'd, or out of the Ground under, by reason of the Heat, and fastned on his hand. 4 And when the Barbarians saw the venomous Beast hang on his hand, they said among themselves, No doubt this Man is a Murderer, whom tho' he hath escap'd the Sea, yet Vengeance suffereth not to live. 5 And he shook off the Beast into the

VIII.

They are courteously entertain'd by the Inhabitants of the Isle, being Malta.

TEXT.

TRANSLATION.

6 Οἱ δὲ θεωροῦντες αὐτὸν μᾶλλον πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρῶν. Ἐπὶ πολὺ δὲ αὐτῶν θεωροῦντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μετεβαλλόμενοι ἔλεγον Θεὸν αὐτὸν εἶναι.

7 Εἰ δὲ τοῖς αὐτοῖς τόπον ἐκείνῳ ὑπῆρχε χεῖρα τῷ πρώτῳ τῷ Ἰήσῳ, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, πρὸς ἡμέρας φιλοφρονέως ἐξέτισεν.

8 Εγένετο δὲ τῷ πατέρᾳ τῷ Ποπλίῳ πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατεχεῖσθαι. πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπέθηκε τὰς χεῖρας αὐτοῦ, ἰάσατο αὐτόν. 9 Τότε δὲ γενομένης, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ ἰήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο. 10 Οἱ καὶ πολλὰς τιμὰς ἐπέμνησεν ἡμᾶς, καὶ ἀναγόμενοι ἐπέθεντο τὰ πρὸς τὴν χρείαν.

11 Μετὰ δὲ πρὸς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμασμένοι ἐν τῇ ἰήσῳ, Ἀλεξανδρινῶν, παρασημῶν Διοσκυρίδων. 12 Καὶ καταχθέντες εἰς Συρακῆσας, ἐπεμείναμεν ἡμέρας πρὸς. 13 Οθεν ἀπελθόντες κατατινθήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένης ἰότης, δούτεράοι ἦλθομεν εἰς Ποπόλιν. 14 Οὗ ἐγένετο ἀδελφοί, πρεκλήθημεν ἐπὶ

6 Howbeit, they look'd when he should have swollen, or fallen down dead suddenly: but after they had look'd a great while, and saw no harm come to him, they chang'd their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who receiv'd us, and lodg'd us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in, and pray'd, and laid hands on him, and heal'd him.

9 So when this was done, others also which had diseases in the island, came, and were heal'd:

10 Who also honour'd us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had winter'd in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarry'd there three days.

13 And from thence we fetch'd a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desir'd to tar-

THE TEXT.

TRANSLATION.

αὐτοῖς ὅτι μὲν οὐκ ἦν κίνδυνος· καὶ οὐκ ἦν πῶς εἰς τὴν Ῥώμην ἦλθομεν. 15 Καὶ κἔτι οἱ ἀδελφοὶ ἀκούσαντες τὰς εἰρημῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῶν ἄχρις Ἀππίας φέρεα καὶ Τριῶν ταβερνῶν· ὅς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβεν θάρσος. 16 Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε

ry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns: whom when Paul saw, he thank'd God, and took courage.

16 And when we came to Rome, the centurion deliver'd

τὸς

PARAPHRASE.

Fire, and felt no harm. 6 Howbeit, they look'd when he should have swollen, or fallen down dead suddenly: but after they had look'd a great while, and saw no harm come to him, they chang'd their minds, and said that he was a God.

7 In the same quarters were Possessions of the Chief man or Governor of the Island, whose name was Publius, who receiv'd us, and lodg'd us three days courteously. 8 And it came to pass, that the Father of Publius lay sick of a Fever, and of a Bloody Flux: to whom Paul entred in, and pray'd, and laid his hands on him, and heal'd him. 9 So when this was done, others also which had Diseases in the Island, came, and were heal'd: 10 Who also honour'd us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a Ship of Alexandria, which had winter'd in the Isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, in the Isle of Sicily on its Eastern coast, we tarry'd there three days. 13 And from thence we Sail'd, not the shortest way thro' the Strait of Messina between Italy and Sicily, that being a Dangerous passage, but we fetch'd a Compass, i. e. Sail'd round about along the South and West coast of Sicily, and so came to Rhegium at the Toe or South-point of Italy: and after one day the South-wind blew, and this being a Right wind to carry us toward Rome, we Sail'd and came the next day to Puteoli: 14 where we found Brethren, i. e. Christians, and were desir'd to tarry with them seven days: and so we went toward Rome. 15 And from thence when the Brethren, i. e. Christians, heard of us, they came to meet us, some as far as Appii-forum, and others to a place call'd The Three Taverns: whom when Paul saw, he thank'd God, and took courage. 16 And when we came to Rome, the Centu-

IX.
St Paul cures many in the Isle, of their Diseases.

X.
St Paul &c. sailing from Malta comes to Rome.

rion

TEXT.

TRANSLATION.

τὸς δεσμῖς τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετρέπη μένειν καθ' ἑαυτὸν, οὐκ τῷ φυλάσσειν αὐτὸν στρατώτῃ.

17 Εγένετο δὲ μετὰ ἡμέρας τρεῖς συλχεσάσθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων τρώτας. Συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθου τοῖς πατέροισι, δεσμῖος ἔξ Ἱεροσολύμων πρεδδότην εἰς τὰς χεῖρας τῷ Ῥωμαίῳ. 18 Ὅτινες ἀνακρίναί με ἐβόλοντο θάνατον, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19 Ἀντιπλερόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθη ὁπταλέσθαι Κεῖσαρ· ὅχι ὡς τῷ ἔθνει μὲν ἔχον τι καίηγορῆσαι. 20 Διὰ τοῦτο οὖν τὴν αἰτίαν παρελέσθαι ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἐνεκεν γὰρ τῷ ἐλπίδῃ τῷ Ἰσραὴλ τὴν ἄλυσιν ταύτῃ περικύβην. 21 Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς ὅτε γραμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας· ὅτι παραγινόμενός τις τῶν ἀδελφῶν ἀπήγγελεν ἢ ἐλάλησέ τι περὶ σοῦ ποιῆσαι. 22 Ἀξιῶμεν δὲ πρὸς σοῦ ἀκούσαι ἀ φρονέας· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἔστιν ἡμῖν ὅτι πανταχοῦ ἀνπλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἤκου

the prisoners to the captain of the guard: but Paul was suffer'd to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul call'd the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, tho' I have committed nothing against the people or customs of our fathers, yet was I deliver'd prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examin'd me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrain'd to appeal unto Cesar; not that I had any thing to accuse any nation of.

20 For this cause therefore have I call'd for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither receiv'd letters out of Judea concerning thee, neither any of the brethren that came shew'd or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came

πολλοὶ αὐτὸν εἰς τὴν ξενίαν πλεόντες· many to him into his lodging;
οἷς ἐκτίθετο ἀγμάτευμα τῆς βασιλείας τοῦ Θεοῦ, πείθων τε αὐτοὺς to whom he expounded and
τὰ δεῖ τῷ Ἰησοῦ, ὥστε τε τῷ νόμῳ τῷ Μω- testify'd the kingdom of God,
perfwading them concerning
Jesus, both out of the law of

Mo-

PARAPHRASE.

rion deliver'd the Prisoners to the Captain of the Guard, *i. e.* to the Prefect of the Pretorian band, by whom they were committed to Prison: but Paul was suffer'd to dwell by Himself, *i. e.* (a) in an House hir'd by Him, with a Soldier that kept or guarded him; this Favour being shewn him, (as is probable) partly because he was accus'd of no Crime against the Roman Law, by Festus, and partly by means of the Centurion who brought him to Rome, and gave him the Character of a very Good and Pious man.

17 And it came to pass, that after three days, Paul call'd the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, tho' I have committed nothing against the People of the Jews, or Customs, *i. e.* Rites of the Law deliver'd to our Fathers, yet was I deliver'd Prisoner from Jerusalem into the hands of the Romans. 18 Who when they had examin'd me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrain'd to appeal unto Cesar, *namely in order to provide for my Own Safety*; not that I had any thing to accuse my Nation of, in respect to the Roman Government. 20 For this Cause therefore have I call'd for you, to see you, and to speak with you; *namely that I might acquaint you with the True Reason of my being brought hither a Prisoner*: because that it is for no other Reason, but for that Messiah and that Resurrection which is the Hope of Israel, that I am bound with this Chain. 21 And they said unto him, We neither receiv'd Letters out of Judea concerning thee, neither any of the Brethren, *i. e.* of the Jews that came lately from Judea, shew'd or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest concerning the Sect of the Nazarens or Christians: for as concerning this Sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his Lodging; to whom he expounded the Prophecys concerning the Messiah or Christ, and his Kingdom, and testify'd that the said Kingdom of Christ, that was foretold to be erected by God, was already begun; perfwading, *i. e.* using proper and sufficient Arguments to perswade them concerning Jesus, that he was the said Christ, both out of the Law of Moses, and

XI.

Where he acquaints the Jews with the Cause of his being sent a Prisoner to Rome; and preaches the Gospel unto them.

(a) See v. 30.

M O T A T E X T

TRANSLATION.

Μωσέως ἢ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 Καὶ οἱ μὲν ἐπί-
 θοιτο τοῖς λεγόμενοις, οἱ δὲ ἠπίσταν.

25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλή-
 λους, ἀπελύοντο, εἰπόντες ὅτι Παῦλος

ῥῆμα ἐν, ὅτι καλῶς τὸ πνεῦμα τὸ

ἅγιον ἐλάλησε διὰ Ησαΐου τοῦ προ-
 φήτου πρὸς τοὺς πατέρας ἡμῶν,

26 λέγων· Πορεύθητι πρὸς τὸν λαόν

τῆτον, καὶ εἰπέ· Ἀκοῇ ἀκούσετε καὶ

ὃ μὴ οὐκ ἴδητε· καὶ βλέποντες βλέψετε,

καὶ ὃ μὴ ἴδῃτε. 27 Ἐπαχύνθη ἡ

καρδία τοῦ λαοῦ τούτου· καὶ τοῖς ὤσι

βαρέως ἤκουσαν, καὶ τὰς ὀφθαλμοὺς

αὐτῶν ἐκάμμυζεν· μήποτε ἴδωσι τοῖς

ὀφθαλμοῖς, καὶ τοῖς ὤσι ἀκούσωσι, καὶ

τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ

ἰάσωμαι αὐτούς. 28 Γινώσκον οὖν ὅτι

ὑμῖν, ὅτι τοῖς ἔθνεσι ἀπεστάλη τὸ σω-

τήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκούσονται·

29 Καὶ ταῦτα αὐτὸς εἰπὼν, ἀπῆλ-

θον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ὀ-

ρίαν τοῖς συζητήσιον.

30 Ἐμεινε δὲ ὁ Παῦλος διεπύαν

ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο

πάντας τοὺς ἐκαστομένους πρὸς αὐτόν·

31 κηρύττειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ

διδάσκειν τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χρι-

στοῦ μετὰ πάσης παρρησίας, ἀκαλύπτως.

Moses, and *out* of the prophets, from morning till evening.

24 And some believ'd the things which were spoken, and some believ'd not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is wax'd gross, and their ears are dull of hearing, and their eyes have they clos'd; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and receiv'd all that came in unto him;

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

P A R A P H R A S E.

out of the Prophets, from morning till evening. 24 And some believ'd the things which were spoken, and some believ'd not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken *this* one word: Well, *i. e.* *Rightly* spake (*p*) the Holy Ghost by Esaias the Prophet, unto our Fathers, 26 Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. 27 For the heart of this People is wax'd gross, and their ears are dull of hearing, and their eyes have they clos'd; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, *that believe not what I have spoken concerning Jesus being Christ, that this Prophecy of Esaias is verifi'd by this your Unbelief, and that as the Salvation of God thro' Jesus Christ was to be preach'd first (q) unto you, according to Jesus's own Command; so upon your rejecting it, it is sent, i. e. is to be preach'd unto the Gentiles, and that they will hear it.* 29 And when he had said these words, the Jews departed, and had great Reasoning or Arguing among themselves, concerning *what Paul had said as to the Truth of Christianity, or the Gospel's being no other than the will of God more fully made known by Jesus as the Christ.*

30 And Paul *thus coming to Rome (as is afore related) about February A. D. 61. and in the seventh year of the Emperor Nero (as Bp Pearson proves in his Annals of St Paul) dwelt two years after, viz. to sometime in the Beginning of A. D. 63. in his own hir'd house, and receiv'd all that came in unto him; 31 preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no Man forbidding him.*

XII.
St Paul dwells
two years at Rome.

(*p*) *Isai. 9.*

(*q*) Compare Chap. 13. 46.

Dd

STNOPSIS.

S Y N O P S I S.

- I. The *Introduction*, with an Account of our Lord's *Ascension*, Chap. I. 1-14.
 - II. The *Election* of *Matthias* to be an *Apostle*, I. 15- ult.
 - III. The *Descent* of the *Holy Ghost* at *Pentecost*, with what follow'd thereupon, Chap. II.
 - IV. *Peter* and *John* cure a *Lame Man*, with what follow'd thereupon, III. 1-IV. 31.
 - V. The *Great Charity* of the *Primitive Christians*, with the *Exemplary Punishment* of *Ananias* and *Sapphira* in going about to trick or put a cheat on the *Apostles* in this respect, IV. 32-V. 11.
 - VI. The *Apostles* perform great *Miracles*, whereby *Many* are converted: Whereupon the *Apostles* are apprehended and imprison'd, &c. V. 12- ult.
 - VII. The *Ordination* of the first seven *Deacons*, with an Account of *St Stephen's* being Apprehended and put to Death, VI. 1-VII. ult.
 - VIII. The *Dispersion* of the *Disciples* upon the *Persecution* at *Jerusalem*: *Philip* converts many at *Samaria*: *Peter* and *John* are sent thither to confirm the *New Converts*; with an Account of *Simon Magnus*: *Philip* converts and baptizes the *Ethiopian Eunuch*, VIII. 4- ult.
 - IX. *Peter* performs *Miracles* at *Lydda* and *Joppa*; and converts *Cornelius*, with what follow'd thereupon, IX. 32-XI. 18.
 - X. *Christianity* is planted at *Antioch* in *Syria*, whither *Barnabas* is sent, XI. 19-24.
 - XI. *Herod* kills *James* the Son of *Zebedee*; and imprisons *Peter*, who is miraculously releas'd, with what follow'd thereupon; and an Account of *Herod's* Death, XII. 1-23.
- Before his Conversion, viz.

His Conversion, and Preaching at *Damascus* and *Jerusalem*, and being sent thence to *Tarsus*, IX. 1-31.

He is fetch'd from *Tarsus* to *Antioch* by *Barnabas*, XI. 25, 26.

He, together with *Barnabas*, carries Contributions from *Antioch* to *Jerusalem*, XI. 27-ult.

He, with *Barnabas*, returns to *Antioch*, XII. 24, 25.

He (with *Barnabas*) is by the Direction of the *Holy Ghost* sent to preach among the *Gentiles*; with an Account of what pass'd from his First Departure from *Antioch* on this Design to his Return thither, viz.

He, with *Barnabas*, is sent to *Jerusalem* concerning the Dispute about the Necessity of Circumcision, with the Determination of the Council thereupon, XV. 1-35.

He and *Barnabas* part Company, and *Barnabas* sails to *Cyprus*, XV. 36-39.

He (with *Silas*) sets out a second time from *Antioch* to preach, with an Account of what pass'd till his Return thither, viz.

He sets out a third time from *Antioch* to preach, with an Account of what pass'd by his Coming to *Jerusalem*, viz.

He is apprehended by the Jews at *Jerusalem*, and rescu'd by *Lyfias*, and sent to *Cesarea*, XXI. 18-XXIII. ult.

What pass'd during his Stay or Imprisonment at *Cesarea*, XXIV. 1-XXVI. ult.

He is sent from *Cesarea* to *Rome*, with an Account of his Voyage, and Kind Treatment at *Rome* for two years, XXVII. XXVIII.

The Witnesses that ston'd *Stephen*, lay their Cloaths at *St Paul's* feet, VII. 58.

He makes Havock of the Church, VIII. 1-3.

He comes to *Cyprus*, and converts the Governor, XIII. 1-12.

Thence to *Perga*, and *Antioch* in *Pisidia*, with an Account of what pass'd there, XIII. 13-ult.

Thence to *Iconium*, & *Lystra*, where curing a Cripple, they are esteem'd Gods, but afterwards *Paul* is ston'd, and rejoycing goes to *Derbe*, XIV. 1-20.

He returns thence to *Antioch* in *Syria*, XIV. 21-ult.

He goes thro' *Syria* and *Cilicia*, and thence to *Derbe* and *Lystra*, where he circumcises *Timothy*, and takes him along with him, XV. 40-XVI. 5.

He goes thro' *Phrygia* and *Galatia*, and so to *Trous*, and thence to *Philippi* in *Macedonia*, where he converts *Lydia*, and casts out a Spirit of Divination, &c. XVI. 6- ult.

He goes to *Thessalonica*, *Berea* and *Athens*, XVII.

He goes to *Corinth*, and sails thence to *Ephesus* and *Cesarea*; and so goes to *Jerusalem* and *Antioch*, XVIII. 1-22.

He goes thro' *Galatia* and *Phrygia* to *Ephesus*, where *Demetrius* makes an Uproar, XVIII. 23-XIX. ult.

He goes to *Macedonia* and *Greece*; and returns thro' *Macedonia* to *Trous*, where he raises *Eutychus* to Life, XX. 1-12.

He goes thence to *Miletus*, where he sends to *Ephesus* for the Elders of the Church, XX. 13- ult.

He comes to *Cesarea*, and so to *Jerusalem*, XXI. 1-17.

He is sent from *Cesarea* to *Rome*, with an Account of his Voyage, and Kind Treatment at *Rome* for two years, XXVII. XXVIII.

XIII. A short Account of *Priscilla* and *Aquila*, XVIII. 2, 3. and of *Apollos*, XVIII. 24-XIX. 1.

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F I N I S.

